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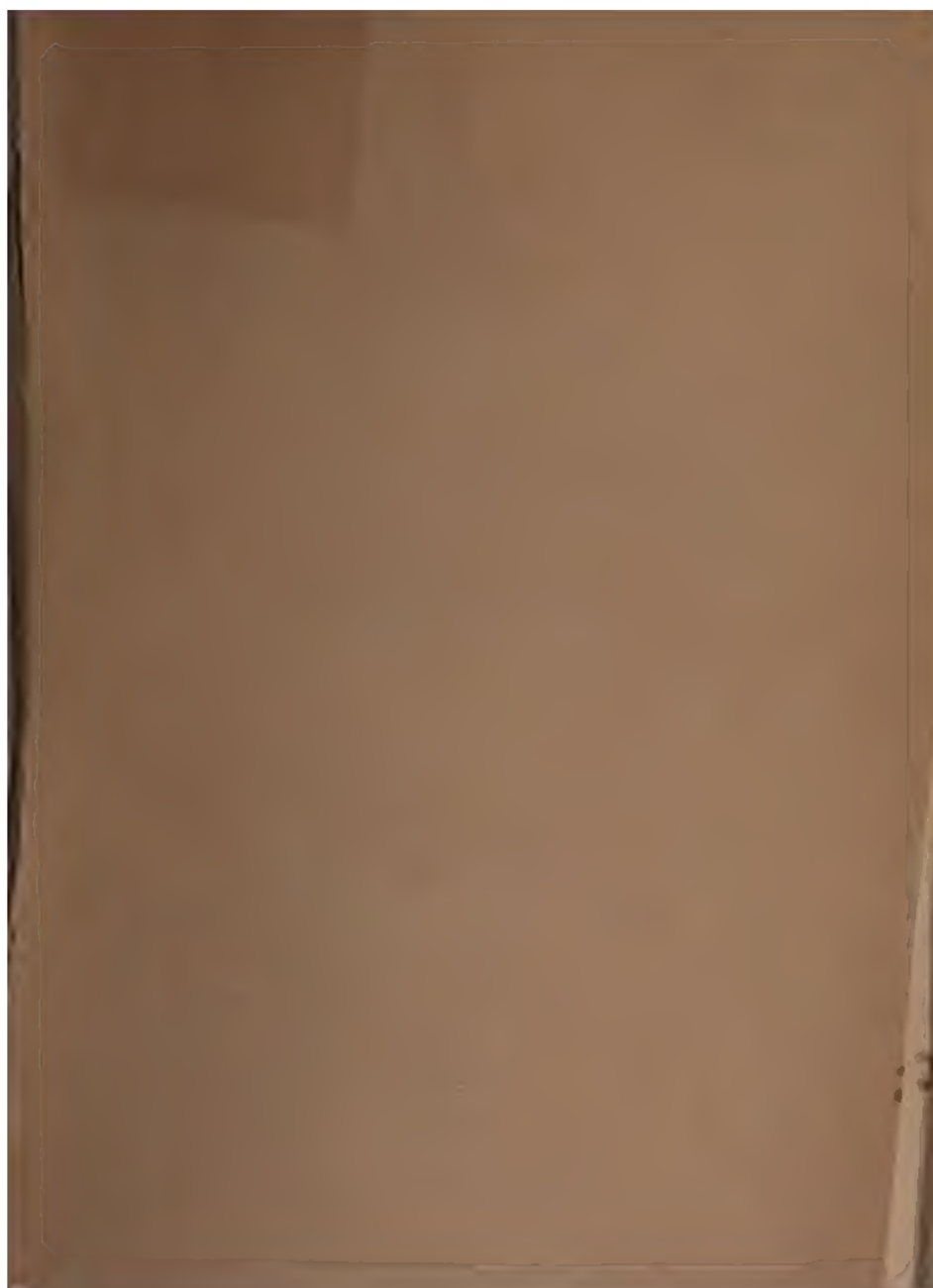
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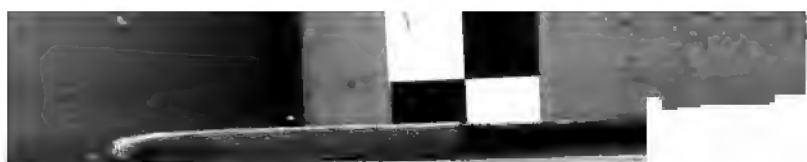


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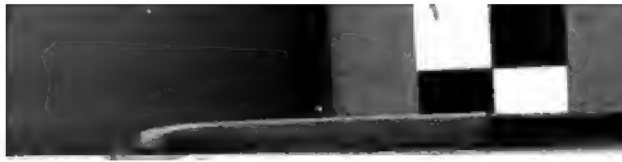


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1862-4

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- I. LIBER CURE COCORUM, AB. 1440 A. D.
- II. HAMPOLE'S PRICKE OF CONSCIENCE, AB. 1340 A. D.
- III. THE CASTEL OFF LOUE, AB. 1320 A. D.

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## CONTENTS.

- I. **LIBER CURE COCORUM.** Copied and edited from the Sloane MS. 1986, by **RICHARD MORRIS**, author of "The Etymology of Local Names", Member of the Philological Society. pp. iv, 61. 1862.
  - II. **THE PRICKE OF CONSCIENCE (STIMULUS CONSCIENTIAE).** A Northumbrian Poem by **RICHARD ROLLE DE HAMPOLE**. Copied and edited from Manuscripts in the Library of the British Museum, with an Introduction, Notes, and Glossarial Index by **RICHARD MORRIS**, author of "The Etymology of Local Names", editor of "Liber Cure Cocorum", Member of the Council of the Philological Society. pp. xli, 328. 1863.
  - III. **CASTEL OFF LOUE (CHASTEAU D'AMOUR or CARMEN DE CREATIONE MUNDI).** An Early English Translation of an Old French Poem by **ROBERT GROSSETESTE**, Bishop of Lincoln. Copied and edited from MSS. in the British Museum, and in the Bodleian Library, Oxford, with Notes, Critical and Exegetical, and Glossary, by **RICHARD FRANCIS WYEMOUTH**, M.A. Lond., Member of the Philological Society. pp. vi, 94. 1864.
-



Now speke I wele a lytul more  
 Of craft, iwys, pat tase grete lore  
 In court, pat men calles cure,  
 Pat most be don in prinne degre;  
 Dis hasteler, pasteler, and potagere,  
 And yet po scoler pat foloes in fere,  
 Fyrst to þow I wylle schawe  
 Þo poyntes of cure, al by rawe<sup>1</sup>,  
 Of Potage, hastery, and bakun mete,  
 And petecure, I nylle forȝete.  
 Þo names in tabulle I schalle sete  
 Þo number in angrym above, with outhen lete,  
 In augrim pat schalle wryten be,  
 An þo tytels with in on þo same degre.

Incipit tabula cure, primo, de potagiis:—

	[Page		[Page
Pur Furmente . . . . .	7	Nombuls . . . . .	10
Amydoune . . . . .	7	Anoper maner of nombuls	10
Conyngus in grave . . . .	8	Charlet de force . . . . .	11
Chekyngs in cretene . . . .	8	For charlet icoloured . . .	11
Vyande de cypur . . . . .	8	Iussell . . . . .	11
Mortrews de chare . . . . .	9	Bruet de almonde . . . . .	12
Blanke maunger . . . . .	9	Blanke de sorre . . . . .	12
Pandon for swannus, wylde geese and pyggus . . . .	9]	Bucnade . . . . .	12
		Rosce . . . . .	13]

<sup>1</sup> in rotation.

	[Page		[Page
Letlardus <sup>1</sup> . . . . .	13	Capons in covuse . . . . .	24
For blanchéd mortrews . .	13	Hennes in gauncel . . . . .	24
Peions istued . . . . .	14	Lamprays in browet . . . . .	25
Sowpes dorre . . . . .	14	Lamprays in galantine . . . .	25
Gruel of almonde . . . . .	14	For tenches in grave . . . . .	25
Joutes of almonde . . . . .	15	Chawdewyne de boyce . . . . .	25
Caudelle of almonde . . . .	15	For to make momene . . . . .	26
Buttur of mylke of almonde	15	Lange de boef . . . . .	26
Mylke of almonde . . . . .		Sawce for maulardys ros-	
Rise . . . . .	16	tedde . . . . .	27
Caudel Ferre . . . . .	16	Sawce for wele and venyson	28
For to make a rape . . . . .	16	Blaunche sawce for capons	28
Mylke rostyd . . . . .	17	Sawce best for capons	
For to make a potage of		rostedde . . . . .	28
welkys . . . . .	17	Sawce syrer for mawdelardys	28
For to make potage of oysturs	17	Gawncel for þe gose . . . . .	29
Sauge Seynes . . . . .	18	Sawce for swannes, cranes,	
For to make a compost . .	18	and herons . . . . .	29
Roo in a sew . . . . .	23	For pekokes and pertrykes	29
Blanke maunger of fysshe .	19	Galentine . . . . .	30
Mortrews of fysshe . . . . .	19	Sawce comelyne, kervelettes	
For to make rose de almayne	19	and oper pyngis . . . . .	30
For a kolys . . . . .	20	For lumbardis mustard . . . .	30
Gruel of Porke . . . . .	20	For Pyculle . . . . .	31
Conyngus in cyne . . . . .	20	Filettes in Galentine . . . . .	31
Harus in cyne . . . . .	21	Piggus in sawce . . . . .	31
Harus in a sewe . . . . .	21	Sawce Madame . . . . .	32
Harus in albrotetus <sup>2</sup> . . . .	21	Gose in Hodge pot . . . . .	32
Harus in a pardolyce . . . .	22	To save venyson fresshe	
Hennes in a browet . . . . .	22	over þe þer . . . . .	33
Chekens in browet . . . . .	22	For to save venysone fro	
Chekens in þo brothe . . . .	23	restyng . . . . .	33
For to boyle fesawntes and		To keep herbis over þo	
pertrykes . . . . .	23	wyntur . . . . .	34
Hennes in gravé . . . . .	24]	For lyour best . . . . .	34]

<sup>1</sup> an error for Leche-lardus. See 'Ord. and Reg.' p. 439.

<sup>2</sup> Harus in a browet.

	[Page		[Page
For pe crane. . . . .	35	For cole . . . . .	46
For wodcock, snyte, and		For mustul bree . . . .	46
curlu . . . . .	35	For porray of mustula .	47
For pygges farsed . . .	36	For gruelle of fors . .	47
For franche mele . . . .	36	For loutes . . . . .	47
For bouris . . . . .	37	For capons in herbes .	48
For pome dorres . . . .	37	For oper loutes . . . .	48
Hastelettes on fysshe dayes	37	For honge cole . . . .	49
For lamprayes . . . . .	38	For hennes in brothe .	49
For dareals . . . . .	38	For a comyne sewe . . .	49
For flawnes . . . . .	39	For tansay cake . . . .	50
For custon . . . . .	39	For a froyse . . . . .	50
For rysshens . . . . .	39	For a brothe of elys . .	50
For freture . . . . .	39	For a pye . . . . .	51
Crustate of flesshe . . .	40	For a cawdalle . . . .	51
Loysens . . . . .	40	For sawce gynger . . .	52
Tartelettes . . . . .	41	For wesels . . . . .	52
Chewetes on fysshe dayes.	41	For a hagese . . . . .	52
Chewettes on flesshe dayes	41	For seke menne . . . .	53
For stondande signade . .	42	For to sethe ray . . . .	53
For a surupe . . . . .	43	Oysturs in brewette . .	53
For a tusken . . . . .	44	For a service on fyssh day	54
For blanchet porray . . .	44	For anopermaner of service	
Porray of white pese . .	44	apon a flesshe day . .	54
For white pese after porray	45	For a comyn rewle in cure	55]
For gray pese . . . . .	46]		

Jam finitur tab[u]la per manus ut vocabula complete testantur.





Now slytes of cure wylle I preche,  
 How somme mete schalle seme raw I teche;  
 Take harus blode, or kyddus ful fayre,  
 And dry hit in powder and kepe hit fro ayre;  
 When flesshe or fysshe his served wele hote,  
 Cast on pe powder of hare I wot;  
 Hit is so frym<sup>1</sup>, ren hyt wylle  
 An malt as sugur, by ryjt good skylle  
 And make po flesshe to seme, iwys,  
 As hit were raw, and ryt hit uys.  
 And pagh pou sethe hit alle day,  
 Hit wolde seme rawe by any kyn way.

Anoper sotelté I wylle telle.  
 Take harpe strynges made of bowel,  
 In brede of stoe, pou cut hom penne;  
 Kast hom on fysshe or flesshe, I kenne,  
 Pat sothyn is hote or rostyd, iwys,  
 Pat wyne seme wormes, so have I blys

And jif<sup>2</sup> anoper I telle con;  
 Yf pe coke be croked or soward mane  
 Take sope, cast in hys potage;  
 Penne wylle pe pot begyn to rage  
 And welle on alle, and lepe in.  
 Pat licoure is made, noper thykke ne thynn;  
 And henne-ban sede duckys wylle kyllle,  
 And hennes also hit wille spylle;  
 And cast this to hom opon grene;  
 Who wylle assay hit, po sothe may sene

<sup>1</sup> strong

<sup>2</sup> jif

*To make venegur manede;*

Take a gad of stele I wot in dede;  
 In strong venegur pou schalt hit seke  
 ix sythes in venegur, perof pou reke,  
 A bere with þe hete hit pou may,  
 And in goode wyne sleek hit I say;  
 Hit schalle be venegur I wot hit wele,  
 To serve at a tyme at fest or mele.  
 And rosted benes, þat steped han bene,  
 Goode wyne schalle turne to venegur be dene.

---

*To prere venegur, weþer hit be fyne.*

Pou take hys knyve or ellis myne,  
 In harde drye flore a hole to make;  
 Put in þo venegur, I undurtake,  
 If hit be good, welle, syr, hit schalle,  
 Yf hit be noȝt, downe wylle hit falle.  
 Þis seȝe I preved, so have I blys;  
 Þerfore I wot þat hit sothe is.

---

*To powder befe with in a nyȝt,*

Pou welle þo salt, in water bryȝt;  
 Malt hit in bryne, set doun to kele,  
 Put in þy flesshe fayre and wele,  
 And in a nyȝt hit poudert schalle be,  
 Grene powdert þorogh, so mot I þe.  
 Yf þy dysshe metes dere ben to salt,  
 Kerve a grene sod, I wot, pou schalt,  
 And kover þy pot with þo gresse done,  
 Þo salt on þo gresse schalle barke fulle sone.  
 With þy honde smyte of, I say;  
 Þo salt lay on anew pou may;  
 Þys schalt pou gedur hit, yche a dele,  
 And make hit fresshe unto þe mele.  
 If I schalle of þese potage spelle  
 A while þeron þen most I dwelle;  
 Fyrste, to speke of furmenté,  
 How hit is made in yche degre.

---

*Furments.*

Take wete, and pyke hit fayre [and elene]  
 And do hit in a mortar shene;  
 Bray hit a lytelle, with water hit spryng  
 Tyl hit hulle, with-oute lesyng.  
 Pen wyndo hit wele, nede pou mot;  
 Wasshe hit fayre, put hit in pot;  
 Boyle hit tylle hit brest, pen  
 Let hit doun, as I pe kenne.  
 Take know mylke, and play hit up  
 To hit be thykkerede to sup.  
 Lye hit up with folkes of cyren,  
 And kepe hit wele, lest hit berne.  
 Coloure hit with safron and salt hit wele,  
 And servyd<sup>1</sup> hit forthe, Syr, at pe mele;  
 With sugur candy, pou may hit dowce,  
 If hit be served in grete lordys howce.  
 Take black sugur for mener menne;  
 Be ware per with, for hit wylle brenne.

*Amydone.*

Take wete and stepe hit dayes ix;  
 þus chaunge þy water yche day be dene.  
 Brys hit in a mortar ryȝt smalle,  
 Sethe hit with mylke and water with alle.  
 þorowgh a herseve loke pou hit aye<sup>2</sup>,  
 And let hit stonde and setel bye;  
 Poure oute þe water. in clothe hit lay,  
 Tyl hit be drye pou turne hit ay.  
 þys is a lycour as men sayn,  
 þer of I schalle speke more in playn.

<sup>1</sup> servys?<sup>2</sup> strain.

*Conyngus in gravé.*

Sethe welle þy conyngus in water clere,  
 After, in water colde þou wasshe hom scre,  
 Take mylke of almondes, lay hit anone  
 With myed bred or amydone;  
 Fors hit with cloves or gode gyngere;  
 Boyle hit over þo fyre,  
 Hew þo conyngus, do hom þer to,  
 Seson hit with wyn or sugur þo.

---

*Chekyns in cretene.*

Take cow mylke, lye hit anone  
 With flowre, or ellis with amydone;  
 Fors hit with galyngale and gode gyngere,  
 With canel and comyn, alle in fere,  
 Coloure hit with safron þo;  
 Þe chekyns by hom selfe þo sethe þer to,  
 Hew hom in quarteres and lay hom inne,  
 Boyle hom up with alle, no more ne mynne;  
 But seson hit with sugur suete,  
 And serve hom forthe for þay ben scte.

---

*Viande de Cipur.*

Take braunne of capons or hennes þou shalle;  
 Parboyle and drye hit with alle;  
 Hew hom smalle, bray in mortere,  
 As smalle as bred, þat myed were;  
 Take good almonde mylke anone  
 And lye hit up with amydone  
 Or with floure of ryse, þou may;  
 Coloure hit with safron, I þe say;  
 Boyle hit after yche adele,  
 Charge hit with flesshe brayed wele;



Seson hit with sugur and pen py dysshe  
With almondes set pou schalle florysshe<sup>1</sup>.

---

*Mortreus de chare.*

Take hennes and fresshe porke, y pe keune,  
Sethe hom togedur alwayes penne;  
Take hem up, pyke out pe bonys,  
Enbande pe porke, Syr, for po nonys;  
Hew hit smalle and grynde hit wele,  
Cast it agayne, so have pou cele,  
In to pe brothe, and charge hit penne  
With myed wastelle, as I pe kenne;  
Colour hit with safron, at pat tyde;  
Boyle hit and set hit doune be syde;  
Lye hit with yolkes of eren ryt,  
And florysshe py dysshe with poudur pou myt.

---

*Blonc Manger.*

Take ryse and loke pou wasshe hom clene,  
And porowgh a strynour pou hom strene;  
Temper hom with almonde mylke anon.  
Take brawne of capons or henne good won<sup>2</sup>,  
Tese hit smalle, as I pe lere;  
Do pe ryse in po mylke over pe fyre,  
Let hit boyle for ony nede;  
Charge hit with tesyd flesshe in dede;  
Seson hit with sugur, and floreashe  
With fryad almondes po lordes dysshe.

---

*Pandon for wylde digges, swannus, and piggus.*

Take, wasshe po issues of swannes anon.  
And skoure po guttus with salt ichon;

<sup>1</sup> decorate, garnish.

<sup>2</sup> quantity.

Sethe alle to gedur and hew hit smalle,  
 þe flesshe and eke þo guttus with alle;  
 Take galingale and gode gyngere  
 And canel, and grynd hom al in fere;  
 And myude bred þou take þerto,  
 And temper hit up with brothe also;  
 Coloure hit with brend bred or with blode,  
 Seson hit with venegur, a lytelle for gode;  
 Welle alle togedur in a posnet;  
 In service forthe þou schalt hit sett.

---

*Nombuls.*

Take þo hert and þo mydruv and þe kydnere,  
 And hew hom smalle, as I þe lere;  
 Presse oute þe blode, wasshe hom þou schalle,  
 Sethe hom in water and in gode ale;  
 Coloure hit with brende bred or with blode;  
 Fors hit with peper and canel gode,  
 Sett hit to þo fyre, as I þe telle in tale;  
 Kele hit with a litelle ale,  
 And set hit downe to serve in sale.

---

*Anoper maner for noumbuls.*

Take þe noumbuls of þe veneson,  
 In water and salt þo wasshe hom sone,  
 And in 'twynne waters, þou schalt hom sethe;  
 Grynd bred and peper with ale full smethe,  
 With þe secunde brothe þou temper hit mun,  
 And hew þy noumbuls alle and sum;  
 And boyle þy sew, do hom þer inne,  
 Of þys mater þer, no more ne myn.

---

*Charlet.*

Take sweetest mylke, pat pou may have,  
 Colour hit with safron, so God þe save;  
 Take fresshe porke and sethe hit wele,  
 And hew hit smalle every dele;  
 Swyng eyryn, and do þer to;  
 Set hit over þe fyre, þenne  
 Boyle hit and sture lest hit brenne;  
 Whenne hit welles up, pou schalt hit kele  
 With a litel ale, so have pou cele;  
 When hit is inoȝe, pou sett hit doune,  
 And kepe hit lest hit be to broune.

*For Charlet coloured.*

Take almondes unblanchyd, wasshe hom and grynd;  
 Temper hom with rede wyne, pat is so kynd;  
 Aȝe hit up with floure of ryce,  
 Do þer to pynys and saunders for spyce,  
 For to coloure hit, loke pou do þis,  
 And oper goode spyces pou take, iwys,  
 Bothe strong and swete pou do þer to;  
 Salt hit, boyle hit, sethe hit forthe þo,  
 With annes icomfet, florysshe hit pou schalle;  
 Messe hit in dysshes to be served in halle.

*Lusselle.*

Take myud<sup>1</sup> bred, and eyren pou swyng<sup>2</sup>;  
 Do hom togeder with out lettyng,  
 Take fresshe broth of gode befe,  
 Coloure hit with safron, pat is me lefe,  
 Boyle hit softly, and in þo boylyng,  
 Do þer to sage and persely ȝoyng.

<sup>1</sup> grated.<sup>2</sup> beat up.

*Breuet de almonde.*

Take gode almonde mylke anon,  
 And loke pou lye hit with amydone,  
 Or with flowre pat is bake;  
 Coloure hit with safron, I undurtake;  
 Fors hit with powder of py male  
 Of gyngere, canel, and galingale.  
 Take pertrykes and chykyns and hom wele sethe<sup>1</sup>;  
 Hew hom in quarters fayre and smethe;  
 Do pat mylke over po fyre pat tyde,  
 And boyle and sett hit doune besyde,  
 And florysshe hit with powdur, as I pe kenne,  
 Pou may have more menske<sup>2</sup> emong alle menne.

*Blonk desore.*

Take ryse and wasshe hom in a cup,  
 Grynd hom smalle and temper up  
 With almonde mylke, so have pou cele<sup>3</sup>;  
 Do hit over po fyre and boyle hit wele;  
 Take braune of capons or hennes alle,  
 Hew hit pat hit be riȝt smalle;  
 And grynd hit wele, as myud brede,  
 And do per to, as I pe rede;  
 Seson hit with sugur grete plenté,  
 With fryid almondes florysshe so fre.

*Bucnade.*

Take almonde mylke as I con preche;  
 Coloure hit with safron as I pe teche;  
 Fors hit with poudur, pat is gode;  
 Take larde of porke, wele sopyn, by po rode;  
 Hew hit in gobettes wele afyne;  
 Loke pey ben smale and put hem inne;

<sup>1</sup> The MS. reads "Take pertrykes and chykyns and sethe hom wele".

<sup>2</sup> favour.                      <sup>3</sup> happiness, bliss.

Lye hit with floure or anydone.  
 Boyle hit wele and sett hit done;  
 Florysshe hit with powdur, as I pe kenne,  
 penne may hit be served, before gode men.

---

*Rose.*

Take flour of ryse, as whyte as sylke,  
 And hit welle, with almond mylke;  
 Boyle hit tyl hit be chargyd, penne  
 Take braune of capone or elle of henne;  
 Loke pou grynd hit wondur smalle,  
 And sithen pou charge hit with alle;  
 Coloure with alkenet, sawnder, or ellys with blode,  
 Fors hit with clowes or macys gode;  
 Seson hit with sugur grete plenté,  
 Dis is a rose, as kokes telle me.

---

*Lede lardes<sup>1</sup> [Leche lardes].*

Take eyren and swete mylke of a cow,  
 Swyng hom togedur, as I byd now;  
 Take larde of fresshe porke with alle,  
 Sethe hit and schere hit on peses smalle;  
 Cast per in and boyle hit, penne  
 Styr hit wele, as I pe kenne,  
 Tyl hit be gedered on crud harde;  
 Leche<sup>2</sup> hit, and rost hit afterwarde  
 Apone a gredel, pen serve pou may  
 Hit forthe, with spit, as I pe say.

---

*For blanchyd mortreus.*

Sethe hennes and porke, put is fulle fresshe;  
 Bray almondes unblanchyd and temper hom nesshe  
 With clene brothe, and drawe hom po;

See page 2, note.

<sup>1</sup> 1) to slice, 2) to serve in slices.



Alay py flesshe smalle grounden to,  
 And floure of ryce pou grynd also;  
 Cast powder of gyngere and sugur perinne,  
 But loke þat hit be not to þyn,  
 But stondand <sup>1</sup> and saltid mesurlé  
 And kepe py dysshe mete for þo maystré.

---

*Peions istued.*

Take peions and hew hom in morselle smalle,  
 Put hom in a erpyn pot, pou shalle;  
 Take pilled garlek and herbys anon,  
 Hack hom smalle er pou more don;  
 Put hom in þo pot, and þer to take  
 Gode brothe with wyte grece, pou noȝt forsake;  
 Do powdur þer to and gode verius,  
 Coloure hit with safron, and salt inow;  
 Þou put in pote pese þynges alle,  
 And stue py peions þus pou schalle.

---

*Sowpus dorre.*

Take almondes, bray hem, wryng hom up;  
 Boyle hom with wyn rede to sup;  
 Þen temper hom with wyn, salt, I rede,  
 And loke pou tost fyne wete brede,  
 And lay in dysshes, dubene with wyne;  
 Do in þis dysshes mete, þat is so fyne;  
 Messe hit forthe, and florysshe hit penne  
 With sugur and gynger, as I þe kenne.

---

*Gruel of almondes.*

Take almondes unblanchid and bray hom sone,  
 Put ote mele to, penne hase pou done,  
 And grynde alle sammen <sup>2</sup>, and draw hit penne  
 With water and sethe, as I þe kenne;

<sup>1</sup> thick.

<sup>2</sup> together.

Coloure hit with safron and salt hit penne,  
And set in sale byfore gode menne.

---

*Ioutus de almonde.*

Take erbe, perboyle hom, fayre and wele;  
Hew hom and grynde hom every dele;  
Take almondes unblanched and grynd hom smalle,  
Drawe hom with water, I wote pou schalle;  
Set hit over pe fyre, pyn erbis pou sethe  
With po mylke forsayde, pat grounden is smethe;  
Cast perto sugur, and salt anone;  
Take per py ioutes made dalmone.

---

*Caudel dalmone.*

Take almondes unblaunchyd and hom pou bray;  
Drawe hom up with wyn, I dar wele say;  
Per to do poulder of good gyngere  
And sugur, and boyle alle pese in fere,  
And coloure hit with safron and salt hit wele,  
And serve hit forthe Sir at po mele.

---

*Buttur of Almonde mylke.*

Take thykke mylke of almondes clere,  
Boyle wele alle in fere;  
And in po boylyng, cast perinne  
Venegur, oper ellys gode wyne;  
Do hit sopenne in a canvas penne,  
In sopun, gar hit on hepe to renne;  
In clothe pou henge hit a myle way,  
And after in colde water pou hit lay;  
Serve hit forthe in pe dysshe,  
Pat day po lorde is servyd with fysshe.

---

*Ryse.*

Take ryse and wasshe and grynde hem smalle,  
 Temper hom with almonde mylke pou schalle;  
 Drauȝe hom thorowghe a streynour clene,  
 Boyle hom and seson hom with sugur schene;  
 Fors hit with fryude almondes gode,  
 þen hase pou done, syr, by þo rode.

---

*Kaudel Ferry.*

Take almondes unblanchyd, so have pou cele,  
 And wasshe hom fayre and grynd hom wele;  
 Temper hom up with wyne so clene,  
 And drauȝe hom porowgh a canvas shene;  
 In pot pou coloure hit with safron,  
 And lye hit up with Amydone,  
 Or with floure of ryse so fre;  
 Ryȝt thykke loke pou þat be;  
 Seson hit with sugur grete plenté,  
 Florysshe hit with maces, I tel þe.

---

*For to make a rape.*

Take raysyns of corauns perto,  
 And wyte wyne pou take also;  
 Sethe penne oper raysyns grete  
 In rede wyne, and boyle a lytul with hete;  
 Do opon a broche, rost hom bydene  
 A lytel, and take hom fayre and clene  
 And bray hom in a mortar smalle,  
 A crust of brede pou bray with alle.  
 Put alle in þe pot with grythe,  
 þo raysyns of corauns, þo swete wyne with,  
 A lytul vengur, and poudur take þo  
 Of clowes, maces and quibibis <sup>1</sup> to;

<sup>1</sup> Cubebs.

Boyle alle to geder, and serve hit penne,  
And sett hit forthe before goode men.

---

*Mylke rostyd.*

Take swete mylke and put in panne,  
Swyng cyren with alle, grynde safron  
And do perto; welle hit penne,  
Tylle hit wax thykke, as I pe kenne;  
And sethe and sye hit thorowghe a cloth,  
Presse hit, pat leves, withouten othe;  
When hit is colde, leche hit with knyves;  
Rost hit, and messe hit forthe on schyves<sup>1</sup>.

---

*For to make a potage of welkes.*

Take welkes and wasshe fayre, in blythe,  
In water, and take whyte salt perwith  
And after hakke hom on a borde,  
As smalle as pou may, at a worde,  
And bray hom in a mortar clere;  
Sethe hom in mylke over pe fyre;  
Of almondes or of a clow pou take schalle,  
Lye hit with amydone perwith alle;  
Coloure hit with safrone, and do periune  
Poudur of peper, or goode comyne.

---

*For to make potage of oysturs.*

Perboyle pyn oysturs and take hom oute;  
Kepe welle py bre with outen doute,  
And hakke hom on a borde full smalle,  
And bray in a mortar pou schalle;  
Do hom in hor owne brothe for goode,  
Do mylke of almondes per to by pe rode,  
And lye hit up with amydone,  
And frye smalle mynsud ouyone

<sup>1</sup> slices.

In oyle, or sethe hom in mylke þou schalle;  
 Do powdur þerto of spyces withalle,  
 And coloure hit þenne with safron gode;  
 Hit is holden restoratyf fode.

---

*Sauge Seynes.*

Take swynes fete and sethe hom clene,  
 Take ȝolkes of eyren þat harde bene,  
 And sage as mykul as fall þerto,  
 Gode powdur, and temper with venegur;  
 When þou hase sopyn þo fete ryȝt welle,  
 Clovyn hom and paryd hom þer tylle,  
 Lay hom on dysse with blythe,  
 Þo sawce on þe ȝolkes þerwyth.

---

*For to make a compost.*

Take þo chekyns and hew hom for þo seke,  
 All but þe hede and þe legges eke;  
 Take a handfulle of herb lovache,  
 And anoper of persely, als  
 Of sage þat never was founde fals,  
 And noper of lekes and alle hom wasshe  
 Þese herbes in water, þat rennes so rasshe;  
 Breke þorowghe þy honde, bothe herbe and leke,  
 With a pynt of hony enbeny hom eke,  
 Summe of þese herbes þou shalle laye  
 In þe pottus bothun<sup>1</sup>, as I þe say;  
 Summe of þe chekyns þou put þerto,  
 And þen of þe herbȝ do to also;  
 So of þo ton so of þat oper,  
 Þo herbȝ on þe last my dere brother;  
 Above þese herbus a lytul larde  
 Smalle myncyd, haldand togeder warde;  
 Take powder of gynger and canel god wone,  
 Cast on þese oper thynges everychon;

<sup>1</sup> sothun?

Be slepe and powre in water penne  
 To myd po pot, as I the kenne;  
 Opone po bruya poure hit withinne,  
 And cover hit pat no hete oute wyne,  
 And tendurly seyth hit pou do may,  
 Salt hit, serve hit, as I pe say.

---

*Blanc maungere of fyshe.*

Take a pownde of ryse and sethe hom wele,  
 Tyl pat pay brostene; and lete hom kele.  
 Mylke of almondes perto pou cast,  
 Po tenche or lampray do to on last;  
 Welle alle togeder, as I pe kenne,  
 And messe hit forthe before godde men.

---

*Mortrewe of fyshe.*

Take po kelkes<sup>1</sup> of fyshe anon,  
 And po lyver of po fyshe, sethe hom alon;  
 Pen take brede and peper and ale,  
 And temper po brothe fulle welle pou schalle,  
 And welle hit togeder and serve hit penne,  
 And set in sale<sup>2</sup> before good mene.

---

*For to make rose dalmoyne.*

Take whyte pese and wasshe hom wele,  
 Tylle pat pey hulle, sethe yche adele,  
 And bene clene of pain, pen schalle pou caste  
 In to po pot and cover in hast;  
 And loke no brethe per passe oute,  
 But boyle hom wele with owtyn dowte;  
 Of almonde-mylke pou keet perto,  
 Of floure of ryse and salt also;

<sup>1</sup> roe or milt.

<sup>2</sup> hall.

Coloure hit with safrone and messe hit, penne  
Set hit in sale before goode men.

---

*For a kolys.*

þe brawne take of sothun henne or chekyne,  
And hew hit smalle and bray þen with wyne,  
With ote grotis, and whyte brede eke;  
With þe brothe of henne þou tempor hit meke;  
Take oute þe bonys and grynd hit smalle,  
In to þe brothe þou kast hit alle,  
And sye hit thurgh a clothe clene;  
Dose hit, and serve hit forthe bydene.

---

*Gruel of Porke.*

Take brawne of swync, perboyle hit wele,  
And grynde hit smalle, Syr, everydele;  
With yolkes of eyren þou schalle hit lye,  
Set hit over þe fyre for-pye,  
Put whyte grece þerto, bewar, iwys,  
Let hit not sethe lest þou mys.  
Do þer to powder and safron penne  
And messe hit forthe before goode menne;  
Powder dowce þeron þou kast  
Stondande at dressore on þe last.

---

*Conyngus in cyne<sup>1</sup>.*

Smyte þe conyngus in pese smalle;  
And sethe hom in brothe gode þou shalle;  
Mynsyn onyons in grece þou sethe,  
And in good brothe, þat is so smethe  
Walle togeder; and drauþe alioure  
Of blode and brede sumdele sowre,

<sup>1</sup> The "Forme of Cury" and "Ord. and Reg." read Cyne; but the correct reading is more probably Cyve = chives, onions; the sauce for both 'Conyngus' and 'Harus', as seen above, is evidently composed of onions.

Sesonut with venegur and good brothe eke,  
Kast salt perto and powder fulle meke.

---

*Harus in cyne.*

Perboyle pe hare and larde hit wele,  
Sethyn loke pou rost hir everydele;  
Take onyons and loke pou hew hom smalle,  
Frye hom in grece, take peper and ale,  
And grynde togeder po onyons also;  
Coloure hit with safrons and welle hit po;  
Lay pe hare in charioure, as I pe kenne;  
Powre on pe sewe and serve hit penne.

---

*Harus in a sewe.*

Alle rawe po hare schalle hacked be,  
In gobettis smalle, Syr, levys me;  
In hir owne blode seyn or sylud' clene,  
Grynde brede and peper withalle bydene;  
Penne temper hit with pe same bre,  
Penne boyled and salted hit servyd schalle be.

---

*Harus in abrotet<sup>1</sup>.*

Hew smalle py hare in gobetus gode,  
Sethe hom in brothe with alle his blode;  
When hit is sopun wondur wele,  
Drawy thurgh a streynour, so have pou cele;  
Take almondes unblanchid, wasshe hom and grynde;  
With self brothe temper hom by kynde;  
Take onyons and perboyle hom pou mot,  
And dresshe hom smalle, kest hom in pot  
With alle oper thyngus, and cast per to  
With venegur and salt. pen hase pou doo.

---

<sup>1</sup> strained.

<sup>2</sup> Harus in a browet.



*Harus in Perdoylese.*

Take harys and perboyle hom, I rede,  
 In goode brothe, kele hit for drede,  
 And hew þy flesshe and cast þerinne.  
 Take swongen eggus, no more ne myn,  
 And cast in þy sewe and sethe hit penne.  
 Take obles and wafrons, as I þe kenne,  
 Close hom in dysshes fare and wele;  
 Salt þe sewe, so have þou cele,  
 And lay hit above as gode men done,  
 And messe hit forthe, Syr, at þo none.

---

*Hennes in brewes.*

With porke þou sethe þo henne fatte,  
 Grynde brede and peper and be not batte<sup>1</sup>;  
 And comyne also þou schalle grynde,  
 Seson hom with ale, þat is hor kynde;  
 With þo brothe of hennes þou temper hit shalle,  
 Boyle hit, coloure hit, salt hit withalle;  
 Serve hom forthe, as þou may see,  
 Þese er hennes in browet, levys þou me.

---

*Chekyns in browet.*

Take chekyns, scalde hom fayre and clene;  
 Take persole, sauge, oþer herbþ, grene  
 Grapus, and stope þy chekyns with wyne;  
 Take goode brothe, sethe hom þerinne,  
 So þat þay sone boyled may be;  
 Coloure þe brothe with safrone fre,  
 And cast þeron powder dowce,  
 For to be served in goode mennys howse.

---

<sup>1</sup> hasty.

*Chekyns in Cawdel.*

In brothe pou boyle py chekyns gode;  
 Take yolkes of eyren, Syr, for po rode,  
 Aye hom up with brothe forsayde;  
 Take powder gynger, abrayde,  
 And sugur, and rew. and saffron clere,  
 And salt, and set hit over po fyre;  
 With owtyn boylyng messe hit forth the penne;  
 Py chekyns hole take, I pe kenne,  
 Of<sup>1</sup> pay be brokyn, on dysshe hom lay.  
 Helde<sup>2</sup> hom pe sewe, as I pe say.

*For to boyle fesauntes and pertryks*

Take goode brothe, perin pou pyt  
 Py fesauntes and py pertryks, pat men may wyt.  
 Do perto ale, floure, peper fre,  
 Of hole canel, good quantité;  
 And let alle sethe perwyth fulle wele,  
 And messe hit forth the, Syr, at pe mele.  
 Powder dowce perin pou cast,  
 When hit [is] servyd on pe last.

*Roo in a Sewe.*

Take po roo, pyke hit clene forthy;  
 Boyle hit pou shalt and after hit drye;  
 Hew hit on gobettis, pat ben smalle,  
 Do hit in pot withalle;  
 Kest wyn perto, if pou do ryjt,  
 Take persole and sawge and ysop bryjt,  
 Washe hom and hew hom wondur smalle,  
 And do perto hit pou schalle,  
 Coloure hit with blode or sawnders hors<sup>3</sup>.

<sup>1</sup> Yf?<sup>2</sup> pour over.<sup>3</sup> rough.

*Hennes in gravé.*

Take hennes and rost, as I þe kenne,  
 Sithinn, hew hom smalle and frye hom; þenne  
 Take wyne or peper or venegur to,  
 Grynd hit togeder with hennes þo;  
 Lye hit with ȝolkes of eyren wele,  
 Coloure hit with safrone everydele,  
 And messe hit forthe withoutene ony more,  
 And loke þou forȝete noȝt þys lore.

---

*Capons in Covisye.*

Take capons and sethe hom wele,  
 And hew hom smalle ilkadele;  
 Take peper and brede, and grynde hit smalle,  
 And temper hit up with capon alle;  
 Take whyȝte of eyren harde sopun þo,  
 And hake hom smalle and do þerto,  
 And boyle þe capon and coloure hit þenne  
 With safrone, and do as I kenne;  
 Þo ȝolkes of eggus, I telle þe,  
 Alle hole þou put in disshe so fre.

---

*Hennes in gauncel.*

Take first and rost welle þy henne,  
 Take garlek by hit selfe and grynd; þenne  
 Blonde hit with mylke and put alle in panne,  
 And hew þyn henne and do þer to þenne  
 Þy henne and ȝolkes of eyren imelle<sup>1</sup>;  
 Coloure hit with safron and let hit welle,  
 And messe hit forthe, I telle þe;  
 But þou wille alye hit with floure so fre.

---

<sup>1</sup> mixed.

*Lampraves in browet.*

Take lampraves and scalde hom by kynde,  
Sythyn, rost hom on gredyl, and grynde  
Peper and safrone; welle hit with alle,  
Do po lampraves and serve hit in sale.

*Lampraves in galentine.*

Take lampraves and hom let blode  
At po navel, and scalde hom for gode;  
Rost hom penne, and pou hom laye  
Alle hole in platerre, as I þe saye;  
Serve with galentine, made in sale,  
With gyngere, canel and galingale.

*For tenchis in gravé.*

Sethe py tenchis, and after hom brede,  
And rost hom on a gredel, I rede;  
Grynd peper and safron with ale, I kenne,  
With tenchis brothe, pou temper hit; penne  
Lay po tenche opon a platerre fayre,  
Do on pat browet withouten disware.

*Chawdeuwyne de boyce.*

Take smalle notes, schale not<sup>1</sup> kurnele,  
As pou dose of almondes, fayre and wele;  
Frye hom in oyle, þen sethe hom ryȝt  
In almonde mylke þat is bryȝt;  
Þen pou schalle do in floure of ryce  
And also oper powder of spyce;  
Fry oper carneles besyde also,  
Coloure pou hit with safron, or pou fer goo,  
To divers po mete pou schalt hit set,  
With po fryed carnels with outen let.

<sup>1</sup> out?

*Capons in Cassolyce.*

Take capons and schalde and pyke hom þen;  
 Þe skyn þou opon, as I þe kenne,  
 Be hynde þo hede, blaw hym with penne;  
 Þenne ryses þo skyn before,  
 Rayse up þo skyn alle hole abowte,  
 Take porke and hen flesshe with outen doute,  
 And ȝolkes of eyren and gode powder;  
 Of alle þo thynges þou make farsure<sup>1</sup>,  
 And farse<sup>2</sup> þo skyn and perboyle hit wele;  
 Þen larde þo capone, rost hym yche dele;  
 Of almonde mylke and amydone  
 Make bater, and coloure hit anone  
 With safron; serve hit at fyre rostande,  
 Enbene hit wele withe þy ryȝt honde.

---

*For to make momene.*

Take whyte wyne, I telle þe,  
 And sugur þerto ryȝt grete plenté;  
 Take, bray þo brawne of aȝt capon;  
 To a pot of oyle of on galon,  
 And of hony a qwharte þou take;  
 Do hit þer to as ever þou wake,  
 Take powder þo mountenaunce<sup>3</sup> of a pownde,  
 And galingale ginger and canel rownde,  
 And cast þer to, and styre hit; þenne  
 Alle in on pot sethe hit, I kenne.

---

*Lange de beof.*

Take þo ox tonge and schalle hit wele,  
 Sethe hit, broche hit in larde yche dele,  
 With cloves of gelofer hit broch þou shalle,  
 Þen do hit to fyre and rost hit alle;

<sup>1</sup> stuffing.<sup>2</sup> to stuff.<sup>3</sup> weight.

With yolkes of eyren enbene<sup>1</sup> hit ay  
 Whille pat hit rostes, as I pe say.  
 Pen take blode, pat is so lefe,  
 Welle hit in fresshe brothe of pe bese,  
 Bray hit fulle wele in on mortere,  
 Do in fayre grece, pat is so clere;  
 Fors hit with spicys rygt gode with alle,  
 And sythun, serve hit in to pe halle;  
 To pe forsayde tonge pis sawce is dyt.  
 Here endes oure potage fulle gode rygt.

---

*Pro Salsamentis.—To make sawce.*

Now speke I wylle of sauces sere:  
 How pay ar made, I wylle jow lere,  
 Next after potage pay servyd schalle be,  
 As I have lurned in pys cuntré.

---

*Pur verde sawce.*

Take persole, peletre an oyns, and grynde,  
 Take whyte bred myude by kynde,  
 Temper alle up with venegur or wyne,  
 Force hit with powder of peper fyne.

---

*Sawce for Mawdelardes roasted.*

Take onyons and hew hom wele,  
 Pat sum in po mawdelarde, so have pou cele,  
 And hacke mo onyons, as I pe kenne;  
 With pogyrece of po mawdelarde pou sethe hom, pen  
 Take ale, mustarde and hony po,  
 Boyle alle togeder or pou more do;  
 For mawlarde roasted pys sawce is dyt,  
 And served in sale by gode rygt.

---

<sup>1</sup> baste.

## LIBER CURE COCORUM.

### *Sauce for vele and venysone.*

Take brede and frye hit in grece pou schalle,  
With brothe of venegur drawȝe hit withalle,  
Kast powder of gynger anon per to  
And peper, and sethe po  
And messe hit forthe; a sawce hit is  
For vele and venyson, iwys.

---

### *Blaunche sauce for capons.*

Take blanchid almondis and smal hom grynde,  
Temper hom with verius, pat is hor kynde,  
Powder of gynger, and kast per to,  
And messe hit forthe, pen hase pou do.

---

### *Sauce best for capons rostyd.*

Take lyver of capons and rost hom wele,  
Take annes and grynd hit, as have pou cele,  
Pare gynger and canel gode per to,  
A lytel crust of brede pou take also;  
Grynde al pese pynges wondur smalle,  
With verius temper hom up pou schalle;  
With grece of capons boyle hit in syȝt  
And serve hit forthe fulle wele pou myȝt.

### *Sawce sirer for mawdelardus.*

Take brede and blode iboylyd and grynde,  
And drawȝhe hit porowghe a clothe by kynde,  
With venegur gode and sesounabulle,  
With powder of gynger, and peper abulle,  
And grece of mawdelarde; and boyle alle wele,  
And messe hit forthe Syr at po mele.

---

*Gawncel for pe gose.*

Take garlek and grynde hit wele forpy.  
 Temper hit with water a lytel, perdy;  
 Put floure per to and also salt,  
 Colour hit with safron I wot pou schalt;  
 Temper hit up with cow-mylke po,  
 And sethe hit and serve hit forthe also.

*Sawce for swannus.*

Take po offal and po lyver of po swan,  
 In gode brothe pou sethe hom pan;  
 When hit is sothyne, take oute pe bonus,  
 Smalle hew po flesshe, Syr, for pe nonus;  
 Make alyoure of crust of brede,  
 Of blode of swanne, pat sopun is lede,  
 Caste powdur of gynger and clawes per to,  
 Of peper and wyn pou take also,  
 And salt hit pen and sethe hit wele;  
 Cast in py flesshe, hewen yche a dele,  
 And messe hit forthe, as I pe kenne,  
 Set hit in sale before goode menne.

*[Sawce] For cranyys and herons.*

The crane is enarmed ful wele I wot  
 With larde of porke at on bare mot',  
 Roastyd and eten with gode giugere,  
 Pat is po sawce pat servis pere;  
 Po heroun is rosted, as have I blys,  
 And eton with gynger us his kynde is.

*[Sawce] For pekokys and pertrikis.*

Pekokys and pertrikys perboylyd schyn be,  
 Lardyd, roastyd, eton, levys me,

<sup>1</sup> at one single blast of the horn.



With gyngere, payndmayn paryd clene  
 And groundyn in a mortar, pat is schene,  
 Temperid up with venegur gode,  
 With powder of gyngere and salt, by po rode,  
 And drawȝen porowghe a streynour mylde,  
 Servid forthe with pekok and pertrik wylde.

---

*Galentyne.*

Take crust of brede and grynde hit smalle,  
 Take powder of galingale and temper with alle  
 Powder of gyngere and salt also;  
 Temper hit with venegur er pou more do,  
 Drawȝe hit purughe a streynour penne,  
 And messe hit forthe before gode menne.

---

*Sawce camelyne, kervelettes and oper thyngus.*

Take raysons of corouns and kyrnels smalle  
 Of notes, and do away po schale,  
 Take crust of brede and clowe in fere,  
 And powder imaked of gode gyngere,  
 Flowre of canel pou schalle take, penne  
 Bray alle togedur, as I pe kenne,  
 In a mortar and salt perto;  
 Temper alle with venegur, pen hase pou do,  
 And messe hit forthe; pis is sawce fyne,  
 Pat men calles camelyne.

---

*For lumbardus mustard.*

Take mustarde and let hit drye  
 Anonyn, Sir, wyturlye;  
 Stomper hit in a mortar fyne,  
 And fars hit purghe a clothe of lyne;  
 Do wyne perto and venegur gode,  
 Sture hom wele togeder for po rode,

And make hit pyke inowghe penne,  
 Whenne pou hit spendes byfore gode menne,  
 And make hit thynne with wyne, I say,  
 With diverse metes pou serve hit may.

---

*For Pykulle.*

Take droppying of capone rostyde wele  
 With wyne and mustarde, as have pou cele,  
 With onyons smalle schrad and sothun in grece,  
 Meng alle in fere and forthe hit messe.

---

*Filetus in Galentine.*

Take filetes of porke and half hom rost,  
 Smyte hom in peses with outene bost;  
 Drawe a lyoure of blode and brede withalle,  
 Do venegur per to, I wot pou schalle;  
 Fors hit with powder of canel, or gode gynger,  
 Sethe hit with po flesshe, alle in fere;  
 Salt and messe forthe, penne  
 Set hit in sale before gode menne.

---

*Pigges in sawce.*

Take pigges and scalde hom in water clene,  
 Sethe hom in water and salt bydene;  
 Take hom up and lete hom kele;  
 Take persolcy and sage, and grynde hit wele  
 With pe brothe of pigges with owtene rewarde,  
 And yolkes of eggus pat sopun ar harde,  
 Temper alle with venegur sumdele stondande;  
 Lay pigges in a vessayle, with bothe hande,  
 Held py sawce a-bofe tolde<sup>1</sup> forpy,  
 And serve hit alle forthe, Syr, wyturly.

---

<sup>1</sup> The MS. reads 'cold'.

*Sawce madame.*

Take sawge, persoly, ysope, saveray,  
 Onyons gode, peres, garlek, I say,  
 And grapes; go fille þy gose þenne  
 And sew þy hole, no grece oute renne;  
 Lay hur to fyre and rost hyr browne,  
 And kepe þo grece þat falles doune.  
 Take galingale and þo grece þat renne,  
 Do hit in posnet, as I þe kenne;  
 Whenne þo gose is rostyð, take hir away,  
 Smyte hir in pesys, I þe pray;  
 Þat is within, þou schalle take oute,  
 Kest in þy posnet with outene doute;  
 Ȝif hit is thyke do þerto wyne,  
 And powder of galingale þat is fyne,  
 And powder dowce and salt also;  
 Boyle alle togeder er þou fyr go,  
 In a dysshe þy gose þou close  
 Þe sawce abofe, as I suppose.

---

*Gose in a Hogge pot.*

In pesis þou schalle þy gose stryke,  
 Take water and wyne bothe ilyke;  
 Do in þy gose; and onyons þou take  
 A gode quantité, as I er spake,  
 And erbus hacked þou take also,  
 And cast þou in er þou more do;  
 Þen set þy pot over þo fyre,  
 And hit wele stir for þe hyre;  
 And make a lyoure of brede and blode,  
 And lye hit þerwithe, for hit is gode;  
 Kast powder þerto and salt anon,  
 And messe hit, þenne þou hase done.

---

*To save renysons fresshe over þe yer.*

Yf þou wylle kepe þe tayle of a dere  
 Fresshe in seson over þo ȝere,  
 Or oþer venesone yf þat hit nede,  
 Þus schalt þu do, I wot in dede;  
 Presse out þo blode, for anythyng  
 þat is cause for grete rotyng;  
 In erpyne pot þou shalt hit pyt  
 And feyre hony do into hit;  
 To þo hony stonde over þo flesshe  
 Too syngurs thyke for harde or nesshe;  
 With leder þo mouthe þen schalt þou bynde,  
 Kepe hit fro ayre, son or wynde,  
 In cofer, or huche or seler merke.

---

*For to save venysone fro restyng<sup>1</sup>.*

Take venesone when hit is new slayn,  
 And cover hit alle with ferne playn  
 þat no wynde euter þer to;  
 And whenne þou hast covered hit so,  
 Lede hit home, selor hit lay  
 þat wynde ne sone ne ugbe<sup>2</sup> hit may;  
 Dresse hit wele and wassh hit clene,  
 Sythen, lay hit in water alle by dene,  
 þer in be half a day to lye;  
 Þenne take hit oute on flore to drye,  
 Þenne after take salt a quantité;  
 Boyle hit in clene water so fre,  
 And kele hit, þat he be bot lue,  
 And perin wasshe þy venesone true,  
 And let hit lye þerin thre dayes  
 And thre nyghtes, by any kyns wayes;  
 Then take hit oute of þat water,  
 Salt hit wyth drye salt, alle in fere.

<sup>1</sup> becoming rancid.

<sup>2</sup> injure.

And do hit in a barel penne;  
 þe barel staf ful as I þe kenne,  
 Stop wele þo hede for wynde and sone,  
 For hit wylle payre þo venysone.

---

*To keep herbꝝ over þe wyntur.*

Take floure and rere þo cofyns<sup>1</sup> fyne,  
 Wele stondande withouten stine;  
 Take tenderons<sup>2</sup> of sauge with owte lesyng,  
 And stop one fulle up to þo ryng;  
 þenne close þo lyd fayre and wele,  
 þat ayre go not oute never a dele,  
 Do so with saveray, percil and rewe;  
 And penne bake hom harde, wel neȝe brende;  
 Sythun, kepe hom drye and to hom tent<sup>3</sup>;  
 þis powder schalle be of more vertu,  
 þen opone erpe when hit gru.

---

*For lyoure best.*

Take drye floure, in cofyne hit close,  
 And bake hit hard, as I suppose;  
 þou may hit kepe alle þys fyve ȝere,  
 þere-with alye mony metes sere;  
 Here endys oure sawce, þat I foretolde.

---

*De cibis assatis.*

Of rostyd mete now speke I wolde,  
 For þer bene bestes þat schyne be rost,  
 As conyng, pigges, ful wele þou wost,  
 And foules also þat rostyd schyne be  
 On diverse manere in her degré;  
 And kostyf of motone, þat I wele knaw,  
 Enbrochyd shal be, by ryȝt gode law;

<sup>1</sup> a raised crust.

<sup>2</sup> stalks.

<sup>3</sup> attend.

And also fysshe pou schalle enbroche,  
 As porpays pat swymmes by po see roche;  
 Perfore I telle you now, I rede,  
 What schalle rost with neck and hede.

---

*For pe crane.*

po crane schalle fyrst enarmed be,  
 Scalde and pulde ful warlé,  
 Draun at po syde as wodcockis,  
 With legges al hole he rostyd is;  
 Abowte po brothe po necke pou cralle<sup>1</sup>,  
 Put in po bylle at coler pou schalle;  
 Enarme hym forthe as hit is tolde  
 Before, and serve pys crane bolde.

---

*For heroun rostyd.*

pe heroun is slayn, as have I sene;  
 pe herte oute pyke alle bydene,  
 Under pe lyft wyng po neck bone steke,  
 Devoyded, as men me tolde meke;  
 penne under po wyng po skyn pou cralle<sup>1</sup>,  
 Pyt in po bylle at coler pou schalle.

---

*For wodcock, snyt and curlue.*

To wodcok, snype, curlue also,  
 pe betore in fere with hom schalle goo;  
 Alle schun be draun, Syr, at po syde,  
 And honestly rostyd with outene pryde,  
 With neck and hede suande in fere,  
 po bylle put purghe po pejes sere;  
 On alle pese fowles po legges schune bene,  
 Summe cralled<sup>2</sup>, sum strejt. as I have sene.  
 And gret as heroun rostyd schalle be,  
 pat a knyjt is called for gentloré,

<sup>1</sup> bend. curl.

<sup>2</sup> bent, curled.

A capone also pat comyn is,  
 Þo pecok wyth his tayle so have I blys,  
 Þo fesaunt kok, but not þo henne;  
 Þus have I lurnet at gentil men;  
 Alle oper foles pat swymmen in fode,  
 Þat schun be rostyd, Syr, by þo rode,  
 With outhen necke or hede, I trowe,  
 And oper smalle bryddes, pat I wele knaw,  
 As osel, smityng, laveroc gray<sup>1</sup>,  
 Pertryk, werkock, I dayr wele say;  
 Þo kormorount schalle rost iwys,  
 With þo bylle opone for grete koyntes.

---

*For pygges farsyd.*

Take swongen<sup>2</sup> eyrene and floure per to,  
 And powder of peper er þou more do;  
 Blend alle togeder and salt perwith;  
 Coloure hit with safrone, so have þou blythe;  
 Put alle in body of þo pygge,  
 Roast hit on broche of irne bygge  
 Enfarsed; þo cle<sup>3</sup> of pygge schalle be  
 Fastened in þe cheke so mot þou þe;  
 Þo hender legges enoynt<sup>4</sup> þou schalle,  
 Þo cles by þo sydes þou festun withalle.

---

*For fraunche mele.*

Take swongene<sup>2</sup> eyrene in bassyne clene,  
 And kreme of mylke pat is so schene,  
 And myyd bred, þou put per to,  
 And powder of peper er þou more do;  
 Coloure hit with safrone in haat,  
 And kremelyd sewet of schepe on laast,  
 And fylle þy bagge pat is so gode,  
 And sew hit fast, Syr, for þo rode;

<sup>1</sup> Perhaps we should here read: 'As osel snite and laveroc gray'  
 the blackbird, snipe and lark.    <sup>2</sup> beaten up.    <sup>3</sup> claw.    <sup>4</sup> enjoy

Whenne hit is sopun, pou schalt hit leche,  
And broyle hyt on gredel, as I pe teche.

---

*For bours.*

Take porke and gese, hew hom pou schalle  
On gobetes, with powder of peper withalle;  
Hom sethe in pot pat is so clene,  
With oute any water, with salt, I wene;  
Fro Martyn messe to gode tyde evyne,  
Pys mete wyll serve, pou may me lene,  
At dyner or soper, if pat hit nede;  
Pou take gode ale, pat is not quede<sup>1</sup>,  
Per in pou boyle po forsayde mete  
Po more worship pou may gete.

---

*For powme dorrys.*

Take porke and grynde hit rawe, I kenne,  
Temper hit with swongen<sup>2</sup> egges; penne  
Kast powder to make hit on a balle;  
In playand<sup>3</sup> water pou kast hit schalle  
To harden, penne up pou take,  
Enbroche hit fayre for goddes sake.  
Endore hit with yolkes of egges pen  
With a fedyr at fyre, as I pe kenne;  
Bothe grene and rede pow may hit make  
With iuse of herb; I undertake;  
Halde under a dysse pat noȝt be lost,  
More honest hit is as pou wele wost.

---

*Hasteletes on fyashe day.*

Take fyggus quartle, and raysyns, po  
Hole dates, almondes, rine hom also  
On broche of irne, and rost hom sone;  
Endore hom with yolkes of egges anone.

---

<sup>1</sup> bad.

<sup>2</sup> beaten up.

<sup>3</sup> boiling.



Here endys oure hastero pat I of spake;  
 To speke of bakun mete I wolde clake,  
 For lamprays, darials and flaunces also,  
 And oper metes mony and moo.

---

*For lamprays bakun.*

Fyrst scalde py lamprays fayre and wele,  
 As I tolde byfore, so have pou cele;  
 Sopun, rere a cofyne of flowre so fre,  
 Rolle in po lampray, as hit may be;  
 Take mynsud onyons per to, gode wonne,  
 But fyrst take powder of peper, anon  
 Of maces, cloves and graynys also,  
 And dates al hole pou take perto,  
 Poure rede wyne perto pou schalle,  
 Coloure hit with safrone and closen alle.  
 In myddes po lydde an tuel<sup>1</sup> pou make,  
 Set hit in po ovyn for to bake;  
 Sete take hit oute, fede hit with wyne,  
 Lay on po tuel a past fulle fyne,  
 And bake hit forthe, as I pe kenne,  
 To serve in sale before gode menne.

---

*For darials.*

Take creme of almonde mylke iwys,  
 And yolkes of eyren, so have pou blys,  
 And make a batere pat is ful gode,  
 And rere a cofyne with mylde mode;  
 And sethe a mawdelarde<sup>2</sup>, pat fat is penne,  
 And cut in peses, as I pe kenne;  
 Square as discs pou shalt hit make,  
 Kast hit in batere, and powder pou take  
 Of gynger, of kanel, pat gode is, po  
 Enfors hit wele er pou more do,

<sup>1</sup> an opening.

<sup>2</sup> a mallard, the wild drake.

And loke py cofyne be hardened wele,  
 Powre in py batere, so have pou cele,  
 With a disshe hit florysshe pou may,  
 With blanchyd almondes, as I pe say.

---

*For flaunes.*

Take new chese and grynde hit sayre,  
 In mortar with egges, with out dysware;  
 Put powder per to of sugur, I say,  
 Coloure hit with safrone ful wele pou may;  
 Put hit in cofyns pat bene sayre,  
 And bake hit forthe, I pe pray.

---

*For custanes.*

Grynde porke, brek eyren per to anon,  
 With powder of peper er pou more done;  
 Put hit in cofyn, pat harde is bake,  
 And yolke of egge pen shalt pou take,  
 That harde is sopun, lay in to po top  
 As hit were a gyldene knop.

---

*For risshens.*

Take grounden porke pat sopun hase bene  
 With peper and swongen egges clene;  
 Put berme per to, I undertake,  
 As tome<sup>1</sup> as belle hit wille hit make;  
 Lay hit in a roller as sparlyng fyasse,  
 Frye hit in grece, lay hit in dysshe.

---

*For freture.*

With egges and floure in batere pou make,  
 Put berme per to, I undertake;

<sup>1</sup> light.

Coloure hit with safrone er pou more do;  
 Take powder of peper and cast per to,  
 Kerve appuls overtwert and cast perin,  
 Frye hom in grece, no more ne mynne.

---

*Crustate of flesshe.*

Take peiuns and smalle chekuns with alle  
 And oper smale bryddes, and hew hom smalle;  
 And sethe hom alle togedur poo  
 In brothe and in white grece, also  
 In verius, and do per to safrone;  
 Fyrst make a fole <sup>1</sup> trap <sup>2</sup> pou mun,  
 Pynche hym, cowche <sup>3</sup> hym py flesshe perby;  
 Kast perin raysyns of corouns forthy,  
 And powder dowce and salt gode won;  
 Breke eyren and streyne hom thorowghe a clothe anone,  
 And swyng py sewe perwyth penne,  
 And helde hit onne pe flesshe I kenne,  
 And kover py trap and hele hit wele,  
 And serve hit forthe, Syr, at pe mele.

---

*Loysyns.*

In erthen pot put brothe for hast;  
 Take floure of payndemayn, and make py past  
 With water, per of py fele pou make  
 With a roller, and drye hit, I undurtake  
 Aȝayne po sonne pat hit be harde;  
 Kast perin brothe and make rewarde;  
 To sethe hom take rawe chese anone  
 And grate hit in disshes mony on  
 With powder dowce; and lay per in  
 Py loseyns abose pe chese with wyne,  
 And powder on last spryngil hit pou may;  
 Pose loysyns er harde to make in fay.

---

<sup>1</sup> a thin paste made of flour and water. <sup>2</sup> a dish or pie. <sup>3</sup> lay, pla

*Tartlotes.*

Take porke sothun, and grynde hit wele  
With safroute, and medel hit ylkadel  
With egges and raysyns of corouns; po  
Take powder and salt, and do perto;  
Make a sole of doghe, and close pis fast,  
This flesshe pat hewene was upon po last  
Kover hit with lyddes, and pynche hit fayre,  
Korven in pe myddes two loyseyns a payr,  
Set hit with fryed almondes sere,  
And coloure pe past with safroute dere,  
And bake hit forthe, as I pe kenne,  
And set in sale before gode menne.

---

*Chewetes on fyshe day.*

Take turbut, haddok, and gode codlyng,  
Hacke hit, sethe hit, with owte lesyng,  
And grynde hit smale, do dates perto  
Igroundene, and raysyns and prunus also,  
With gode powder and salt on last;  
Make a cofyne, close hit fast,  
Frye hit in oyle, sethe hit pou schalle  
And sugur and wyne ryt gode with alle.

---

*Chewetes on flesshe days.*

Take lyver of porke and kerve hit smalle,  
As to a pye be hewen hit schalle,  
And hennes perwith do alle in a panne,  
And frye hit wele as pou wele kanne;  
Make a cofyne as to smalle pye,  
Do pat perin; and folkes perby  
Of harde egges sothun, and eke pou take  
Powder of gynger and salt to bake;  
Kerve hit and frye hit in grece ful gode,  
Wele pynchyd serve on last by po rode.

Here endes oure cure, þat I of spake,  
 Of potage, hasteletes, and mete [ibake]  
 And sawce þer to, with oute lesyng,  
 Cryst mot our sowles to hevene bryng.

---

Explicit hic quartus passus.

---

Of petecure I wylle preche;  
 What falles þer to þow wylle I teche;  
 Fore pore menne þys craft is tolde  
 Þat mowon not have spysory, as þay wolde;  
 For hit is nede to gode, to ken men gode  
 As wele þe pore as ryche by þo rode;  
 Þerfore to telle you I am set,  
 Fyrst what herbþ, with owtene let,  
 Ben gode to potage I wolle þow lere;  
 Þou take þe crop of þo rede brere,  
 Rede nettel crop, and avans also,  
 Þo prymrol, violet, þou take þerto  
 Town cresses, and cresses þat growene in flode,  
 Clarray saveray and tyme gode wone,  
 Persoley, wortes, oper herbþ mony wone;  
 Alle pese erbs þou noȝt forsake,  
 But lest of prymrol þou shalle take.  
 Rede cole hane parte of potage is,  
 Fro Iuny to Sayn Iame tyde, iwys,  
 Þenne leve his stade to Myȝellis eve,  
 And þen bygynnys hit to releve;  
 Þen þoroughe þe wyntur his curse schal holde,  
 Neghe lentone seson þat porray be bolde.

---

*For stondand fygnade.*

Fyrst play <sup>1</sup> þy water with hony and salt,  
 Grynde blanchyd almondes I wot þou schalle;  
 Þurghe a streynour þou shalt hom streyne,  
 With þe same water þat is so clene.

<sup>1</sup> boil.

In sum of þe water stepe þou schalle  
 Whyte brede crustes to alye hit with alle;  
 Þenne take figgus and grynde hom wele,  
 Put hom in pot so have þou cele;  
 Þen take brede, with mylke hit streyne  
 Of almondes þat be white and clene;  
 Cast in þo fyggus þat ar igrynde  
 With powder of peper þat is þo kynde,  
 And powder of canel; in grete lordys honas  
 With sugur or hony þou may hit dowce;  
 Þen take almondes cloven in twen,  
 Þat fryd ar with oyle, and set with wyn  
 Þy disshe, and florysshe hit þou myȝt  
 With powder of gynger þat is so bryȝt,  
 And serve hit forthe as I spake thenne  
 And set hit in sale before gode menne.

*For sirup.*

Take befe and sklice hit fayre and thynne,  
 Of þo luddock<sup>1</sup> with owte or ellis with in;  
 Take mynsud onyouns, and powder also  
 Of peper, and suet and befe perto  
 And cast peron, rolle hit wele,  
 Eubroche hit overwert, so have þou cele;  
 And roast hit browne as I þe kenne,  
 And take brothe of fresshe fleshe þenne,  
 And alye hit with bred er þou more do,  
 And mynsud onyons þou cast per to,  
 With powder of peper and clowes in fere;  
 Boyle alle togeder, as I þe lere,  
 Þenne boylyd blode take þou shalle;  
 Strene hit porowghe clothe, colour hit withalle;  
 Þenne take þy roast, and sklyce hit clene  
 In þe lengethe of a synger; boyle hit by deue  
 In þe same sewe; serve hit þou may  
 In a disshe togedur I say.

<sup>1</sup> loins.

*For Tuskyne.*

Take raw porke and hew hit smalle,  
 And grynde in a mortar; temper hit pou schallo  
 With swongen egges, but not to pynne;  
 In gryndynge, put powder of peper withinne,  
 Penne pis flessch take up in py honde,  
 And rolle hit on balles, I undurstonde,  
 In gretnes of crabbes; I harde say  
 In boylande water pou kast hom may.  
 To harden pen take hom oute to cole,  
 And play fresshe brothe fayre and wele;  
 Per in cast persoley, ysop, saveray,  
 Pat smalle is hakked by any way.  
 Alye hit with flour or brede for py,  
 Coloure hit with safroun for pe maystré;  
 Cast powder of peper and clawes per to,  
 And take py balles or pou more do,  
 And put per in; boyle alle in fere  
 And serve hit forthe for tuskyne dere.

---

*For blaunchyd porray.*

Take thykke mylke of almondes dere  
 And heke<sup>1</sup> hedes pou take with stalk in fere,  
 Pat is in peses pou stryke;  
 Put alle in pot, alye hit ilyke  
 With a lytel floure, and serve hit penne  
 Wele sopun, in sale, before gode menne.

---

*Porry of white pese.*

Take white pese and wasshe hom wele;  
 Put hom in pot, so have pou cele,  
 With water; and ere po fyrst boylyng  
 Pou katche hom doune with oute lesyng;

<sup>1</sup> leke?

Trendel hom in plater and pyke hom clene,  
Devoide po worme-etone alle bydene,  
In fressh water pou schalt hom caste,  
And boyle hom wyle pat pey breste;  
So sethe hom forthe al by dene,  
Quylle pay be boylde fayre and clene;  
Pen take pat brothe, and put per to  
Mynsyd onyons, with powder also  
Of peper, coloure hit with gode safronne,  
And put per to a lytel porc[i]oun  
Of ale, and sethe hit ryȝt wele, penne  
After cut crust of bred l kenne,  
Sware as dyse and put perto;  
Gyf hit a boylyng, no more ne myn,  
And serve hit forthe in to pe halle,  
Pese oper pese ȝit make pou shalle.

---

*For white pese after porray.*

Take boyled water wyth honey swete,  
Sethe in py pesone pat ben so sete,  
While pat pey lie be hom selfe pere  
With mynsud onyons and no more,  
To serve on fyeshe day with grappays,  
With sele fyeshe or ellis with porpays,  
Opone fyssh dayes ȝif pat hit falle,  
Pus sethe py pese I wot pou schalle;  
Temper hom in brothe of bacun clene  
And kepe pe gravé hit be not sene;  
Ȝif pay ben harde and wynnot alye  
Brysse hom or strene hom, Sir, wyturlye;  
Thre leches of bacun lay pou mot  
In brothe; and serve fulle wele pou wot  
With py pese, pat sopun ar wele,  
To ete perwith, so have pou cele.

---



*For Gray pese.*

Fyrst stepe þy pese over þe nyȝt,  
 And trendel hom clene, and fayre hom dyȝt.  
 Sethe hom in water; and brothe þou take  
 Of bacun, and fresshe bre þou noȝt forsake;  
 Summe men hom lofe alyed wyle  
 With floure and summe with never a dele;  
 Þese pese with bacun eten may be  
 As þo whyȝt pese were, so mot I þe.  
 But þo white with powder of peper þo  
 Moun be forsyd with ale þer to.

---

*For kole.*

Take fresshe brothe of motene clene,  
 Of vele and porke al by dene;  
 Hakke smalle þy wortis and persyl, þo  
 When þat hit boylys, cast hom þerto,  
 Do a lite grotes þy wortis amang  
 And sethe hom forthe I undurstande.  
 Ȝif þou have salt flesshe sethand I wot,  
 Take a fresshe pece oute of þo pot,  
 And sethe by þo self, as I þe kenne;  
 Take up, put in þy wortis þenne,  
 In þe mene whyle gode gravé þou gete  
 To florisshe þy wortis at þo last hete.

---

*For mustul bre.*

Fyrst sethe þy mustuls quyl shel of lepe  
 In water, and þerof summe kepe;  
 Þer in þou stepe white brede fayre,  
 Þo remunaunde þou kepe with oute disware;  
 And voyde þy groundyngus for sonde;  
 Pyke clene þy mustuls, wasshe hom with honde,  
 Sett hom besyde þy brede þou bray,  
 Take mynsud onyons, and powdur I say

Of peper, and cast py bre into;  
 Color hit with safronne er pou more do,  
 And sethe hit wele; alye hit penne  
 With py forsayde brede, as I pe konne,  
 Al hole do in py mustuls pore  
 And serve hit forthe with outyn more.

*For porray of mustuls.*

Take mustul brothe, as I say pe,  
 And grynd py lecus in mortar fre,  
 With a lite<sup>1</sup> grotes put hom per in  
 And sethe hom wele, no more no myn;  
 But grynde py mustuls and put per to  
 And sethe alle up, now base pou do.

*For gruel of fors.*

Fyrst take porke, wele pon hit sethe  
 With otene grotes, pat ben so smethe;  
 Whenne hit begynnes wele to alye,  
 Pou save of pe pynnest brothe per by  
 To streyne py gruel, alle and summe;  
 But furst take oute py porke pou mun  
 And hak hit smal and grynde hit clene;  
 Cast hit to po gruel pat streyned bene,  
 Colour hit with safronne and sethe hit wele;  
 For gruel of force serve hom at mele.

*For Ioutes.*

Take most of cole, borage<sup>2</sup>, persyl,  
 Of pluntre leves, pou take per tyl,  
 Redde nettel crop and malues grene,  
 Rede brere croppes, and avans goode,  
 A lytel nept violet by po rode,

<sup>1</sup> little.

<sup>2</sup> lovage?

And lest of prymrol levis pou take,  
 Sethe hom in water for goddes sake;  
 Penne take hom up, presse oute pou shalle  
 Pe water, and hakke pese erbs alle  
 And grynd hom in a mortar schene  
 With grotene; and sethe hom thyk by dene  
 In fresshe brothe, as I pe kenne;  
 Take sklyset, enbawdet<sup>1</sup> penne  
 Besyde on plater pou shalt hit lay  
 To be cut and eten with ioutes in fay.

---

*For capons in erbis.*

Fyrst stop py capone with saveray,  
 With persyl, a lytil ysope I say;  
 Pen take po neck, avoyde pe bone;  
 And make a puddyng per of anon  
 With an egge and myed bred also,  
 With hakked lyver and hert per to,  
 With powder of peper and safrone; pen  
 Sew fast po bylle grete ende, I ken;  
 Pen sethe py capone, as I pe say,  
 With persoley, sauge, ysope, saveray,  
 A litel nep, brisse hom in hast  
 And wrythe itwen; in hom pou cast  
 With sklices of bacon, enbrawdēt here,  
 And colour py brothe with safrone dere.  
 When hit is sopun, in disshe hit lay  
 Po bacon po neck besyde in fay.  
 Take grounden safron temperid with ale,  
 To florysse py capone with syder pou shalle,  
 Lyande in dysse, and serve hym penne,  
 Set hym in sale before goode menne.

---

*For oper ioutes.*

Take cole and strype hom porowghe pi honde  
 And do away po rybbys I undurstonde;

<sup>1</sup> enbrawdēt?

In fat bre fresshe of befe I wene,  
 Day schalle be sopun ful thykk by dene.

---

*For honge cole.*

Hakke py kole wel grete I trow,  
 Sethe hom in water ful thyke I thrawe<sup>1</sup>;  
 Pou take hom up; presse a non  
 Pe water of hom, er pou more done;  
 In dysshe hom hakke togeder pen  
 With buttur, to serve before gode men.

---

*For henne in brothe.*

Take, sethe py henne and kut her wele  
 On gobbettes, save alrons<sup>2</sup> and pe pestle<sup>3</sup>;  
 Sethe thritte egges harde also,  
 And hakke pe white and cast per to  
 In pot, with mynsud onyonus gode;  
 First stepe py brede of whete by pe rode,  
 In pe same brothe besyde to lye  
 Py sewe, in put powder of peper per by  
 Of clowes, of gynger per to pou take,  
 Coloure hit with safroute for goddes sake;  
 Do fyve yolkes in on disshe, penne  
 Thre gobbettis of flesshe als of pat henne;  
 Poure on pat sewe pat first was dyt,  
 To serve in sale by ful gode ryjt.

---

*For comyns sewe.*

3iff pou wylle make a comyne sew,  
 Vele and motun and porke pou hew  
 On smalle gobettis; put hom in pot  
 With mynsud onyouns, ful wele I wot,  
 And powder of Peper pou kast perto;  
 Coloure hit with safroute or pou more do,

<sup>1</sup> crawe?

<sup>2</sup> pinions of the wings.

<sup>3</sup> legs.

And drawe alyoure of browne crust eke  
To alye pis sew pat is so meke.

---

*For a tansy cake.*

Breke egges in bassyn and swyng hem sone,  
Do powder of peper per to anone;  
Pen grynde tansy, po iuse owte wrynge,  
To blynde with po egges with owte lesyng.  
In pan or skelet pou shalt hit frye,  
In buttur wele skymmet wyturly,  
Or white grece pou make take per to,  
Geder hit on a cake, penne hase pou do,  
With platere of tre, and frye hit browne.  
On brode leches serve hit pou schalle,  
With fraunche mele or oper metis with alle.

---

*For a froyse.*

Sethe porke or vele and hew hit smalle,  
Take swongen egges and hew with alle;  
Frye hom in buttur in panne sone  
And styr hit wele, pen hase pou done.  
With trowtes on pe same aray,  
Wele sopun and haked, tesyd in fay,  
And frye hom in buttur, as I pe kenne,  
To serve on fysshe day before gode men.

---

*For a brothe of elys.*

Fyrst flyghe pyn elys, in pese hom smyte,  
Put hom in pot, pagh pay ben lyte,  
With clene water; pen take pou schalle  
Alle powder of peper, coloure hit with alle  
With safrone and alyed penne  
With floure, and cast alle in, I kenne,  
At pe fyrst boylyng pat may falle  
Soth hote, and serve hit in to pe halle.

---

*For a pye.*

Fyrst sly þy capon over þo nyȝht,  
 Plump hym in water wher he is dyȝt,  
 Alle wallande hote anon take oute  
 þo capone to drye, with outen dowte;  
 þy stuffe of fressh befe mynse þou schalle  
 With wyne or verius or salt with alle,  
 To temper þat stuffe, and suet take þen  
 Of þe same befe hakked I ken,  
 That suet þou coloure wip safroune wele  
 In a dysse by hit selfe, as I þe telle<sup>1</sup>;  
 þen lay þy capon in coffyn fyne,  
 A mawdelarde þerby and wodcockys twyne,  
 Put in þy stuffe er þou more done,  
 With an hen egge ȝolkes set hit anon,  
 þen take þy suet þat coloured was wele,  
 Mynge hit above, so have þou cele;  
 þen coloure þy capon with safroune, dore  
 With a feder, with a fayre feder, as I þe lore,  
 Sethyne, with clovyn dates ryȝt,  
 With maces and quibibis he shalle be dyȝt;  
 Cloves and graynys þou take þer to  
 And raysyns of corauns forȝete not; þo  
 Close on þy lyd and pynche hym þen,  
 And bake hym forthe, as I þe ken.

---

*For a cawdel.*

Breke ten egges in cup fulle fayre,  
 Do away þe white with oute diswayre;  
 þo strene also þou put away  
 And swyng þy ȝolkes with sponc I þe say;  
 þen mynge hom wele with gode ale,  
 A cup fulle large take þou schalle,  
 Set hit on fyre, styr hit, I telle,  
 Bewar þer with þat hit never welle;  
 Ȝif þou cast salt þer to, lwys  
 þou marres alle, so have I blis.

<sup>1</sup> The MS. reads "as I telle þe".

At þo fyrst assay þou take hit doun,  
 When hit wolde welle, pys caudel broun,  
 Ȝif þat hit welle, as may be falle,  
 Þus helpe hit þen I wot þou schalle;  
 Storve myed wastel with colde ale þen,  
 And cast þer to, sethe hit I ken.

---

*For sawce gynger.*

Fyrst stepe þy brede, þat white is bake,  
 And verius or venegur I undertake;  
 Þen drawghe hit þorowghe a streynour fyne,  
 Coloure hit with safrune, and cast þer in  
 Powder of gynger inoȝht, and salt,  
 Or ellys coloure hit nouȝt þou schalt;  
 For grete lordis þou schalt take wyne  
 With safrune to þy sawce ful fyne.

---

*For wesels.*

Fyrst grynde porke, temper in fere  
 With egges and powder of peper dere,  
 And powder of canel þou put þer to,  
 In chapon necke þou close hit þo,  
 Or elles in paunche of grys hit pyt,  
 And rost hit wele, and þen dore hit  
 With oute, with batere of egges and floure,  
 To serve in sale or ellys in boure.

---

*For hagese.*

Þe hert of schepe, þe nere<sup>1</sup> þou take,  
 Þo bowel nouȝt þou shalle forsake,  
 On þe turbilen made, and boyled wele,  
 Hacke alle togeder with gode persole,  
 Isop, saveray, þou schalle take þen,  
 And suet of schepe take in, I ken,  
 With powder of peper and egges gode wonne,

<sup>1</sup> the kidneys.

And sethe hit wele and serve hit penne,  
 Loke hit be saltyd for gode menne.  
 In wyntur tyme when erbs ben gode,  
 Take powder of hom I wot in dede,  
 As saveray, mynt and tyme, fulle gode,  
 Isop and sauge I wot by þe rode.

---

*For seke menne.*

Ale bre<sup>1</sup> pus make pou schalle,  
 With grotes and safronne and good ale.  
 Take playd water with hony, I wote,  
 For water gruel made with grote;  
 Melle white brede in dysshes aboute,  
 Powre in wellyd mylke, with outen doute,  
 þat called is mylke soppys in serves  
 For Satyrday at nyȝt, so have [I] blys.  
 Ȝet sugurt soppes I nyl forȝete,  
 þou tost shyves of gode manchete,  
 Enbene hom with wyne on both syde; penne  
 Sawce hom with sugur inoȝhe I kenne.

---

*For sethe ray.*

Take ote, strey and draghe hit clene,  
 Couch hit in a panne with water by dene;  
 Cast salt þer to, ley in þy ray,  
 And set hit forthe as I þe say:  
 Then take hit oute, þo skyn away,  
 Souse hit in ale, and salt, I pray;  
 When hit is colde, ete hit pou may  
 With lyver and garlek, þat samen are dyȝht.

---

*Oystere in browet.*

Take and schole hom and sethe hom in clene water;  
 Grynde peper and safroun with brede and ale, temper hit

<sup>1</sup> Alebery, caudle, warm broth, [Cotgrave] = ale broth.



Up with þe same brothe, and do þe oysters þer in, and  
Let hit boyle and cast salt þer in and messe hit forthe.

---

*For a servise on fysshe day.*

Fyrst white pese and porray þou take,  
Cover þy white heryng for goddys sake;  
þen cover red heryng and set abufe,  
And mustard on heghe, for goddys lufe;  
þen cover salt salmon on hast,  
Salt ele þer wyth on þis course last.  
For þe secunde course, so god me glad,  
Take ryse and fletande fignade,  
þan salt fysshe and stok fysshe take þou schalle,  
For last of þis course, so fayre me falle.  
For þe iii cours sowpys dorre fyne,  
And also lampronus in galentyne,  
Bakun turbut and sawmon ibake  
Alle fresshe, and smalle fysshe þou take  
þer with, als trouȝte, sperlynges <sup>1</sup> and menwus with al,  
And loches to hom sawce versance shal.

---

*For a servise on flesshe day.*

Fyrst wortes and salt befe þou shalle have,  
With capon in erbe þer to I craue;  
For þo fyrst cours, no more þou take,  
But of þe secunde course now wylle I clake.  
Fyrst take in selle, þan gose anon,  
Bothe grys <sup>2</sup> and vele and rostyd motone;  
With gynger þo pigge eton shalle be,  
And sorel with þo moton so mot I þe.

---

*For anoper maner of service on flesshe day.*

Take fyrst grete pyes and frumenté  
With venison, so mot I þe,

<sup>1</sup> the smelt.

<sup>2</sup> pork.

And rostyd capon, þen shal þou take,  
 Þys for þe fyrst cours, þou noȝht forsake;  
 Then fylets in galentine and mortrews eke  
 With rostyd befe and moton so meke,  
 And roasted vele and porke and grys;  
 And gose and gryce for secunde be wyse,  
 For the thrydde cours, now take shalle  
 Cawdel ferre, stued mawdelarde with alle,  
 Then tarts and daryels and custan dere,  
 Rysshene and pome dorres, and frutur in fere,  
 Thenne roasted mawlarde and cele þer to,  
 With wodcoke and oper smalle bryddys inow.  
 Of servis tel þou no more I wylle,  
 For a comyne fest at home be skylle.

---

*For a comyn rewle in cure.*

Now tas þys for a rewle fulle gode,  
 All hole futed fuylle in flud  
 Gose before, and ay þou take  
 Þo grettis fyrst, savun gose and drake,  
 Bothe of towne and of toper,  
 Also bakyn mete, my der brother,  
 And most daynté, come byhynde:  
 Þys is a rewle mad in kynde.

Explicit Liber cure Cocorum.

---

## INDEX OF WORDS, DISHES &amp;c.

A, 6, 'and'.  
 Afyne, 12, 'finely'.  
 Ale bre, 55, 'ale broth'.  
 Aliour, 20, 49, 'a mixture'.  
 Alye, 11, 22, 34, 47, 49, 'to mix'.  
 Alrons, 49, 'the pinions of the wing'.  
 Amydone, 7.  
 Annes, 11.  
 Anykyns, } 33, 5, 'any kind of'.  
 Anykyn, }  
 An, 5, 'and'.  
 Augrym, 1, 'a table'.  
 Avans, 47, 'the herb harefoot'.  
 Avoyde, 48, 'to take away'.  
 Aȝt, 27, 'eight'.

Batere, 38, 52, 'a batter'.  
 Batte, 22, 'hasty'.  
 Berme, 39, 'yeast'.  
 Betore, 35, 'bittern'.  
 Blend, 36, }  
 Blonde, 24, } 'to mix'.  
 Blynde, 50, }  
 Blanc Maungere of fysshe, 19.  
 Blanchyd Mortrews, 13.  
 Blaunche sawce for capons, 28.  
 Blonc Manger, 9.  
 Blonke desore, 12.  
 Boure achamber, 52.  
 Bours, 37.  
 Braune, 12, }  
 Brawne, 26, } 'flesh'.  
 Bre, 17, 'broth'.

Brend, 10, 'burnt'.  
 Brere, 42, 'briar'.  
 Brest, 7, 'burst'.  
 Brethe, 19, 'steam'.  
 Breuet de almonde, 12.  
 Brewet, } 12, 25, 'potage, broth'.  
 Browet, }  
 Broch, 16, 26, 36, 37, 'a spit, to put on the spit'.  
 Brost, } 19, 'burst'.  
 Brostene, }  
 Brothe of Elys, 50.  
 Bruys, 19, 'brewis, broth'.  
 Brys, 7, 'to bruise'.  
 Bucnade, 12.  
 Buttur of Almonde Mylke, 15.

Canel, 26, 'cinnamon'.  
 Capons, 48.  
 Capons in Cassolyce, 26.  
 Capons in erbis, 48.  
 Capons in Covisyse, 24.  
 Cawdel, 51.  
 Cawdel dalmone, 15.  
 Cele, 12, 'happiness, bliss'.  
 Charoure, 19, 'a dish'.  
 Charlet, 11.  
 Charlet icoloured, 11.  
 Chawdewyne de boyce, 25.  
 Chekyns in browet, 22.  
 Chekyns in Cretene, 8.  
 Chekyns in Cawdel, 23.  
 Chewetes on fysshe day, 41.  
 Chewetes on flesshe day, 41.

Cle, 24, 'a claw'.  
 Chake, 54, 'to talk'.  
 Clow, } 17, 43, 'a clove'.  
 Claw, }  
 Cofyne, 34, 39, 41, 'a raised crust'.  
 Coka, 17, 'a cook'.  
 Cole (Honge), 49.  
 Comfet (= Confeit), 11, 'a sweet-meat'.  
 Compost, 18.  
 Conyng, 8, 'a rabbit'.  
 Conyngus in Cyne, 20.  
 Conyngus in gravé, 8.  
 Coranns, 16, 'currants'.  
 Cowche, } 40, 53, 'to lay, place'.  
 Couch, }  
 Cralle, 35, 'to bend, curl'.  
 Crane (rostyd), 35.  
 Craue, 54, 'to crave'.  
 Crud, 13, 'curd'.  
 Crustate of flesshe, 40.  
 Care, 2, 'cookery'.  
 Custane, 40.  
 Cyne, 19.

Dariels, 38.  
 Devoyde, 35, 'take away'.  
 Digges, 10, 'ducks'.  
 Disware, 25, 51, 'doubt'.  
 Doghe, 41, 'dough'.  
 Dora, 50, 52, 'to varnish'.  
 Dowce, 7, 43, 'to sweeten'.  
 Draȝun, } 35, 'to remove the entrails'.  
 Drawe, }  
 Draw, 13, 'to strain'.  
 Dressore, 19, 20, 'cupboard'.  
 Droppyng, 31, 'dripping'.  
 Dyȝt, 47, 'prepared'.

Elys (broth of), 50.  
 Enarm, 29, 35, 'to lard'.  
 Ebene, 26, 27, 'to baste'.  
 Enbrawdēt, 48, 'to border'.  
 Enbroche, 34, 35, 37, 43, 'to put on the spit'.

Endore, 36, 37, 'to varnish'.  
 Enfarse, } 36, 'to stuff'.  
 Enfors, }  
 Eyren, 7, 11, 'eggs'.  
 Farse, 26, 'to stuff'.  
 Farsure, 26, 'a stuffing'.  
 Fay, 50, 'truth'.  
 Feder, 51, 'a feather'.  
 Fele, 40, 'a paste'.  
 Fere, 2, 35, as in *fere*, 'together, in company'.  
 Festened, 36, 'fastened'.  
 Fesawantes and Pertryks (to boil), 23.  
 Filetus in Galentine, 31.  
 Flaunes, 39, 49.  
 Fletand, 54, 'flowing, thin'.  
 Florysshe, 9, 39, 'to decorate'.  
 Flud, 55, 'flood'.  
 Flyghe, 49, 'to flay'.  
 Fole (see fele), 41.  
 Fole, 36, 'fowl'.  
 Fors, 8, 31, 'to stuff'.  
 Fraunche Mele 36.  
 Freture, 39.  
 Fro, 1, 'from'.  
 Froyse, 50.  
 Frumenté, 7.  
 Frym, 5, 'strong'.  
 Fygnade (Stondande), 42.

Gad, 6, 'a goad'.  
 Galentyne, 30.  
 Galyngale, 8, 'sweet cyperus'.  
 Gar, 15, 'to force, make'.  
 Garlek, 53.  
 Gawncel (for the gose), 29.  
 Gelofer, 26, 'gillyflower'.  
 Gentloré, 35, 'courtesy, honour'.  
 Gose, 32, 'goose'.  
 Gose in a Hogge pot, 32, (i. e. in a Hodge-podge).  
 Grappays, 45, 'the grampus'.  
 Gredel, 13, 37, 'a grediron'.  
 Gresse, 6, 'grass'.

Grotene, 14, 48, 'grits'.  
 Groundynges, 46, 'grounds'.  
 Gruel of Almondes, 14.  
 Gruel of fors, 47.  
 Gruel of porke, 30.  
 Grys, 55, 69, 'pig, pork'.  
 Grythe (= graythe), 16, 'speed'.  
  
 Hagese, 52.  
 Haldand, 18, 'holding'.  
 Hane (= ane), 'one'.  
 Harus in a browet, 21.  
 Harus in Cyne, 20.  
 Harus in a sewe, 21.  
 Harus in Pardolyse, 22.  
 Hasteler, 2, 'one who roasts meat'.  
 Hastelētes on fysshe day, 37, (Hastelētes, the inwards of a wild boar).  
 Hastery, 2, 'roasted meat'.  
 Heghe, 54, 'high'.  
 Helde, 23, 31, 'to pour over'.  
 Hele, 40, 'to cover'.  
 Heng, 15, 'to hang'.  
 Hennes in brewes, 22.  
 Hennes in gravé, 24.  
 Hennes in gauncel, 24.  
 Hennes in brothe, 49.  
 Herb; (to kepe over the wyntur), 34.  
 Heroun (rostyd), 35.  
 Herseve, 7, 'hairsieve'.  
 Hogge pot (= Hodge-podge), 32.  
 Hors, 23, 'rough'.  
 Huche, 33, 'chest, hutch'.  
 Hulle, 2, 7, 19, 'to cast off the shell, to shell'.  
  
 Ilkadele, 41, 'each part'.  
 Ilyke, 32, 'alike'.  
 Imelle, 24, 'mixed'.  
 Ino;he, }  
 Inow, } 11, 50, 52, 'enough'.  
 Ino;e, }  
 Ioutes, 15, 47, 48.  
 Ioutes de almonde, 15.

Irne, 36, 'iron'.  
 Itwen, 48, 'in two'.  
 Iusselle, 11.  
 Iwys, 5, 'certainly, truly'.  
  
 Kandel Ferry 16.  
 Katche, 44, 'to take'.  
 Kele, 6, 10, 'to cool'.  
 Kelkes, 19, 'milt, roe'.  
 Kerve, }  
 Korve, } 6, 41, 'to cut'.  
 Kervelettes, 30.  
 Kest, 22, 'to cast'.  
 Kole, 46.  
 Koke, 13, 'cook'.  
 Kolys, 20.  
 Kostyf of motone, 34, 'breast of mutton'.  
 Kremelyd, 36, 'crumbled'.  
 Kydnere, 10, 'kidneys'.  
  
 Lamprayes (in galentine), 25.  
 Lamprays (bakun), 38.  
 Lange de beof, 26.  
 Laveroc, 36, 'the lark'.  
 Leche, 13, 50, 'to cut in slices'.  
 Leche lardes, 18.  
 Lefe, 46, 'dear'.  
 Lene, 37, 'to grant'.  
 Levys, 21, 'believe'.  
 Loche, 54, 'a loach'.  
 Loysyns, 40.  
 Lovache, 18, 'lovage'.  
 Lite, }  
 Lyte, } 46, 47, 49, 'little, few'.  
 Luddock, 43, 'loins'.  
 Lue, 33, 'warm'.  
 Lumbardus Mustard, 30.  
 Lye, 8, 'to mix'.  
 Lyoure (best), 36.  
 Lyoure, 31, 32, 'a mixture'.  
 Lyne, 30, 'linen'.  
  
 Male, 12, 'meal'.  
 Malt, 6, 'to melt'.

- Malues, 47.  
 Manchete, 53, 'fine wheaten bread'.  
 Mawdelarde, 38, } 'a mallard, the  
 Mawlarde, 55, } wild drake'.  
 Medel, 41, 'to mix'.  
 Melle, 53, 'to mix'.  
 Meng, 31, 'to mingle'.  
 Menske, 22, 'grace, favour'.  
 Menwus, 54, 'the minnow'.  
 Merke, 33, 'dark'.  
 Mesurle, 48, 'moderately'.  
 Messe, 28, 'to serve'.  
 Mo, { 27, 38, 'more'.  
 Moo, {  
 Momene, 26.  
 Motone, 34, 'mutton'.  
 Mortrewes de chare, 9.  
 Mortrewes of fynsbe, 29.  
 Mot, 'may, must'.  
 Mountenaunce, 26, 'amount, weight'.  
 Mun, 47, 'must'.  
 Mustel bre, 46.  
 Mydrur, 10, 'midriff'.  
 Myed, { 8, 11, 12, 48, 'minced,  
 Mynd, { pounded, grated'.  
 Myn, {  
 Mynne, { 8, 22, 'less'.  
 Myng, 51, 'to mingle'.  
  
 Neghe, 42, 'near'.  
 Nep, 48, 'the herb cat-mint'.  
 Nere, 52, 'kidneys'.  
 Nesshe, 13, 33, 'soft'.  
 Neje, 34, 'nigh'.  
 Nombuls, 10.  
 Note, 25, 'nut'.  
 Nylle, 1, 'will not'.  
 Nys, 5, 'is not'.  
  
 Obles, 32, 'small cakes'.  
 On, p. 44, l. 7, 'in, into'.  
 Osel, 36, 'blackbird'.  
 Ote, 48, 53, 'oat'.  
 Other, 15, 'or'.  
 Overtwert, 40, 'across'.  
  
 Oystere in browet, 53.  
  
 Pasteler, 1, 'a maker of pastry'.  
 Payndemayn, 40.  
 Payre to injure, 84.  
 Peions istued, 14.  
 Peletre, 27, 'pellitory'.  
 Parsole, 22, 23, } 'parsley'.  
 Persyl, 46, }  
 Pestle, 49, 'legs'.  
 Pese (gray), 46.  
 Pese (after porray), 45.  
 Petecure, 42.  
 Pigges in sawce, 31.  
 Pigges (faryd), 36.  
 Playand, 37, 'boiling'.  
 Play, 7, 44, 42, 'to boil'.  
 Plump, 61, 'to plunge'.  
 Porpays, 35, Porpoise.  
 Porray (blaunchyd), 44.  
 Porray (of Mustuls), 47.  
 Porry (of white Pese), 44.  
 Posnet, 10, 32, 'a little pot'.  
 Potage, 42.  
 Potage of welkes, 17.  
 Potage of oysturs, 17.  
 Powme Dorrys, 37.  
 Prymrol, 42, 'primrose'.  
 Pur verde sawce, 27.  
 Pye, 54.  
 Pykulle, 30.  
  
 Quartle, 37, 'a quart'.  
 Quede, 37, 'bad'.  
 Quyl, 46, 'while'.  
 Quibibis, 16, 'Cubebs'.  
  
 Rape (A), 16.  
 Rasshe, 18, 'quick, swift'.  
 Ray (to sethe), 53.  
 Rede, 12, 'to advise'.  
 Reke, 6, 'to take care, attend'.  
 Remunande, 46, 'remainder'.  
 Rere, 34, 'to raise'.  
 Restyng, 33, 'becoming rancid'.

- Reward, 31, 'regard'.  
 Rine, 37, 'to run'.  
 Risshens, 39.  
 Roche, 35, 'rock'.  
 Roo in a sewe, 23.  
 Rose, 13.  
 Rose dalmoyne, 19.  
 Ryse, 16.
- Safroun, 53.  
 Sale, 10, 'hall'.  
 Sammen, } 14, 33, 'together'.  
 Samen, }  
 Saveray, 44, 'the herb savory'.  
 Sawce (to make), 27.  
 Sawce camelyne, 30.  
 Sawce (blaunch for capons), 28.  
 Sawce (best for capons), 28.  
 Sawce (for cranes and herons), 29.  
 Sawce (gynger), 52.  
 Sawce (for mawdelardes rostyde), 27.  
 Sawce madame, 32.  
 Sawce (for Pekokys and pertrikis), 29.  
 Sawce (pur verde), 27.  
 Sawce sirer (for mawdelardus), 28.  
 Sawce (for vele and venysone), 28.  
 Sawnder, 13, 'sandal wood'.  
 Schale, 25, 30, 'to shell'.  
 Schale, 30, 'a shell'.  
 Schere, 13, 'to cut'.  
 Schyves, 3, 15, 17, 'slices'.  
 Schun, } 29, 36, 'shall'.  
 Schyn, }  
 Seke, 6, 'to plunge, soak'.  
 Seler, } 30, 33, 'a cellar'.  
 Selor, }  
 Selle, 34, 'seal'.  
 Self, 21, 'same'.  
 Sere, 'severally, several'.  
 Servise on fysshe day, } 54.  
 Servise on flesshe day, }  
 Sewe, 21, 43, 'potage, broth'.  
 Sirup, 42.  
 Sklice, 43, 48, 'a slice, to slice'.  
 Sleck, 6, 'to slake'.
- Sly, 51, 'to kill'.  
 Sleze, 'clever, quick'.  
 Slyzte, 1, 'art, craft'.  
 Smethe, 50, 'smooth'.  
 Snite, } 35, 'snipe'.  
 Snytt, }  
 Sorel, 54.  
 Sotelté, 5, 'device'.  
 Sothe, 5, 'truth'.  
 Sothyn, 5, 'boiling'.  
 Soward, 5, ? 'sow-like', or 'sour',  
 of a sour disposition'.  
 Sowpus dorre, 14.  
 Sparlyng, } 54, 'the smelt'.  
 Sperlyng, }  
 Spryng, 7, 'to sprinkle'.  
 Spryngil, 40, 'to sprinkle'.  
 Spylle, 5, 'to destroy'.  
 Stine, 34, 'stint'.  
 Stondand, 14, 'thick'.  
 Stondand, 20, 'standing'.  
 Stop, 34, 'to stuff'.  
 Strene, 34, 'scum'.  
 Strene, 9, 45, }  
 Strey, 53, } 'to strain'.  
 Streyne, 43, }  
 Streynour, 16, 21, 51.  
 Stryke, 44, 'to cut'.  
 Suand, 35, 'following'.  
 Sumdele, 20, 'somewhat'.  
 Swongen, 36, 37, 'beaten up'.  
 Swynge, 11, 'to beat up'.  
 Sye, } 7, 17, 'to drain, strain'.  
 Syle, }  
 Sythes, 6, 'times'.  
 Sythyn, 25, 'afterwards, then'.
- Tansy cake, 50.  
 Tartlotes, 41.  
 Temper, 'to mix'.  
 Tenderon, 34, 'a stalk'.  
 Tent, 34, 'to attend'.  
 Tese, 9, 'to mince'.  
 Pagh, 5, 'though'.  
 Thandon (for wilde digges &c.), 10.

The, 36, 'to prosper'.	Wafrons, 22, 'cakes'.
Theȝe, 'thigh'.	Walle, 30, 'to boil'.
Do, 1, 'the'.	Warlé, 35, 'carefully'.
—, 11, 'then'.	Wastelle, 9, 'fine white bread'.
Thrinne, 1, 'three'.	Welle, 5, 6, 13, 'to boil'.
Thrydde, 55, 'third'.	Werkok, 36, 'pheasant'.
Thurgh, 'through'.	Wodcock, &c., 36.
Tome, 39, 'light, empty'.	Won, 8, 40, 52, 'a quantity'.
Trap, 40, 'a dish'.	Wortes, 43, 54, 'herbs'.
Tree, 50, 'wood'.	Wost, 'knowest'.
Trouȝte, 50, 54, 'trout'.	Wot, 5, 6, 'know'.
Tuel, 35, 'an opening'.	Wrythe, 48, 'break'.
Turbilen, 52, ? Fr. <i>tourbillon</i> .	Wyndo, 7, 'to winnow'.
Tuskyñ, 44.	Wynne, 5, 'will'.
Twynne, 10, 51, 'two'.	Wynnot, 45, 'will not'.
Tyl, 47, 'to'.	Wyturly, 31, 'truly, certainly'.
Ughe, 33, 'to injure'.	Ȝet, 1, 'also'.
Venysone (to save fresshe over pe ȝer), 33.	Ȝif, 5, 'if'.
Venysone (to save fro restyng).	Ȝolkes, 18, ' yolks'.
Viande de Cipur, 8.	Ȝoyng, 11, 'young'.
	Ȝow, 1, 'you'.
	Ȝyt, 5, 'yet'.

Note to page 5, line 23:—

“And welle on alle, and *lepe* in.”

The sense would seem to require that we should read:—

“And welle on alle, and noȝt *kepe* in.”





# THE PRICKE OF CONSCIENCE

(STIMULUS CONSCIENTIÆ)

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## A NORTHUMBRIAN POEM

BY

RICHARD ROLLE DE HAMPOLE.

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COPIED AND EDITED FROM MANUSCRIPTS IN THE LIBRARY OF THE  
BRITISH MUSEUM,

WITH

AN INTRODUCTION, NOTES, AND GLOSSARIAL INDEX

BY

RICHARD MORRIS,

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## P R E F A C E.

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Among the manuscript-collections of the British Museum there are no less than ten copies of the 'Pricke of Conscience' and though all of them have been carefully examined for the purpose of obtaining a good text, yet one has seemed of so much greater philological value to the students of Old English literature than the others that I have made it the basis of the following text.— The ten copies, a description of which will be found in the printed catalogues of Manuscripts, are:—

Additional MSS., Nos. 11305, 22283;

Cottonian MS., Galba E. ix;

Harleian MSS., Nos. 106, 1731, 2377, 2394, 4196, 6923;

Lansdowne MS., No. 348.

The present volume is printed from the Cottonian MS., Galba E. ix, a fine folio volume of Northumbrian poetry, containing the romance of Ywaine and Gawaine, the Seven Sages, Minot's poems, a few short treatises on the deadly sins, shrift &c., the Gospel of Nichodemus, together with the Pricke of Conscience which forms the concluding portion of the manuscript.

My choice of this MS. in preference to the others has been influenced by the following considerations:—

1. The reputed author RICHARD ROLLE de Hampole more commonly called Hampole, lived in the priory of Hampole, four miles from Doncaster in Yorkshire. He was one of the most popular divines of the fourteenth century. Writing as he tells us he did for the *unlered and lewed*, it is not at all likely that he would have employed any other mode of communication than the

dialect of the district in which he lived; this as we well know was Northumbrian, the

'Language of the Northin lede  
That can nan other Inglis rede'.<sup>1</sup>

2. Six manuscripts<sup>2</sup> out of the ten already enumerated are evidently transcriptions of a Northern copy adapted more or less skilfully to the southern, western and midland dialects. This is easily proved by the way in which the several transcribers have endeavoured to *translate* pure Northumbrian words into their own South- West- and Midland-English.

One example must suffice to explain our meaning.— In the Cottonian manuscript *Hampole* speaks of the conception of man in the following terms:

'He was consayved synfully  
Within his awen moder body,  
þar duellid man in a myrk dungeon,  
And in a foul stod of corrupcion,  
Whar he had na other fode,  
Bot wlatson glet and *loper blode*.' (p. 13, l. 446—459)

A north countryman would have known that *loper* (more commonly *loperd*, *lopered*) meant curdled, coagulated, but the word was evidently unknown in the south for instead of

"Bot wlatson glet and *loper blode*."

Addit. MS. 11305 reads:—

"Bot lothsom glette and *filthede of blode*."

The transcriber of MS. Y.<sup>3</sup> shows still more ingenuity in ren-

<sup>1</sup> *Cursor Mundi* (Northumbrian version) a MS. in the College of Physicians at Edinburgh, fol. 43b, col. 2. Quoted by J. Small M. A. in *Metrical Homilies* p. xxi.

<sup>2</sup> Harl. MSS., Nos. 106, 1731, 2377 (all very imperfect).

Addit. MSS. Nos. 11305, 22283 (perfect).

Lausd MS No. 348 (imperfect).

The Harl. MSS. 2334, 6923 (all very imperfect) and 4196 (imperfect) are in the Northumbrian dialect and have been collated so far as was possible with the Cott. MS.—The Harl. MS. 4196 is the best of these Northern copies and differs but slightly from the copy which has supplied the present text.

<sup>3</sup> I take this opportunity of acknowledging the kindness of James Yates Esq. who, unsolicited, placed a fine MS copy of the '*Pricke of Conscience*' (xiv<sup>th</sup> century) at my disposal, as soon as he heard that an

dering the uncouth term by one easily intelligible and which at the same time bears no slight resemblance to it, as the following reading will shew:—

“He was conceyved synfully  
Wip-inne his owen moder body  
Þanne dwelleþ man in a foule dungeonne,  
And in a foule stede of corrupcionne,  
Where he haþ non oþer fode,  
Bot glette and *lepres foule blode*.” (fol. 14.)

It need hardly be said that between ‘*lepres blode*’ and ‘*loper blode*’ there is not the slightest connection.

*Lopered*, Sc. *lopperit*, like many other northern terms has gradually travelled southwards, for we find it in Forby and other collectors of provincialisms.

This example is sufficient to show how far the numerous transcribers of Hampole are to be trusted in their translations of Northumbrian words. In some instances however the various readings are useful and a few of them from Addit. MSS. 11305, 22283; Lansd. MS. 348, are worthy of notice:—

coldness	for dasednes, (Northern)
droubelonde	„ domland,
pees	„ saghtel,
lowryng	„ merryng,
riche	„ bigg,
roryng	„ romyng,
slouh	„ rym,
strangly	„ worow.

From these remarks it may be inferred that the Cottonian manuscript supplies us with a text, which if we have a knowledge of its vocabulary, is far more intelligible than any of the copies written for readers of the South of England. The language too is more archaic, while the length of the poem furnishes us with material for the study of a most important English dialect, the published vocabulary of which is confessedly very meagre; and the influence of which upon the classical or written language has as yet received but little attention.

edition of that poem was forthcoming. This copy I have marked as MS. Y., and from it is printed the very full table of contents contained in the present volume.

Most writers upon the English language, and even those who have treated their subject historically, seem to have been ignorant of the existence of any material for the illustration of English dialects from the latter part of the xiii<sup>th</sup> to the middle of the xv<sup>th</sup> century. Mr Marsh in his new volume on the English language produces passages from the Northumbrian Psalms, along with many extracts from southern writers, as illustrating the progress of our language in the latter part of the xiii<sup>th</sup> century, while in treating of the literature of the xiv<sup>th</sup> century he refuses to give credit to Minot's poems on account of their Scotch accent!

The hand-writing of the Cottonian Manuscript is generally assigned to the reign of Henry V, but there are good reasons for placing it not later than the commencement of the xv<sup>th</sup> century. The language of Hampole is of course much earlier than this, being that of the North of England towards the end of the first half of the xiv<sup>th</sup> century<sup>1</sup>. Towards the latter half of this period we find the Northumbrian yielding to the influence of the Southern dialects; thus in undoubted specimens of this idiom in the latter part of the xiv<sup>th</sup> century we find that *bath*, *mare*, *ma*, *na*, *ar* and *twa* have become also, *both*, *more*, *mo*, *no*, *or*, *two*. We even find the *a* in the preterites *wrang*, *sang* &c. becoming *o* in *wrong* and *song* &c.

The Cottonian MS. is unfortunately imperfect, but this was not discovered until a great portion of it had been transcribed and in print. The text of the poem in the present volume is however complete, the deficiency being supplied by a Northumbrian MS. (Harl. 4196) of the same date which is also imperfect.

#### THE NORTHUMBRIAN DIALECT.

In discussing the peculiarities of the Northumbrian dialect<sup>2</sup> most writers have confined their remarks to that portion of it spoken

<sup>1</sup> There are MSS. (southern) of the 'Pricke of Conscience' as old as the middle of the xiv<sup>th</sup> century, but their language is comparatively modern as compared with the Northumbrian ones of a later date.

The fact of not finding MSS. older than the middle of the xiv<sup>th</sup> century would seem to show that Hampole compiled the 'Pricke of Conscience' but a few years before his death (A. D. 1340).

<sup>2</sup> The following is a list of works which have furnished material for determining the characteristics of the Northumbrian dialect:—

in the North of England, forgetting that the same form of speech was also spoken in the Lowlands of Scotland.

In the literary documents of the xiv<sup>th</sup> and xv<sup>th</sup> centuries there is very little difference between Scottish and this N. English dialect, in fact, so little that critics have been sadly at fault in determining the locality of certain Northumbrian writings, ascribing a Scottish origin to many works composed South of the Tweed. Minot's poems and Barbour's Bruce have many points of resemblance, together with some few of difference, the latter being chiefly confined to orthography, and to a number of words peculiar to the Lowland Scotch. Otherwise in Grammar and Vocabulary the idioms North and South of the Tweed belong to one and the same dialect.

As regards orthography the Lowland Scotch has an advantage over its sister-dialect, in giving stress to the syllable which marks inflexion as:—

1. *-is* or *-ys* for *-es*, *-s* in the plural number, possessive case of nouns, and in the person endings of the Indicative mood present tense.

Thar speris, pennouns and thar scheldis,  
Of licht entamynit all the feldis.

(Barbour. The Bruce, p. 161)

2. *-it*, *-yt* for *-ed*, *-d* in the preterites and passive participles of regular verbs:

"Bath he and law the land was then  
All occupyt with Inglismen  
That disputit atour all thing. (The Bruce p. 96.)

The Early English Psalter. Edited by the Rev. J. Stevenson, for the Surtees Society.

English Metrical Homilies. Edited by John Small, M. A. 1862.

The Romance of Ywaine and Gawaine, in Ritson's Metrical Romances.

The Cursor Mundi. Cottonian MS. Vespasian A. iii.

Metrical Homilies in Harleian MS. 4196 and Cottonian MS. Tiberius E. vii.

The Seven Sages &c. Cott. MS. Galba E. ix.

Barbour's Bruce. Edited for the Spalding Club.

The Morte Arthure and Thornton Romances (edited by Halliwell), have been very sparingly used. - There is good reason for believing that a Lincolnshire scribe has tampered with the texts. The fine romance of Sir Tristram (Ed. Scott) originally composed in the Northumbrian dialect, has been rendered nearly worthless by the alterations of a midland scribe.



'In carnk sone arrivit he,  
And passit throu all the cuntre.' (ibid. p. 95.)

Other orthographical differences occur of which the following are the most marked:

I. a) *-icht, -echt, ocht* for *-ight, -eght, -oght*:

*ficht* for *fight*,  
*hecht* for *heght* = height,  
*licht* for *light*,  
*ocht* for *oght* = aught,  
*wicht* for *wight* = active;

b) *-aucht* for *-aght*:

*aucht* for *aght* = eight, possession,  
*saucht* for *saght* = reconciliation,  
*straucht* for *straght* = stretched;

c) *-euch* for *-ogh*:

*beuch* for *bogh*,  
*dreuch* (*drew*) for *drogh* (*drow*) = drew,  
*eneuch* (*enew*) for *enogh* (*enow*) = enough,  
*leuch* for *logh* = laughed,  
*pleuch* for *plogh* (*plow*) = plough,  
*sleuch* (*slew*) for *slogh* (*slow*) = slew.

II. *a* for *e*:

*na* for *ne* = nor,  
*skar* for *sker* = rock,  
*warld* for *werld* = world,  
*wary* for *wery* = curse,  
*yharn* for *yhern* = yearn.

III. *e* for *a*:

*threll* for *thrall*,  
*wes* for *was*,  
*ger* for *gar*.

IV. *o* for *a*:

*mony* for *many*,  
*ony* for *any*,

V. *u* for *o*:

*cluke* for *cloke* = claw,  
*ruse* for *rose* = boast,  
*tume* for *tome* = empty,  
*wuke* for *woke*.

VI. *gif* for *yf*, if.

*Yef* occurs in the Metrical Homilies for 'if' and is worthy of notice on account of its likeness to the Fris. *jef* (A. Sax. if = *gif*).

Among grammatical differences the following are the most important:—

I. *Begouth* and occasionally *couth* for *began* or *bigan*.

Dr. Latham<sup>1</sup> calls *begouth* a present tense supposing it to be another form of *beginneth*, an almost impossible word in Scotch, the usual form of it being *beginnes*.

*Begouth* or *couth* is however a preterite and always used as a principal, whereas *gan* (= began) is employed only as an auxiliary verb.

II. *a* or *o* for *e* in the following preterities:—

*claf* for *clef* = clave, cleft.

*grat* for *gret* = wept,

*lap* for *lep* = leapt,

*wox* for *wex* = increased.

III. The use of *syne* as a preposition and an adverb.

Barbour and Wyntown frequently use *syne* as a preposition in the sense of 'after', and as an adverb = afterwards, while Hampole and other Northumbrian writers employ *syn* or *sen* as a conjunction only and never as a time-word, for which they employ *sithen*.—The dialect North of the Tweed has made a distinction between *syn* and *sen*, employing the former as an adverb and preposition, the latter as a conjunction.

IV. *Set* (= *seth* = *sithen*) in Scotch means 'since' and is only employed as a conjunction, while writers South of the Tweed always employ *sythen* as an adverb in the sense of 'afterwards, since'.

V. *Bot* (but) as a preposition meaning 'without' is confined to Scottish writers<sup>2</sup>. It never takes this meaning in Hampole,

<sup>1</sup> English Language 2<sup>nd</sup> edition.

<sup>2</sup> Southern writers of the xiii<sup>th</sup> and xiv<sup>th</sup> centuries use *but* (butan) as a preposition but never as a conjunction, in the sense of *but* (adversative) for which they employ *ac*. Barbour uses *bot* (*but*) as an adverb, a conjunction or a preposition.

*Psalms* &c. where it is employed as a conjunction or an adverb in the sense of 'but, except, only'.

The vocabulary of the Lowland Scotch is substantially one with the Northumbrian South of the Tweed; there are however terms peculiar to each, as for instance; in the former we never find *layt* to seek, *amell* (*emell*, *omell*) among, *forwit* before, *slike* (such), while in the latter we never meet *anerly*, *forouten*, *gretumly*, *inkerly*, *sic* &c.

The forms *sic*, *slike*, and *swilk* signifying 'such' are worthy of notice as they seem to indicate, wherever they occur in literary documents, three distinct localities of composition.

*Sic* is Scottish and is perhaps a contracted form of *slike*. The latter word marks a border dialect and is evidently the Icelandic *slik* = such, the like, (*slikt*, *slik'r*, *slik*). *Swilk* A.S. *swile* is the usual Yorkshire form.<sup>1</sup>

*Sic* for *slike* is perhaps the earliest instance of dropping the *l*, a practice which became very common, at a much later period, among Scottish writers.

Wherever we find the form *slike*, we find also a marked resemblance to forms which have been looked upon as peculiarly Scottish; thus in the *Cursor Mundi*, *Metrical Homilies* and *Minot's Poems* where *slike* so frequently occurs we meet with *sa* and *thoru* (Sc. *sa* and *thorow*) which in the *Psalms* and *Hampole* are represented by *swa* and *thurgh*.<sup>2</sup> (*Thorn* is the Anglian *thorh* while *thurgh* is the West Saxon *thurh*.)

In the former works we meet with a larger number of words of Scandinavian origin, a few of which have hitherto been noticed as occurring only in the Local-names of the North of England, as *sker*, rock, *hogh* (Sc. *heuch*), hill, *stank*, *stang*, pond, *fell*, bill, *keld*, a well. *Gar* or *ger* [pret. *gart*, *gert*] common enough in *Barbour*, the *Cursor Mundi* and *Met. Hom.* never occurs either in the *Psalms* or in *Hampole*.

<sup>1</sup> It must not be supposed that *swilk* is unknown where *sic* and *slike* occur; its employment however in Scotch is only occasional. It is somewhat strange that *sic* is now used South of the Tweed while in the xiii<sup>th</sup> and xiv<sup>th</sup> centuries it was unknown.

<sup>2</sup> *Swa* or *sua* is not unfamiliar to Scottish writers of the xiv<sup>th</sup> and xv<sup>th</sup> centuries.

As the *Cursor Mundi* is frequently quoted in the present volume as an authority for certain words and forms of words, the following short poem entitled 'De Penis' is transcribed from it as a specimen of the Northumbrian dialect (of Northumberland) in the latter part of the xiii<sup>th</sup> century. It may perhaps throw some light on the material employed by Hampole in the compilation of the *Tricke of Conscience*.

VIII paines principale es þar, [in helle]  
 Crist lat us never þider far.  
 Þe first, it es þe fire sa hatte,  
 Þat al þe mikel se sa wate,<sup>1</sup>  
 Þof þat it casten war þar-in,  
 Suld it never-þe-less brin;  
 Sua þat ur fire ne mai na mare  
 Again þat fire þat [sal] brin þar,  
 Þan painted fire gain<sup>2</sup> urs moght  
 Þat apon a wagh<sup>3</sup> war wroght.  
 Ever it brennes dai and night  
 Bot never mare it castes light.  
 Þe toþer paine is tald sa kene,  
 Þat mans muth it mai noght mene.  
 Þat þof a fer[e]n felle war made,  
 And þoru a chance þar-in it gladd<sup>4</sup>  
 Quils þou moght turn þi hand abute,  
 It suld worth [f]rese<sup>•</sup> wituten dute.  
 Þe thrid pine es hard to drei,  
 O wormes þat sal never dei,  
 Ffelle draguns and tades bath,  
 Þat ar apon to lok ful lath,  
 Fful wlatsum on to here or se,  
 Fful wa es þam þat þare sal be;  
 Als we se fixs in water suim,  
 Sua live þai in þat lou<sup>5</sup> sa dim.  
 Þe ferth paine it es o stinc,  
 Þat mai na man sa mikel thinc.  
 Þe fife es undemnes dint,  
 Þat þaa wreches þare sal hint,  
 Als it war dintes on a stepi,  
 Þat smythes smittes in a smeþey.

<sup>1</sup> wet<sup>2</sup> against<sup>3</sup> wall<sup>4</sup> glided<sup>5</sup> pit.

• As the MS. is rather indistinct *yse* may have been the original reading.

Paa dintes ar ful fers and felle  
 Harder paa es here irinn melle.  
 Pe sext paine, es nocht to scape,  
 Es squik mercknes men mai it grape;  
 Sua wonder think par sal it be,  
 Pat nan ne mai on oper se.  
 Pe sevend scenscip al for pair sin,  
 Ai scam lastand pat never sal blin,  
 Ffor par-tille sal ilkan ha sight  
 To se pe scenscip on oper plight.<sup>6</sup>  
 Pe aghtand pine it es ful grise<sup>7</sup>  
 To se paa warlaus in pait wise,  
 Strang paine es it on pam to loke,  
 And namli laght until pair crok;  
 Pat dreri din, pat halful bere,<sup>8</sup>  
 Pat pai wit-uten stint sal here,  
 O paa wepand in pat wan,  
 Pat sal pam last for ever and ai.  
 Ffirend bandes es pe nind,  
 Als in hali writt we find,  
 Pat al pair limes ar bunden wit,  
 Wituten leth<sup>9</sup> of ani lith<sup>10</sup>.  
 Bot a point es par (pat) pam pines mare,  
 Pan elles al pair oper fare<sup>11</sup>.  
 Pai wat pair pine sal ha nan end,  
 Ffor pai mai haf na might to mend.  
 And qui par es paa paines nine  
 Here nu pe skil of ilk pine;  
 Nine orders of angels pai forsok,  
 Queen pai pam to pe warlau tok,  
 Parfor sal pai pined be,  
 Wit paa pines, sex and thre;  
 Ffor pat pai war won to brin  
 In catel wit covetise to win,  
 To-quils pai in pis world war  
 Ai sal pai brin at par for par.<sup>12</sup>  
 And paa men pat sa starck<sup>13</sup> war her,  
 Still<sup>14</sup> pair wickedhed to ster  
 And brint par-in sa war pai bald,  
 Pai sal have ever pat water cald.  
 Pai pat war fild wit enst and hete  
 Pat ipenli<sup>14</sup> pair hertes ete,

<sup>6</sup> thick?

<sup>7</sup> misfortune

<sup>11</sup> sorrow

<sup>8</sup> al par for par = always there for that (sin).

<sup>9</sup> terrible

<sup>13</sup> stubborn

<sup>10</sup> noise

<sup>12</sup> secretly

<sup>14</sup> loosening

<sup>15</sup> frequently.

<sup>16</sup> limb

Þar wormes sal þam underwrote<sup>15</sup>  
 In bale wituten hope and bote,  
 And for-þi þai her war wont to li  
 In þair stincand licheri,  
 Ne wald noght here bot þair delites,  
 Þat drogh þam until oper vices,  
 Þai sal haf ipen<sup>16</sup> stinc iwiss  
 Þat þai sal never mar mis.  
 And for þai wald na disciplin,  
 Thole for luve of ur drightin<sup>17</sup>  
 Þai sal be best<sup>18</sup> wit-uten hove<sup>19</sup>,  
 Ne merci nan to þair behove;  
 And for þai wald noght þe light,  
 Þat gis of sothfastnes þe sight,  
 Þat es godd self at understand,  
 Þai sal haf mircknes ai lastand;  
 And for þai wald noght scribe þair sake<sup>20</sup>,  
 Ne fore þair ending mendes make,  
 Ilkan sal se wit sight o scam  
 Quat blenck<sup>21</sup> on oper es to blam;  
 And þai þat wald na spelling here  
 O godd, ne of his laghes lere  
 Ffor-þi þan sal þai here þe sunes  
 O nedders bath and of draguns,  
 Þat reuful bere, þat waful cri  
 Þat wa es þam sted þar-bi.  
 And for-þi þai gilderd were,  
 Wit in þis liif wit lustes sere,  
 Þai sal suffer soru ai þar,  
 Apon þair membres ai-quare;  
 Ai<sup>22</sup> wend þai here to live in sin,  
 Þar sal þai dei wit-uten blin,  
 Deiand ai and never ded,  
 Ffor ded sal fle þam als þair fede<sup>23</sup>;  
 Þai sal be sett in þair prisun,  
 Upward þair fete, þair hefdes dun  
 Þair backes til war oper<sup>a</sup> bete  
 Wit pine on ilk side umsete.  
 Þe rightwismen sal se þaa pines  
 Apon ur laverd wiperwines<sup>24</sup>,  
 Þat þair blis mai be þe mare,  
 Þat þai er scaped o þat care.

<sup>15</sup> under-root	<sup>16</sup> frequent	<sup>17</sup> lord	<sup>18</sup> beaten	<sup>19</sup> cessa-
tion	<sup>20</sup> fault	<sup>21</sup> fault	<sup>22</sup> = wened = thought	<sup>23</sup> enemy
<sup>24</sup> adversary.	<sup>a</sup> over?			

De wicked alsua pe gode sal se,  
 Wit-in pair gammen stad and gle,  
 Dat pai pe sorfuller sal be,  
 Pat losen folih has pat le;<sup>a</sup>  
 To domesdai sua sal pai fare,  
 Bot efter domesdai na mar  
 Ffor to pam se paa maledight;  
 Bot pe seli sal o pam ha sight.  
 Bot pof pai se pam, wiit pon wele,  
 O paim pai sal nocht ren a dele;  
 If fader sagh his son pare,  
 Or sun his fader in pat care,  
 Pe wiif hir man, or man his wiif,  
 Or freind he luvd als his liif,  
 Ffor pair misfar suld pai not murn,  
 Ne ans for pair skathes skurn.<sup>25</sup>  
 Bot suld pai haf a gret delite  
 To se pam seclid<sup>26</sup> in pair site,  
 Als we haf here on summers dai,  
 To se fixs in a water plai;  
 Ffor-qui, pe rightwis blith sal be,  
 Quen he sal wrak<sup>27</sup> on sinful se.  
 If pai suld for paa feluns prai,  
 It war gain godd and gret derai;  
 Ffor pai til him sal be sa queme,  
 Al sal pam like pat he sal dome.  
 To deme us mot pat drightin sua  
 Dat we com never unto pat wa.

<sup>a</sup> gle?<sup>25</sup> shun<sup>26</sup> seclid?<sup>27</sup> vengeance.

## GRAMMATICAL DETAILS.

## I. Nouns.

The genitive singular ends in *-es*, *-s*, occasionally in *-is*, *-ys*, as in Scotch.

Very frequently the sign of the case is omitted as,

Fader house = father's house,

Hefd hare = head's hair, hair of the head,

Man son = man's son, son of man,

Moder kne = mother's kne.

The plural number ends in *-es*, *-s*.

*Eghen* (eyes), *oxen* and *schon* (shoes) are examples of plurals in *-en*, *-n*, and the only ones I have been able to meet with.

*Child* and *ka* (or *cu* = cow) make the plurals *childer* and *ky*.

*Brother* is in the plural *brether*, *brethir* just as the Icelandic *brothir* makes *bræthir*, Dan. *brøder*. *Hend*, the plural of *hand*, is the Icelandic *hender* (the plural of *hönd*) and is of very frequent occurrence.<sup>1</sup>

*Harn*, brain, makes the plural *hern*. Cf. the Dan. *haand*, *hænder*; *raand*, *vænder*.

*Frend* is both singular and plural. This may have arisen from the A. Saxon plural *frynd* not being very differently pronounced from the singular *freond*. *Frend* occurs also as a plural in the *Ormulum*. The use of *freond* as a plural in the *Owl and Nightingale* (but not noticed in Coleridge's *Glossarial Index*) would lead us to suppose that the singular had acquired a collective sense. Hampole always uses *gayte* (goat)<sup>2</sup> as a collective noun, a practice peculiarly Northern though not confined to Northumbrian writers.

The nouns *winter*, *yhere* (year), *pund* (pound), *thing*, which were of the neuter gender in Anglo Saxon, are frequently used as plurals without any change of form as:

‘fyve hundred *wynter*’,  
 ‘fyve thowsand *yhere*’,  
 ‘five hundreth *pund*’,  
 ‘alle *thing*’.

*Myle* feminine in A. S. is also used as a plural as ‘fourty *myle*’.

All words ending in *-yng*, *-ing* (derived from verbs) are substantives and not participles:

*geting*, conception; *gretyng*, cry; *kepyng*, custody; *knawyng*, knowledge; *movyng*, motion; *removyng*, removal.

We find traces of the Scandinavian suffix *-leik* (O. N. *leikr*) in:

ferdlayk fear,  
 hendlaic politeness,  
 revelaic robbery,  
 wedlayk wedlock.

*Tinsel* = perdition contains the Dan. *-sel* in *födsel*, birth; *in-forsel*, importation.

<sup>1</sup> In the Northumbrian Gospels ed. Bouterwek, *feder* occurs as the pl. of *fader*. (Mt. 10, 32.) Cf. Icel. *faðir*, pl. *feðir*.

<sup>2</sup> Cf. ‘a tryppe of *gayte*.’ (Thornton Romances.) Wiclif also uses *gayt* as a collective noun.



The A. Sax. suffix *-reden*<sup>2</sup> is preserved without much change in:

sa-reden enmity,  
felaw-reden fellowship,  
hat-reden hatred,  
luf-reden love,  
man-reden homage,  
sib-reden relationship.

The ending *-hede*, *-hed* = -hood is not the A. Sax. *-hdd*, preserved by the Scotch in *-hade*, but the Frisian *-hed*, *-hede* in

*dwatikhed*, error; *dweshed*, folly; *werhed*, truth; *falschede*, falsehood. Cf. Dan. *-hed* in *frihed*, freedom; *hvidhed*, whiteness.

## II. Adjectives.

Adjectives have no sign to mark the plural, unless the *e* in *hise* and *thise* (before plural nouns) be examples of the final *-e* which is so frequently employed in Southern English, as late as the middle of the xvth century, to mark the plural of adjectives.

We often find *this* = *these*, the final *-e* having been dropped in writing but perhaps pronounced in reading.<sup>2</sup>

*Fone* or *fune*, a form unknown to Barbour or Wyntown, occurs in Hampole as the plural of *few*.<sup>1</sup>

*pa* (A. Sax. *thá*) is generally used as a demonstrative adjective before plural nouns as:

'*pa* clerkes', '*pa* bokes', '*pa* wardes'.

It is also used pronominally before the relative *pat*, and after the prepositions *of* and *to*, as:—

'*of tha*' = of them, theirs; '*to tha*' = to them.

In *þir*, *þer*, these, we have the Icelandic *þær* (*þau*, *þeir*, *þær*) = these.

*þas* = those. A. Saxon *þæs*.

The Numerals preserve much of the A. Sax. orthography e. g.

An, ane = one. A. Sax. *án*.

Twa, twin = two. A. Sax. *twá* (Ac. *twám*).

Thrin = three. A. S. *threo* (Ac. *thrym*).

<sup>1</sup> This form of the ending *-red* is not found in Scottish writers.

<sup>2</sup> It may be stated once for all that the final *e* is not of any value (either as a number or case ending) in Northumbrian Manuscripts. This was pointed out long ago by Dr Guest.

<sup>3</sup> *Bothen* is the plural of *both* in the Promptorium Parvulorum.

**Aght, eght = eight. A. Sax. eahta.**

**Neghen = nine. A. Sax. nigon.**

**An, ane**, one like our article *an* sometimes changes to *a* before a noun commencing with a consonant. This will explain the expression:—

**'a manere is' = 'one manere is'.**

**Aghtend** or **achtande** = eighth is note worthy because it is not the A. Saxon *eatōða*, but the Frisian *achtenda*, *achtanda*, both forms being preserved in the Northumbrian dialect.<sup>1</sup>

The comparative degree is formed by *-er* or *-ere*, occasionally by *-ar* or *-are*; and the superlative ends in *-est*, *-este*; *-ast* or *-aste*.

Scottish writers more frequently employ the endings *-ar*, *-are*, *-ast*, or *-aste*. This is an instance perhaps of Scandinavian influence.

In *lenger* the comp. of *lang* we have an example of vowel change as in A. Saxon:—

**lang, lengre, lengest,**

**strang, strengre, strengest.**

And modern English **old, elder, eldest.**

The long vowel of the positive often appears shortened in the comparative and superlative<sup>2</sup> as in the modern English **late, latter, last** (A. Sax. *læt, lator, latost*).

**Brade, bradder, braddest.**

**Depe, depper, deppest.**

**Grete, gretter, grettest.**

**Hate, hatter, hattest.**

**Swete, swetter, swettest.**

The following forms are very common:—

**Mikelle, mykel**, great; comp. *ma*, or *mare*; superl. *mast*.

**Yvel, ill**, bad; comp. *wers*; superl. *werst*.

**Fer** (far); comp. *ferrer*; superl. *ferrest*.

**Are**, early; superl. *arst*.

<sup>1</sup> The numerals *sevend*, *aghtend*, *neghend* (*nind*), *tend* &c. may be compared with the Dan. *syvende*, *attende*, *niende*, *tiende* &c. The Southern forms are *seveth*, *ei{teoth*, *nythe*, *teoth* (*tethe*). The Kentish dialect however prefers *-nd* to *-th*.

<sup>2</sup> The doubling of the consonant generally marks the shortening of the preceding vowel.

*Form*, first, in composition only; superl. *form-ast*.<sup>1</sup> (*formast barn*, *formast fader* &c.)

*Wer*, *werr*, Sc. *war*, occasionally occurs for *wers*; O.N. *vérr*, Dan. *værre*, Sw. *cårre*.

The only case endings to be met with are:—

1. *-er*, a remnant of the A.Saxon genitive plural (*-re*) in *aller*, *alder* or *alther*, 'of all', and in *bother*, 'of both'.
2. *-um*, sign of the dative, in *ferrum*, 'a far', which occurs in the *Cursor Mundi* and *Met. Homilies*. It enters perhaps into the Scotch adverb *greatumly*, *greatly*, the *-ly* being superfluous.

Such phrases as *wel ald*, *wel lang*,<sup>2</sup> = very old, very long; *al clere*, *al rede*, *al blak*, *alle warme*<sup>3</sup> = very clear or quite clear, quite red, quite black, very warm, are evidently modelled upon the Icelandic phrases *vel heitt*, quite warm or very warm; *vel mikil*, very large; *all goðr*, very good; *all vîr*, very wise.

*Wel* is not only employed before the positive but also before the comparative, as *wel better*, *wel the bet* = much better; *wel war*, much worse; *wel mar*, *wel the mar*, much more.

The adjectives *ald*, *brade*, *hate*, *wate*, *wrathe* (i. e. old, broad, hot, wet, wroth) are always distinguished from their corresponding substantives *eld*, *brede*, *hete*, *wete*, *wrethe* (i. e. age, breadth, heat, wet, wrath).

Modern English has preserved only the double forms *hot* and *heat*, *wroth* and *wrath*.

The following adjectives are nearly always employed with the dative of the personal pronouns:—

*lyke* (like), *lese* (lief), comp. *lever*, *dere* (dear), *lath* (loth).

The participial ending *-and* is often used as a termination for adjectives as *mightand*, *mighty*, *boghand*, *obedient*, *semande*, *apparent*.

*Kyn*, *kind*, is frequently incorporated with its adjective forming a compound word as:—

*alkin*, *nankin*, *nakin*, *ilkin*, *sumkin*, *whatkin* i. e. all kind of, no kind of &c.

<sup>1</sup> Cf. *form-dais*, *form-birth*, *form-tide* with the Icelandic *frum móðir*, *frum-gotin* (first born), *frum-rit*, original (of a book).

<sup>2</sup> Metrical Homilies.

<sup>3</sup> *Cursor Mundi*.

We find a large number of adjectives derived from Nouns with the suffix *-in*, *-en* :

*almandin* wand, an almond wand,  
*boken* lare, book learning,  
*cluden* piler, a cloud pillar,  
*fren* piler, a fire pillar,  
*rochen* stan, a rocky stone,  
*wildrin* way, a desert way,<sup>1</sup>  
*stelene* wapyns,  
*syverene* disches.<sup>2</sup>

In the phrases, *thrid half yere*, *half fierth eln*, two and a half years, three and a half ells, we have perhaps the latest examples of a very common construction in Anglo Saxon and one still in use among modern Teutonic dialects.

### III. Pronouns.

The Northumbrian pronouns *sco*, *sho*, *thai*, *thair*, *tham*, are less archaic than the Southern forms *heo*, *hi*, *heor* (*her*, *hor*), *hem* (*heom*, *hom*).

The following tables exhibit the declension of the personal and relative pronouns:—

1. Nom. Ic, I.	We.
Poss. My, myne, mine.	Ur, our, urs, ours.
Obj. Me.	Us.
2. Nom. þu, þou, þow.	Yhe <sup>3</sup> or yhou, yhow, you.
Poss. þy, þyne, þine.	Yhour, your, yhours, yours.
Obj. þee, þe.	Yhow, yhou, you.
3. Nom. He. <	þai.
Poss. His.	þair, pairs.
Obj. Him,	þam, paim.
Nom. Sco, sho.	
Poss. Hir, hers.	
Obj. Him.	
Relative. Nom. Wha (= who).	
Poss. Whas, whase.	
Obj. Wham.	

<sup>1</sup> Cursor Mundi.  
 used as an objective case.

<sup>2</sup> Morte Arthure.

<sup>3</sup> Yhe is occasionally

The relative *that* undergoes no change to express number, gender or case, and connects *adjective* clauses with the principal sentence; while *noun* clauses are connected by *wha*, *wha-swa*. *That* is often employed as equivalent to *what*.

*That* and *it* are frequently used before the third person singular indicative of the verb 'to be' where we employ the adverb 'there', as: -*That es na clerc, that es na man*, for 'there is no clerc' &c. *It es na man* for 'there is no man'.

The interrogative pronouns are *wha*, *wha-swa*, and *whilk* or *quilk* (which). The phrase '*alwa say*' = '*als wha say*' i. e. 'as one may say', also frequently occurs.

The dative of the pronouns is nearly always used with the adjectives *like*, *like*, *lath*, *dere*, and the impersonal verbs

*aw*, pret. *aght* (ought), *behore*, *lyke* (please), *list*, *thar* (need), *think* (seem), pret. *thought*, *want* (is missing, is absent), *fail*, *rec.*

*Self* or *seleen* is frequently employed after nouns as well as pronouns as: *Godd self*, *man self*. It is also used as an adjective with the sense of 'same'.

*Me self*, *us self* &c. are found along with *thi self*, *hir self* &c.

The modern *sen* = *self*, seems to be a corruption of *seleen*.

#### IV. Verbs.

The conjugation of the Northumbrian verb is extremely simple, one form in *s* being used for every person in the present tense Indic. Mood. It is moreover a test by which Northumbrian may be distinguished from other dialects of the North of England.

The verb *to love* is thus inflected.

#### Indicative Mood.

##### Present Tense.

Singular. (I) loves.	Plural. (We) loves.
(Thou) loves.	(Yhou) loves.
(He) loves.	(Thai) loves.

We have occasionally (thai) *loven* instead of (thai) *loves*.

##### Preterite.

Singular.	Plural.
(I) loved, gaf (gave)	(We) loved, gaf
(thou) loved, gaf	(yhou) loved, gaf
(he) loved, gaf	(thai) loved, gaf.

We find (thai) *loveden* for (thai) *loved*, but it is not of frequent occurrence.

Imperative Mood.

Singular.

Plural.

2<sup>d</sup> pers. loves (thou)

loves (yhe or yhou).

The Northumbrian has what may be called an uninflected imperative, conjugated as follows:—

Ga I<sup>1</sup> = let me go

Ga thou = do thou go

Ga he = let him go

Ga we = let us go

Ga yhou = do you go

Ga thai = let them go.

On page 96 of the present volume there are no less than five examples of the 3<sup>d</sup> pers. sing., while such phrases as *ga we*, *lat we* &c. for let us go, let us, occur often elsewhere.

This uninflected imperative survived to a very late period in our literature, and examples of the 3<sup>d</sup> pers. sing. and 1<sup>st</sup> and 3<sup>d</sup> plural may be found in Pope, Thomson and Goldsmith.<sup>2</sup>

Participles.

Imperfect.

Perfect.

lovand

loved.

The A. Sax. prefix *ge* never occurs in Northumbrian MSS. of the xiii<sup>th</sup> and xiv<sup>th</sup> centuries; whereas the dialects of the Southern counties retained it to a comparatively late period.<sup>3</sup>

Infinitives in *-en* are seldom employed. The Cursor Mundi contains *lasten*, to last, *wenden*, to walk, *wacken*, to wake, *fasten*, to make fast, and in Hampole we have *enden*, to end, *heghen*, to exalt, *clansen*, to cleanse, *wedden*, to wed, used after the verb *sal*.<sup>4</sup>

The Scandinavian *at*, to, as the sign of the infinitive is not un-

<sup>1</sup> I have not come across any instances of the first pers. sing.

<sup>2</sup> Fall be (Pope). Be my tongue mute (Thomson). Turn we (Goldsmith).

<sup>3</sup> Garnett quotes the solitary form *ihaten* (called or named) as the only example of this prefix, but I have not been able to find any Northumbrian MS. that contains this or any other verb having the prefixal element *i* or *y*.

<sup>4</sup> The *-en* after all may be the verbal suffix *-en* as in *ripen* &c.

common as 'at drink, at eat' &c. Scottish writers use *till* as well as *at*, as *till drink, till eat* &c.

The preterites and passive participles of the so-called strong verbs are more archaic than the Southern forms of the same period.

	1 <sup>st</sup> pers.	pret.	passive participle.
	Bind	band	bunden
A. Sax.	binde	band	(ge)bunden
	sing	sang	sungen
A. Sax.	singe	sang	(ge)sungen
	shine	shane	—
A. Sax.	scine	scán	(ge)scinen.

The preterites *drave, shane, wrate* &c. are valuable because they account for the double forms found in our language. Dr. Latham has explained the preterites *sang, sung, swam, swum, smate, smit, wrate, writ*, but leaves unexplained *smate, wrote* &c.

The forms *drove, shone, smote, wrote* are Southern, while *drave, shane, smate, wrate* &c. are Northern preterites.

The influence of the Northumbrian upon the written dialect is best estimated by the large number of such preterites as *drave, brast* &c. which are so often met with in classical literature as late as the middle of the xvii<sup>th</sup> century.

It is to this Northern dialect that we owe the preservation of the passive participles in *-en, -n*; the tendency of the Southern and Western dialects was to drop the p. participial ending and to retain the prefix *y* (or *ge*), the Northumbrian on the other hand dropped the prefix but tenaciously clung to the suffix.

#### TABLE OF VERBS.

##### A. Simple Order.

	Present.	Preterite.	P. participle.
Class I.	Hate	hated	hated.
Class II.	Bede (offer)	bedde	bedde.
	Bete (beat)	bette	bette.
	Bete (amend)	bette	—
	Cleth (clothe)	cled	cled (clad).
	Ken (teach)	kend	kend.
	Kythe (show)	kydde	kydde, kyd.
	Lede (lead)	ledde	ledde, lad.

	Present.	Preterite.	P. participle.
	<b>Mete</b> (measure)	mette	—
	<b>Rede</b> (advise)	redde	redde.
	<b>Send</b>	send	send, sent.
	<b>Shed</b>	shedde	—
	<b>Spend</b>	spend	spend, spent.
	<b>Stede</b>	stedde	stedde, stad.
	<b>Wene</b> (suppose)	wend	—
<b>Class III.</b>	<b>By</b> (buy)	boght	boght.
	<b>Leche</b> (take)	laght	—
	<b>Reche</b> (reach)	raght	—
	<b>Reck</b>	roght	—
	<b>Seke</b>	soght	soght.
	<b>Selle</b>	salde	salde.
	<b>Telle</b>	talde	talde.
	<b>Teche</b>	taght	taght.
	<b>Wille</b>	wald	—

**B. Complex Order.**

**Division I.**

<b>Class I. a)</b>	<b>Bere</b>	bare	born.
	<b>Breke</b>	brake	broken.
	<b>Brest</b>	brast	brusten (brosten).
	<b>Help</b>	halp	holpen.
	<b>Kerve</b>	karve	korven.
	<b>Lake</b>	—	loken.
	<b>Shere</b> (cut)	share	shorn.
	<b>Steke</b> (shut)	stake	stoken.
	<b>Stele</b>	stale	stolen.
	<b>Swere</b>	sware	sworn.
	<b>Threst</b>	thrust	thrusten.
	<b>Wreke</b> (avenge)	wrake	wroken.
	<b>Yhelde</b>	yhald	yholden.
<b>b)</b>	<b>Chese</b> (choose)	ches	chosen.
	<b>Cleve</b>	clef (claf)	cloven.
	<b>Crepe</b>	crep	cropen.
	<b>Delve</b> (dig)	delf (dalf)	dolven.
	<b>Grote</b> (weep)	gret (grat)	—



	Present.	Preterite.	P. participle.
	Lep	lep (lap)	lopen.
	Lese	les	losen, lorn.
	Melt	melt (malt)	molten.
	Wepe	wep	—
	Slepe	slep	—
	Swepe	—	swopen.
	Yhete (pour out)	yhet	yhotten.
c)	Bete	bete	beten.
	Ete	ete	eten.
	Forbid (forbede)	forbed (forbad)	forbeden.
	Forget	forgat	forgeten.
	Frete (eat)	—	freten.
	Get	gat	geten.
	Sit	sete, sate	seten.
Class II.	Blaw (blow)	blew	blawen.
	Cast	kest	casten.
	Fall	felle	fallen.
	Fast	fest	fasten.
	Ga, gang	yhede, yhode	gane, went.
	Gnaw	—	gnawen.
	Hate	hete	hatt, hatyn.
	Late, lete	lette	leten, laten.
	Saw	sew	sawen.
	Snaw	snaw	—
	Start	stert	—
	Walk	welk	walken.
	Wash	wesh	washen (weschyn).
	Wax	wax (wox Sc.)	waxen (woxen Sc.).
Class III.	Bake	—	baken.
	Draw	drogh, droh, drow	drawen.
	Fare (to go)	for, ferd	faren, farn.
	Fla (flay)	flogh	flane.
	Laghe (laugh)	inghe, loghe	laghen.
	Qwake	qwoke	qwaken.
	Shape	shope	shapen.
	Stand	stode	standen.
	Sla	slogh, sloh, slow	slane.

Present.	Preterite.	P. participle.
Take	toke	tane.
Wake	woke	waken.

In Scottish *gwuke*, *shupe*, *tuke* and *wuke* occur for *gwoke*, *shope*, *toke* and *woke*.

Division II.

	Present.	Preterite.	P. participle.
Class I.	Bigin	bigan	bigunnen.
	Bind	band	bunden, bonden.
	Blin (cease)	blan	blunnen.
	Climb	clamb	clumben, clummen.
	Cling	clang	clungen.
	Ding	dang	dungen.
	Drink	drank	drunken.
	Fight	fight	foghten.
	Find	fand	funden (fonden).
	Fling	flang	flungen.
	Grind	—	grunden.
	Nim (take)	nam	nomen, numen.
	Rin (run)	ran	runnen.
	Sing	sang	sungen.
	Sink	sank	sunken.
	Spin	span	sponnen.
	Swing	swang	swungen (swongen).
	Swink	swanc	swonken.
	Threst	thrust	thrusten.
	Win	wan	wonnen.
	Wring	wrang	wrungen.
	Come	come	comen, cumen.
Class II.	Bite	bate	bitten.
	Drive	drave	driven.
	Give	gave	given.
	Glide	glade	glidden.
	Ride	rade	ridd en.
	Rise	rase	risen.
	Shine	shane	—
	Shrive	shrave	shriven.
	Smite	smate	smiten.

	Present.	Preterite,	P. participle.
	Strike	strake	striken.
	Swike	swake	swiken.
	Write	wrate	writen.
	Writhe	wrathe	—
Class III.	Flegh (fly)	flegh, flaw (Sc.)	flown.
	Lie (speak falsely) leigh		—
	See	segh, sagh	seen.
	Stegh (ascend)	stey, stegh	—

## Anomalous Verbs.

Agh, aw, pret. aght.

Can, (infin. kun) pret. conth.

Dur (dare) pret. durst.

May, mow, pret. might, mught, moght.

Mot (may, must) pret. most.

Sal (shall) pret. suld. Cf. Dan. *skal*, *skulde*.

Thar (need) pret. thurt.

Wate (know) pret. wist.

Wille, pret. wilde. (Dan. *vil*, *vilde*.)The verbs *sal*, *wille* &c. take no inflexion e. g.

I sal, wille &amp;c. We sal, wille &amp;c.

Thou sal, wille &amp;c. Yhou sal, wille &amp;c.

He sal, wille &amp;c. Thai sal, wille &amp;c.

The substantive verb *to be* is thus conjugated:—

I es, am. We er, es.

Thou es, ert. Yhou er, es.

He es, es, bes. Thai er, es.

I was We war (ware)

Thou was Yhou war (ware)

He was Thai war (ware).

Occasionally we have the Norse *war* for *was*, e. g. he *war* = he *was*.

The following contractions occasionally occur:—

*bus* = behoves, *ha* = have, *ma* = make, *ta* = take; *mase*= makes, *tase* = takes, *tane* = taken.

## V. Adverbs.

The adverbs *hethen* (hence), *thethen* (thence), *whethen* (whence) are worthy of notice on account of their Scandinavian origin.

The A.S. forms are *hēnan*, *ponan*, *hvonan*, corresponding to the O.Norse *hētan*, *paðan*, *hvaðan*.

The adverb *sum*, *som* is often used as in Danish, in the sense of 'as', e. g. 'black *sum* ani cole' = 'black as any coal'.

It occurs also as an adverbial suffix with the sense of 'so' in *whare-sum*, *quat-sum*, *how-som* &c.

The termination *-gate* (also employed as an adverbial ending in O.Norse) = wise is a common adverbial suffix in the Cursor Mundi, Met. Hom., the Bruce, but it does not occur in Hampole or in the Psalms (*thus-gate*, *swagate*, *algate*, *howgate* &c.)

The Scottish ending *-sis* is a contraction of the Northumbrian *sythes*, times, as *oftsis* = *oftsythes*. It occurs once only in the Cursor Mundi.

*By than* = by that time; *fra than*, *fra thine* = from that time.

*To-when* = how long; *to-whiles*, whilst; *to-forn* = before.

*Outwith* = outwards; *forwit* (*forwith*) = before.

## VI. Prepositions.

*Fra*, from, *at*, to, *til*, to, *amell* (*emell*), among, *emid*, amid, at intervals, are of Norse origin (*frá*, *at*, *til*, *á milli*, *á meðal*).

The prefixes *again*, *ogain* (= against), *dun*, down, *forth*, in, on, out, over, up are used as separable particles; thus we have *dun light* and *dun tham light*; *on luke* and *on to luke* &c.

The prefix *um* in *umset*, *umlap*, *umloke* is a good criterion of a Northern dialect.

VII. The only conjunction peculiar to the Northumbrian is *warn* or *warne*, unless. It occurs in the Metrical Homilies MS. Harl. 4196 and in the present poem, where it is found two or three times.—I have not met with it however in the Cursor Mundi. I take it to be cognate with the Old High German and Middle Dutch *ne-ware*, Old Saxon *ne wari*, unless, literally 'if-not'. The Northumbrian has placed the negative *ne* after the conjunction *war* instead of 'before it'. *War* in the sense of 'if' is not found in A. Saxon, but we have the Old Frisic *wara*, *were*, *vera* (*sondern*, *aber*, *ausser*) which seems to offer a satisfactory solution of *warne*. *If* forms the compounds *bot-if*, unless; *alle-if*, although.

VIII. The interjection *quin*, O that! deserves some notice. The earliest instance of its use is in the Cursor Mundi fol. 46:—

"He wok and thocht al on that sight  
And said 'our laved god alle-might,  
Sua hale *quin* war i and awa light,  
Als me thocht i was to night."

*Quin* is merely another form of the A. Saxon *hwý ne*, lit. *why not*. Hampole employs it two or three times under the forms *whyn*, *whine*. I am inclined to think that *hwý ne* had this sense in Anglo Saxon and that it has escaped the notice of Bosworth and other lexicographers. — In Alfred's translation of Boëthius Ch. xxiv, 10 we have the following passage:—

"*Hwý ne* miht þu on-gitan þætto ælc wult ewices bȝð innan-weard hnescost and utan-weard heardost?"

The editor by placing the mark of interrogation after the passage renders the meaning obscure. His translation would be:

"Why might thou not understand that each living thing is softest inwardly and hardest outwardly?"

I would suggest that we should drop the interrogatory mark and read:

"O that thou might understand &c.,

the writer evidently desiring that the person addressed had the power to understand the mystery of things being soft and hard, and not questioning any ignorance upon the subject.

Characteristics of the Northumbrian Dialect from the latter half of the xiii<sup>th</sup> to the end of the xiv<sup>th</sup> century:

1. The most striking peculiarity perhaps is the preservation of the long *a* in words of A. Sax. origin containing this vowel, which the Southern dialects changed into a long *o*.

A. Saxon.	Northumb.	Southern form.
Áld	ald	old.
Án	ane	one, oon.
Bán	báne	bone, boon.
Cláth	clathe	cloth.
Cráwan	craw	crow.
Gást	gast	gost, ghost.
Grápian	grape	grope.
Hám	hame	home.
Háf	lafe	loaf, loof.
Láng	lang	long.
Lám	lame	loam.
Lár	lare	lore.
Láth	lath	loth.

A. Saxon. Northumb. Southern form.

Má	ma	mo.
Nán	nan	none.
Rá	ra	roe.
Ráp	rape	rope.
Sár	sare	sore.
Sárig	sari	sorry.
Snáw	snaw	snow.
Stán	stan	stone, stoon.
Twá	twá	two.
Wá	wa	woe, wo.
Wáh	wagh	wow (=wall).

Many words once peculiar to the Northumbrian gradually got further South but we observe still the same change of vowel, e.g. and, ond (breath); bla, blo (blue, livid); wath (evil, harm), woth, fra, fro.

2. The adjectives *ilk*, *swilk* (slike, sic), *thir* (*thar*), *tha*.
3. The pronouns *wha*, *whilk* (qwilk).
4. The adverb *sum*, *som* (= so, as), *swa*, and the adverbial ending *-gate*.
5. The prepositions *at*, *fra*, *til*, *amel*, *emid*.
6. The inflection of the verb in the present Indicative. The verb *sal*, *suld* and the want of inflection in the preterite. The absence of the prefix *ge* or *y*, and the disappearance of the infinitive ending *-en*.
7. The conjunctions *at* (= that); *warn*, *warne*, unless. The interjection *quin*, *quine*, (*whyn*, *whine*).
8. A large Norse element in the vocabulary.
9. The Northumbrian seems to have preferred the guttural *k* to the softer sound of *ch*. This will account for the double forms still in use as *poke* and *pouch*, *skirt* and *shirt*.

The following double forms are also very common:

Northern.	Southern.
ask	ash,
bink	bench,
birk	birch,
blak	blotch,
blink	blench,

Northern.	Southern.
brek	breach,
brekes	brecches,
cloke	clouch (clutch),
hak	hatch-et,
kirk	church,
kist	chest,
mickel	muchel,
pik	pitch,
reke	reach,
rike	rich,
scake	schake,
scrill	shrill,
skift	shift,
skirt	shirt,
akenke	achenche (= to pour out),
skriek	shriek,
spek	speech,
sterck	sterch (= stiff),
thak	thatch,
think	thenche
wrenk	wrench (= trick).

10. The following forms are worthy of notice indicating, as they seem to do, a vowel change:—

Northern.	Southern.
1. sla	ale (= to kill),
stra	stre (= straw),
2. bra (= bro)	breye (= brow),
clai	clei (= clay),
dai	dei (= day),
rayke	reke (= spread),
wayke	weke (= weak),
3. trayst	trist (= trust),
4. lither	luther (= bad),
rig	rug (= back),
5. eek	sack,
6. seke	sike (= sick).

Hampole often writes *th* for *t*, as *thechyng* for *techyng*, *feth* for *fet*. Whether *th* at the beginning of words had the sound of *t*, I cannot say, but that it had this sound at the end of words is extremely probable.

1. In the *Cursor Mundi* *with* is always written *wit*.

2. In Hampole *Judith* rhymes with *writt*, but what is still more curious is that *David* rhymes with *Judith*. It would thus appear that *d* at the end of words was pronounced as *t*. Cf. *servand*, *sembland*, *avenand*, for *servant*, *semblant*, *avenant*.

We have an instance of a final *b* being pronounced as *p* for *Iob* is made to rhyme with *hope*, and in one instance it is written *Iope*.

In a poem of such considerable length as is the 'Pricke of Conscience we might expect to find many incidental allusions to the manners and customs of the age in which Hampole lived, but we find only a passing notice of that wretched state of affairs so well described in the poem on the 'evil times of Edward II', in which we are told that

"Knytes schuld were clothes  
Ischape in dewe manere,  
As his order wold aske,  
As wel as schuld a frere:  
Now thei beth disgysed  
So diverselych i diȝt  
That no man may knowe  
A mynstrel from a knyȝt wel ny:  
So is mekenes falt a down  
And pride aryse an hye."

(Poem on the Times of Edward II,  
published by the Percy Society 1849.)

Not very different are the words of Hampole when he complains that

"Of bathe þer worldes gret outrage we se  
In pompe and pride and vanité,  
In selconthe maners and sere degyse,  
þat now es used of many wyse.  
In worldis havyng and beryng,  
In vayn apparail and in weryng,  
þat tas over mykel vayn costage.  
And tornes al until outrage,  
For swilk degises and snilk maners,  
Als yhong men now hauntes and lers,



And ilk day es comonly sen,  
 Byfor þis tyme ne has noght ben. — — —  
 Now many men se ofte chaungyng  
 Of sere maners of gys of clethyng;  
 For now wers men short and now syde,  
 For now uses men narow and now wyde;  
 Som has þair clethyng hyngand als stolas,  
 Som gas tatird als tatird foles. — — —  
 Swa mykelle pryde als now es I wene,  
 Was never byfore þis tyme sene. (p. 43, l. 1516-1545)

Valuable as is the *language* of Hampole to the student of our early literature, the matter will be found to be almost as interesting.

The reader, who is on the look out for what is curious, can learn how to tell by the cry of the new born babe 'whether it be man or woman' (p. 14):

"If it be man it says 'a a'  
 And if the child a woman be  
 When it is born it says 'e e'.

He can read about the *lynx* that, 'with its sharp sight and clear eyes', sees 'through thick stone walls' (p. 17). He will find the miseries consequent upon 'Old Age' most minutely enumerated (p. 22-23). He may learn, from 'men that are sly', the signs of approaching death, how the left eye of the dying man is narrower than the right, and how

"His nose at the point is sharp and small,  
 Then begins his chin to fall;  
 His pulse is still without stirrings,  
 His feet get cold, his belly clings." (p. 23.)

Those who have been accustomed to death bed scenes may have observed perhaps that

"If near the death be a young man  
 He always wakes and may not sleep than,  
 And an old man to death drawing  
 May not wake but is always sleeping."<sup>1</sup> (p. 23.)

<sup>1</sup> Hampole here seems to have followed the authorities of his time, as the following extract from a Medical MS. will show:—

"For to wete yf a seke man sal lyve or dy—Qwen his brones hildes doune; the right eigh mare than the left e ye; neyse ende waxes sharp; his eres waxes calde; his eighen waxes holle; the chyn falles; his eighen and his mouth es open when he slepes, bot he be wont þar-to; his

The reader will find, whatever may be said to the contrary, that *death* is exceedingly painful, much worse than the wrenching from their roots 'each vein, sinew and limb' of our bodies (p. 53). Not only is there physical pain at the approach of death, but mental torture, for the soul of the dying man is disquieted by 'the sight of fiends', ramping, scowling, grinning and staring like 'mad beasts' (p. 61). The devils are very 'ugly' and are only permitted to appear in their 'proper shape' to the dying (p. 63).

If any Protestant reader should not believe in the existence of Purgatory, our author will give him as trustworthy information upon it as if he had travelled through the country and seen its 'sights'. He may learn 'what it is' (p. 64); 'where it is' (p. 76); 'what pains are there' (p. 79-89); 'what souls go thither and for what sin' (p. 89-96); and 'what may help to slake their pain' (p. 96-108).

If any one desires information upon future punishments he will find an interesting question raised at p. 82.—'How may the soul feel pain?' Hampole answers it by showing that all *feeling* is in the soul and not in the body. The soul shall feel the pain, but 'each one shall appear to another as possessing shape of body of man' (p. 83). But some clerks, our author tells us, 'maintain that the soul that is in purgatory, or in hell, has of the air a body for to suffer pain in various limbs' (p. 84).

About Antichrist, 'the man of sin' there is no lack of information,

"He shall be called the child that is lorn,  
And in Chorazin he shall be born,  
Of a woman of the kindred of Dan." (p. 113.)

And of Gog and Magog, in a passing allusion, we are told that they are the 'worst folk in the world', and the general opinion concerning them is that they live beyond the mountains of the Caspian Sea, and are kept quiet by the queen of the Amazons. At the end of the world however 'they shall break out and de-

ere-lappes waxes lethy; his fete waxes calde; his wambe fallas away;  
if he pulle at the straes or the clathes; if he pyke at his nose thrilles;  
his forhede waxes rede; yonge man ay wakand, alde man ay slepand;  
his twa membres waxes calde agayns kynne, and hydes tham; if he  
rutills; thir er the takenynges of dethe, forsothe witte thu wele he  
sal noght leve thre dayes." (Reliq. Antiq. p. 54.)



of whom however were above making any acknowledgement of their original, the *Pricke of Conscience* furnished abundant material for sermons and homilies.

The Rev. John Pery, Canon of Holy Trinity without Aldgate, who lived a century later than Hampole, wrote for the instruction of his parishioners, a little treatise on Heaven and Hell<sup>1</sup>, the leading ideas of which are taken from the *Pricke of Conscience*. Pery was so great an admirer of Hampole as to use the Northern dialect in preference to that of his own, in addressing his Southern flock. That the Canon of Aldgate was really indebted to our author will easily be seen from the following parallel passages, which occur in the description of Heaven.

"Pare es alkyn delyces and eese,  
And sykter *peynabilnes* and pees;  
Pare es *peyschelle* ioy ay lastand,  
And ioyful *selymes* ay lykand;  
Pare es *sely endeles* beyng,  
And endeles *blysfulhede* in alle thyng;  
Pare es ay *blysfulle certaynd*,  
And *certayne* dwellyng ay fre." (*Pricke of Consc.* p. 211.)

"There is ay gret fulnesse of lyght,  
And largesse of roume withouten pres,  
And merthes that passith alle menys syght;  
There is soverayn *sikernesse* dight,  
And *siker peynibilnesse* with pees,  
*Peysable* joye with lykyng of sight,  
And ioyful silence with ees;  
There is *sely endeles* beyng  
And endeles blys in that place." (MS. Addit. 10053, f. 141.)

To bring this somewhat rambling preface to a conclusion, the Editor of the present volume would remark that he has endeavoured to make the text of the poem as correct as possible, the proof sheets in every case having been read *twice* with the Manuscript. It is hoped that the Glossary will be found useful for lexicographical purposes, since no pains have been spared to make it complete, both as an index of Northern words, and as supplying also a reference to many others (of Romance origin) which appear perhaps for the first time in the language of the North.

<sup>1</sup> See MS. Addit. 10053 (British Museum).

## TABLE OF CONTENTS.

(From Mr. Yates' Southern MS. of the xiv<sup>th</sup> century)

Here bigynneþ þe boke whiche is iclepid	
þe Prick of Conscience, þe whiche is	
dyvised in vii parties.	
	Page
þe first party is of þe bigynnyng of mannes lif. (l. 371-931)	11- 26
þe secunde is of þe unstabulnes of þis world. (l. 932-1663)	26- 46
þe iii. part telleþ of deþ and whi deþ is to drede. (l. 1664-2689)	46- 73
þe iv. part telleþ of purgatory. (l. 2690-3965)	73-108
þe v. part spekeþ of þe day of dome (l. 3966-6420)	108-173
þe vi. part is of þe paynes of helle. (l. 6421-7531)	173-203
þe vii. part is of þe ioyes of heven (l. 7532-9532)	203-256
Here bigynneþ þe chapitles of þe first part of þis boke.	
First hit telleþ of þe commendacioun of þe trinite. (l. 1)	1
And how þe fader was ever wip-ont bigynnyng. (l. 12)	1
And how þat God is bigynnyng and ending of eche þing. (. 25)	1
And how þat God made alle þyng of nought. (l. 43)	2
And how god made man to his owne liknes. (l. 69)	3
How mekenes is princepal wey to blisse. (l. 139)	5
How foure thynges letteþ a mannes insayt þat he may not knowe what he is, and makeþ his hert wel hautyne to servy God, and þes buþ pilk foure. (l. 241)	7
Favour of þe puple, Fairnes of man. [Brennyng of soules.] Riches of godes. (l. 249)	7
And panne hit telleþ of bigynnyng of mannes lif. (l. 370)	11
And wherof God made man (l. 372). How God made man of soule mater for two skilles. (l. 374)	11
Of þe myrdward of mannes lif. (l. 552)	16
Of þe ende of mannes lif. (l. 728)	21
Of þe tokens of deþ þat a man haþ or he deþ. (l. 812)	23
What a man is aftur his deþ. (l. 830)	24
Here bigynneþ þe chapitles of þe secunde part of þis boke	
þat telleþ of þe world.	

# TABLE OF CONTENTS.

xxxv

	Page
First hit tellep how God made two worldes for man. (l. 962) . . .	27
Pat one is heven. Pat othere, pis dale, where In we bup now lyv- yng. (l. 972) . . . . .	27
How God made two erthliche worldes þe more and þe lesse. (l. 1042)	29
How God made pis world to be soget to man, and not man to be soget þerto. (l. 1055) . . . . .	30
How a man schuld not trist to pis world pat nys bot vanite. (l. 1088)	30
How þe more world may be lickend to soure thinges. (l. 1211) . .	34
Hit is likened to þe see. (l. 1213) . . . . .	34
Hit is likened to a wildernes pat is ful of wild bestes. (l. 1225)	34
Hit is likened to a grete forest pat is ful of thefis. (l. 1235) . .	35
Hit is likened to a feld ful of dyvers batailes. (l. 1245) . . . .	35
How þe world fyttet ajens us wip doumble hond. (l. 1257). . .	35
Wip þe right hond and wip þe list. (l. 1259) . . . . .	35
How he callep þe right hond welth and gret havung of goodes. (l. 1261)	35
And þe lyfte honde. angres and tenes pat ofte cometh to man. (l. 1262)	35
Of two weyes pat bup in pis world. pat one is þe wey of lif and pat opere is þe wey of dep. (l. 1398) . . . . .	39
Of þe variaunces of pis worlde. (l. 1412) . . . . .	39
How a man is ihkend to þe more world and he clepid þe lasse world (l. 1487). Of dyvers condiciouns pat touchep to a mannes lif. Of þe nyce degises pat men usep in pis world. (l. 1516) . .	42
Here bigynneþ þe chapitles of þe prid partof pis boke, whiche tellep of dep and whi dep is to drede.	
First he tellep of thre manners of dep (l. 1680). Þe first is bodi- liche dep (l. 1686). Þe secunde is gostly dep (l. 1690). . . .	47
How a mannes soul may be slawe thurgh dedly syne (l. 1708). Þe thrid es endles dep. How pat endles dep is in helle (l. 1742) . .	48
What thing dep is (l. 1761). . . . .	49
How he likeneþ dep (l. 1808). . . . .	50
How men schuld drede dep for foure skilles (l. 1818). . . . .	51
How dep hap no mercy of no man (l. 1864). . . . .	52
How dep is commune to alle men (l. 1895). How a philosopre dis- creveth þe paynes of dep (l. 1900). How dreadful thyng dep is (l. 1920).	53
How no man knowep þe tyme of dep when hit schal come and þe skille why (l. 1940). . . . .	54
How sikenes is iclepid þe messanger of dep (l. 2024). . . . .	56
How God visiteþ us al day wip tokenes by whiche he warneþ us to be-ware (l. 2092). . . . .	58
How þe fend append to Seint Bernard in þe tyme of his dyjyng. (l. 2248).	62
How gnseliche þe fendes bup of sight (l. 2300). . . . .	63
How a mau schuld ever thynk on his last day for to fle synne (l. 2503)	71
Here bigynneþ þe chapitles of þe iv. part of pis boke pat tellep of purgatorie, wherein soules bep iclansid of synne.	



## THE PRICKE OF CONSCIENCE.

---

pe myght of pe Fader almyghty,  
pe witte of pe Son alwytty,  
And pe gudnes of pe Haligast,  
4 A Godde and Lorde of myght mast,  
Be wyth us and us help and spede,  
Now and ever, in al our nede;  
And specialy at this bygynnyng,  
8 And bryng us alle til gude endyng. Amen.

Before ar any thyng was wroght,  
And ar any bygynnyng was of oght,  
And befor al tymes, als we sal trow,  
12 pe sam God ay was pat es now,  
pat woned ever in his godhede,  
And in thre persons and anhede.  
For God wald ay with pe Fader and pe Son  
16 And wyth pe Haligast in anhede won,  
Als God in a substance and beyng  
With-uten any bygynnyng;  
Bygynnyng of hym, myght never nan be,  
20 He was ay God in trinité,  
pat was ay als wys and ful of wytte,  
And als myghty als he es yhitte,  
W[h]as<sup>1</sup> myght and wytte of him-selve was tan,  
24 For never na God was bot he alan.  
pe sam God sythyn was pe bygynnyng,  
And pe first maker of alle thyng;

<sup>1</sup> whose.



And als he is bygynnyng of alle,  
 28 Wyth-uten bygynnyng swa we him call,  
 Ende of al wyth-uten ende,  
 þus es in haly bokes contende;  
 For als he was ay God in trinité  
 32 Swa he es, and ay God sal be;  
 And als he first bygan alle thing,  
 Swa sal he, at þe last, mak endyng  
 Of alle þing bot of heven and helle,  
 36 And of man, and fende, and aungelle,  
 þat aftir þis lyfe sal lyf ay,  
 And na qwik creature bot þai,  
 Als men may se in þis boke contende,  
 40 þat wille it se or here to þe ende.  
 And God that mad man sal ay be þan,  
 Als he is now, God and man.  
 Alle thyng thurgh his myght made he,  
 44 For with-uten hym myght nathing be.  
 Alle thyng þat he bygan and wroght  
 Was byfor þe bygynnyng noght.  
 Alle thing he ordaynd aftir is wille  
 48 In sere kyndes, for certayn skylle;  
 Whar-for þe creatours þat er dom,  
 And na witt ne skille has, er bughsom  
 † To lof hym, als þe boke beres wytnesse,  
 52 On pair maner als pair kynd esse.  
 For ilk a thyng þat God has wroght,  
 þat folowes þe kynd and passes it noght,  
 Loves his maker and hym worshepes,  
 56 In þat at he þe kynd right kepes;  
 Sen þe creatures þat skill has nane,  
 Hym loves in þe kynde þat þai haf tane;  
 þan aght man þat has skille and mynde  
 60 Hys creatur worshepe in his kynde,  
 And noght to be of wers condicion  
 þan þe creatours with-uten reson,  
 Mans kynd es to folow Goddes wille  
 64 And alle hys comandmentes to fulfille;

For of alle pat God made, mare and les,  
Man mast principal creature es,  
And alle pat he made was for man done,  
68 Als yhe sal here aftirward sone.  
God to mans kynd had grete lufe  
When he ordaynd, for mans byhufe,  
Heven and herth and þe werld brade,  
72 And al other thyng, and man last made  
Til hys lyknes and semely stature;  
And made hym mast digne creature  
Of al other creaturs of kynde;  
76 And gaf hym wytte, skille and mynde,  
For to knaw gude and ille;  
And pare-with he gaf hym a fre wille x  
For to chese, and for to halde  
80 Gude or ille, wethir he walde;  
And alswa he ordaynd man to dwelle  
And to lyf in erthe, in flesshe and felle,  
To knaw his werkes and him worshepe,  
84 And his comandmentes to kepe;  
And if he be til God bousom,  
Til endeles blis at þe last to com;  
And, if he fraward be, to wende  
88 Til pyne of helle, pat has nan ende.  
Ilk man pat here lyves, mare and lesse,  
God made til his awen lyknesse;  
Til wham he has gyven witte and skille  
92 For to knaw bothe gude and ille,  
And fre wille to chese, als he vouches save,  
Gude or ille whether he wil have;  
Bot he pat his wille til God wil sette,  
96 Grete mede parfor mon he gette;  
And he pat til ille settes his wille  
Grete payne sal have for pat ille;  
Whar-for pat man may be halden wode,  
100 Pat cheses þe ille and leves þe gude.  
Sen God made man of maste dignité  
Of alle creatures, and mast fre,

- And made him til his awen liknes,  
 104 In fair stature, als befor sayde es,  
 And maste has gyven him, and yhit gyves  
 þan til any other creature pat lyves,  
 And has hight him yit par to  
 108 Þe blise of heven, if he ucle do;  
 And yhit when he had done mys,  
 And thurgh syn was prived of blys,  
 God tok mans kynd for his sake  
 112 And for his love þe dede wald take,  
 And with his blode boght him agayne  
 Til pat blisse fra endeles payne;  
 Þus grete lufe God til man kydde,  
 116 And many benyffices he him dydde;  
 Whar-for ilk man, bathe lered and lewed,  
 Suld thynk on pat love pat he man shewed,  
 And alle pier<sup>t</sup> benefice bald in mynde,  
 120 Þat he þus dyd til mans kynde,  
 And love hym and thank him als he can,  
 And elles es he an unkynd man,  
 And serve him, bathe day and nyght,  
 124 And pat he has gyven him, use it ryght  
 And his wittes despende in his service,  
 Elles es he a sole and noght wise;  
 And knaw kyndly what God es  
 128 And what man self es put es les;  
 How wake man es in saul and body,  
 And how stalworth God es, and how myghty;  
 How man God greves pat dose noght wele,  
 132 And what man es worthi par-for to fele,  
 How merciful and gracyouse God es,  
 And how ful he es of gudenes;  
 How rightwes God es and how sothefast,  
 136 And what he has done and sal do at þe last,  
 And ilk day dos to man-kynde;  
 Þis suld ilk man knaw and haf in mynde.

<sup>1</sup> þir (Harl. MS. 4196).

- For þe right way þat lyggus til blys,  
 140 And þat ledys a man theder, es þys;  
 Þe way of mekenes principaly, \*  
 And of drede, and luf of God almyghty,  
 Þat may be cald þe way of wysdom;  
 144 In-tyl whilk way na man may com  
 Wyth-outen knawynge of God here,  
 And of his myght, and his werkes sere,  
 Bot here he may til þat knawynge wynne.  
 148 Hym byhoves know him-self with-inne, \*  
 Elles may he haf na knowing to come  
 In-til þe forsayde way of wysdome.  
 Bot som men has wytte to understand,  
 152 And yhit þai er ful unkunand,  
 And of som thyng has na knowing  
 Þat myght styrre þam to gude lyfynge;  
 Swylk men had nede to lere ilk day  
 156 Of other men, þat can mare þan þay;  
 To know þat, myght þam stir and lede  
 Til mekenes, and til lufe, and drede;  
 Þe whilk es way, als befor sayde es,  
 160 Til þe blis of heven þat es endeles.  
 In grete perille of saul es þat man  
 Þat has witt and mynde and na gude can,  
 And wil noght lere for to know  
 164 Þe werkes of God and gode law,  
 Ne what hym-self es þat es lest;  
 Bot lyves als an unskylwys best,  
 Þat nother has skil, witt, ne mynde;  
 168 Þat man lyfes agayn his kynde.  
 For a man excuses noght his unkunnyng,  
 Þat his wittes uses noght in leryng,  
 Namly, of þat at hym fel to know  
 172 Þat myght meke his hert and make it law,  
 Bot he þat can noght, suld haf wille  
 To lere to know bathe gude and ille;  
 And he þat can oght, suld lere mare  
 176 To know alle þat hym nedeful ware;

- For an unkunnaad man, thurgh leryng,  
 May be broght til undirstandynge  
 Of many thynges, to know and se  
 180 pat has bene, and es, and yhit sal be,  
 pat til mekenes myght stir his wille,  
 And til lufe, and drede, and to fle alle ille.  
 Many has lykyng trofels to here,  
 184 And vanités wille blethly lere,  
 And er bysy in wille and thought  
 To lere pat pe saul helpes noght;  
 Bot pat ne[de]ful war to kun and know,  
 188 To listen and lere pai er ful slaw;  
 For-pi pai can noght know ne se  
 pe peryls pat pai suld drede and fle,  
 And whilk way pai suld chese and take,  
 192 And whilk way pai suld lef and forsake.  
 Bot na wonder es, yf pai ga wrang  
 For in myrknes of unknowyng pai gang,  
 With-oute lyght of understandynge  
 196 Of pat, pat fallis til ryght knowyng.  
 par-for ilk cristen man and weman  
 pat has witte and mynd, and skille can,  
 pat knaws noght pe ryght way to chese,  
 200 Ne pe perils pat ilk wise man flese,  
 Suld be bughsom ay, and bysy  
 To here and lere of pam, namely,  
 pat understands and knaws by skille,  
 204 Wilk es gude way and wilk es ille.  
 He pat right ordir of lyfyng wil luke  
 Suld bygyn pus. als says pe boke;  
 To know first what hym-self es,  
 208 Swa may he tyttent come to mekenes,  
 pat es grund of al vertus to last,  
 On whilk al vertus may be sette fast;  
 For he pat knaws wele, and can se  
 212 What him-self was, and es, and sal be,  
 A wyser man may he be talde,  
 Wether he be yhung man or alde,

- þan he þat can alle other thyng,  
 216 And of him-self has na knawyng.  
 For he may noght right God knaw ne fele,  
 Bot he can first him-self wele:  
 þar-for a man suld first lere  
 220 To knaw him-self propely here;  
 For if he hym-self knew kyndely,  
 He suld haf knawyng of God almyghty,  
 And of his endyng thynk suld he  
 224 And of þe day þat last sal be.  
 He suld knaw what þis worlde es,  
 þat es ful of pompe and lythernes,  
 And lere to knaw and thynk wyth-alle  
 228 What sal after þis lyf falle. }  
 For, knawyng of all þis shuld hym lede  
 And mynd with-alle, til mekenes and drede,  
 And swa may he com to gude lyvyng,  
 232 And atte þe last til a gode endyng;  
 And when he sal out of þis world wende,  
 Be broght til þe lyfe, þat has na ende.  
 þe bygynnyng of alle þis proces  
 236 Ryght knawyng of a man self es.  
 Bot som men has mykel lettyng,  
 þat lettes þam to haf right knawyng  
 Of þam-selfe, þat þai first suld knaw,  
 240 þat þam til mekenes first suld draw.  
 And of þat, four thynges I find  
 þat mase a mans wytt ofte blynd,  
 And knawyng of hym-self lettes,  
 244 Thurgh wilk four, he hym-self forgettes.  
 Of þis Saynt Bernard witnes bers  
 And er þa four wryten in þis vers.  
*Forma, favor populi, fervor juvenilis, opesque*  
 248 *Surripuere tibi noscere quid sit homo.*  
 þat es "favor of þe folk and fayrnes,  
 And fervor of thoght<sup>1</sup> and riches,

<sup>1</sup> yhouthe.

- Reves a man sight, skylle and mynde,  
 252 To know hym-self, what he es of kynde."  
 þus þer four lettes his insight  
 þat he knows noght him-selfe right,  
 And mas his hert ful hawtayne  
 256 And ful fraward til his soverayne.  
 þir four norisches ofte pompe and pride,  
 And other vices þat men can noght hyde.  
 For in him, in wham ane of þer four es,  
 260 Es selden sen any mekenes;  
 Alswa pai lette a man þat he noght sese  
 þe perils of þe werld, ne vanitese,  
 Ne of þe tyme of þe dede þat es to come;  
 264 Thynkes noght ne of þe day of dom,  
 Ne he can noght undirstand ne se  
 þe paynes, þat after þis lyfe sal be  
 To synful men þat here lofes foly,  
 268 Ne þe blise þat gude men er worthy;  
 Bot in his delytis settes his hert fast,  
 And fares als þis lyfe suld ay last,  
 And gyffes him noght bot to vanité,  
 272 And to al þat lykyng to hym myght be.  
 Swylk men er noght led with skylle,  
 Bot pai folow, ay, pair awen wille  
 And of noght elles thynkes, ne tas hede.  
 276 What wonder es yf pai haf na drede;  
 For what pai suld drede, pai knaw noght,  
 þarfor pai can haf na drede in thoght,  
 Of þat þat myght þam to drede bryng,  
 280 And þat es thurgh defaut of knawying.  
 Yhit som men wille noght understande  
 þat þat mught mak þam dredande,  
 For pai wuld noght here, bot þat þam pays,  
 284 þarfor þe prophet in psauter says:  
*Noluit intelligere*  
*ut bene ageret.*  
 He says "he has no wille to fele,  
 288 Ne to understand for to do wele".

þis wordes by þam may be sayd here,  
 þat wil noght understand ne lere  
 To drede God and to do his wille,  
 292 Bot folowes þair likyng and lyves ille.  
 Som understandes als þai here telle,  
 Bot na drede in þair hertes may dwelle,  
 And thurgh defaut of trouthe þat may be;  
 296 For þai trow nathyng bot þat þai se,  
 But groches when þai dredful thyng here;  
 þarfor þe prophet says on þis manere:

*Non crediderunt*

300 *et murmuraverunt.*

þe prophet sayd “þai trowed noght,  
 And groched” and was angred, in thoght;  
 þus er many þat trowes na thyng  
 304 þat men þam says ogayn þair likyng,  
 Bot groches gretly and waxes fraward,  
 When men says oght, þat þam thynk hard.  
 Som can se in buk swilk thyng and rede,  
 308 Bot lightnes of hert reves þam drede,  
 Swa þat it may noght with þam dwelle  
 And þarfor says God þus in þe gospelle:

*Quia ad tempus credunt, et in tempore*

312 *temptacionis recedunt.*

“Til a tyme”, he says, “some trowes a thyng  
 And passes þar-fra in þe tyme of fandyng.”  
 Alswa þos says þe prophet David,  
 316 In a psalme þat cordes þar-wyth:

*Et crediderunt in verbis eius. et lau-  
 daverunt laudem eius, cito, fecerunt  
 et obliti sunt opera eius.*

320 He says, “in his wordes, trowed þai  
 And loved his lovyng als þai couth say,  
 But tyte þai had don, and forgat  
 His werkes, and thoght na mar of þat;”  
 324 Swilk men er ay swa unstedfast,  
 þat na drede may with þam last,



- For pai er swa wilde, when pai haf quert,  
 Dat na drede pai can hald in hert;  
 328 Bot wha-swa can noght drede may here,  
 Dat pis tretice wil rede or here;  
 Yf pai rede or here, til pe hende,  
 Pe maters pat er par-in contende,  
 332 And undirstand pam al and trow,  
 Parchaunce pair hertes pan sal bow,  
 Thurgh drede pat pai sal consayve par by,  
 To wirk gude werkes and fle foli.  
 336 Parfor pis buke es on Ynglese drawen,  
 Of sere maters, pat er unknowen  
 Til laude men pat er unkunnand,  
 Dat can na latyn understand,  
 340 To make pam pam-self first know  
 And fra syn and vanytese pam draw,  
 And for to stir pam til right drede,  
 When pai pis tretisce here or rede,  
 344 Dat sal prikke pair conscience with-yn,  
 And of pat drede may a lofe bygyn  
 Thurgh comfort of ioys of heven sere,  
 Dat men may astirwar[d] rede and here.  
 348 Pis buk, als it-self bers wittenes,  
 In seven partes divided es.  
 I. Pe first party, to know and hafe in mynde,  
 Es of pe wrechednes of mans kynde.  
 II. Pe seeunde es of pe condicions sere  
 353 And of pe unstabelnes of pis world here.  
 Pe thred parte es in pis buke to rede  
 III. Of pe dede and whi it es to drede.  
 IV. Pe ferthe part es of purgatory,  
 357 Whar saules er clensed of alle foly.  
 V. Pe fift es of pe day of dome,  
 And of taknes pat befor sal come.  
 VI. Pe sext es of pe payns of helle  
 361 Dar pe dampned sal ever-mare dwelle.  
 VII. Pe sevend es of pe ioys of heven.  
 Per er pe partes of pis buk seven,

- 364 And of ilka parte fynd men may  
 Sere maters in pis buk to say.  
 Ga we now til pat parte pat first es,  
 Pat spekes of mans wrechednes;  
 368 For alle pat byfor es wryten to luk,  
 Es bot als an entré of pis buk.

Here bygynnes pe first part  
 pat es of mans wrechednes.

- 372 First whan God made al thyng of noght,  
 Of the foulest matere man he wrought  
 Pat was of erthe; for twa skyls to halde; The two reasons  
why God made  
man of earth.  
 Pe tane es forthy pat God walde  
 376 Of foul matere, mak man in despite<sup>1</sup>  
 Of Lucifer pat fel als tyte  
 Til helle, als he had synned thurgh pride,  
 And of alle pat with him fel pat tyde;  
 380 For pai suld have pan pe mare shenshepe,  
 And pe mare sorow when pai tuk kepe,  
 Pat men of swa foul matere suld duelle  
 In pat place fra whilk pai felle.  
 384 Pe tother skille es pis to se;  
 For man suld here pe meker be  
 Ay, when he sese and thynkes in thoght,  
 Of how foul mater he is wrought;  
 388 For God, thurgh his gudnes and his myght,  
 Wald, pat sen pat place in heven bright  
 Was made voyde thurgh pe syn of pride,  
 It war filled ogayne on ilka syde  
 392 Thurgh pe vertu of mekenes,  
 Pat even contrary til pryde es;  
 Pan may na man pider come  
 Bot he pat meke es, and boghsome;  
 396 Pat proves pe gospelle pat says us,  
 How God sayd til his disciples pus:

<sup>1</sup> MS. Addit reads:

"Of so foule matere man make, as in despite  
 Of the foule fende, him therwith to edwyte."

*Nisi efficiamini sicut parvulus, non intrabitis  
in regnum celorum.*

- 400 "Bot yhe", he sayde, "he als a childe,  
pat es to say, bathe meke and mylde,  
Yhe sal noght entre, be na way  
Hevenryke pat sal last ay."
- 404 Pan byhoves a man ay here seke,  
pat may tittest make him meke;  
Bot nathing here may meke him mare  
Pan to thynk in hert, als I sayde are,
- 408 How he was made of a foul matere,  
And es noght elles, bot herthe here.  
For-pi says a clerk, als I now say,  
'What es man bot herth and clay,
- 412 And poudre pat with pe wynd brekes?'  
And parfor Ioh pus to God spekes:  
*Memento, queso, quod sicut lutum feceris  
me, et in pulverem reduces me.*
- 416 Hesays, "thynk, Laverd, pat als pow made me  
Foul erthe and clay here to be,  
Right swa pou sal turne me agayne  
Til erthe and poudre"; pis es certayn.
- 420 Pan says our Laverd God almyghty  
Agayne til man, pus shortly:  
*Memento, homo, quod cinis es,  
et in cinerem reverteris.*
- 424 "Thynk man", he says, "askes er-tow now,  
And in to askes agayn turn sal-tow."  
Pan es a man noght elles to say  
Bot askes and poudre, erthe and clay;
- 428 Of pis suld ilk man here haf mynde  
And knawe pe wrechednes of mans kynde,  
pat may be sene, als I shewe can,  
In al pe partys of pe lyfe of man.
- 432 Alle mans lyfe casten may be,  
Principaly, in pis partes thre,  
pat er pir to our understanding;  
Bygynnyng, midward, and endyng.

Of the three  
parts of the lyfe  
of man.

- 436 þer þre partes er þre spaces talde  
 Of þe lyf of ilk man, yhung and alde.  
 Bygynnyng of mans lyf, þat first es,  
 Contenes mykel wrechednes;  
 440 þarfor I wille, ar [I] forthir pas,  
 Shew yhou what a man first was;  
 Some tyme was when a man was noght,  
 Befor þat he was geten and forth broght.  
 444 He was geten aftir, als es knawen,  
 Of vile sede of man with syn sawen;  
 He was consayved synfully  
 With-in his awen moder body,  
 448 Whar his herber with-in was dight,  
 Als David says in þe psauter right:  
*Ecce in iniquitatibus conceptus sum, et in  
 peccatis concepit me mater mea.*  
 452 "Lo", he says, "als man-kyud es  
 I am consayved in wykkednes,  
 And my moder has consayved me  
 In syn and in caytefté."  
 456 þar duellid man in a myrk dungeon,  
 And in a foul sted of corrupcion,  
 Whar he had na other fode  
 Bot wlat som glet, and loper blode,<sup>1</sup>  
 460 And stynk and filthe, als I sayde ar,  
 With þer he was first norissed þar.  
 Aftir-warde, when he out came  
 From þat dungeon, his moder wame,  
 464 And was born til þis werldys light,  
 He ne had nouthre strenthe ne myght,  
 Nouthre to ga ne yhit to stand,  
 Ne to crepe with fote, ne with hand.  
 468 þan has a man les myght þan a beste  
 When he es born, and es sene leste:  
 For a best when it es born, may ga  
 Als tite aftir, and ryn to and fra;

The beginning  
 of man's life.

Man's feeble-  
 ness.

Man is less than  
 a beast.

<sup>1</sup> 'Bot lothsom glette and filthede of blode.' MS. Addit. 11305.

472 Bot a man has na myght par-to,  
 When he es born, swa to do;  
 For þan may he noght stande ne crepe  
 Bot ligge and sprawel, and cry and wepe.

476 For unnethes es a child born fully  
 Þat it ne bygynnes to goule and cry;  
 And by þat cry men knaw þan  
 Whether it be man or weman,

A male child at  
 its birth says a. a,  
 and a female  
 child e. e.

480 For when it es born it cryes swa:<sup>1</sup>  
 If it be man it says "a. a",  
 þat þe first letter es of þe nam  
 Of our forme-fader Adam.

a. denotes Adam,  
 and e. stands for  
 Eve.

484 And if þe child a woman be,  
 When it es born it says "e. e."  
 E. es þe first letter and þe hede  
 Of þe name of Eve þat bygan our dede.

488 Þarfor a clerk made on þis manere  
 Þis vers of metre þat es wreten here:  
*Dicentes E. vel A. quot-quot nascuntur ab Eva.*  
 "Alle þas", he says, "þat comes of Eve,

492 þat es al men þat here byhoves leve,  
 When þai er born what-swa þai be,  
 þai say outhur a. a, or e. e."

The reason why  
 man's life com-  
 mences with  
 crying.

þus es here þe bygynnyng  
 496 Of our lyfe sorow and gretyng,  
 Til whilk our wrechednes stirres us;  
 And þarfor Innocent says þus:  
*Omnes nascimur eiulantes,*

500 *ut nature nostre miseriam  
 exprimamus.*

He says, "al er we born gretand,<sup>2</sup>  
 And makand a sorowful sembland,

504 For to shew þe grete wrechednes  
 Of our kynd þat in us es."

<sup>1</sup> MSS. Addit 22283, 11305 read 'wa'.

<sup>2</sup> He saith: "we ben ybore everichone  
 Making sorwe and reuly mone." MS. Addit 11305

- þus when þe tyme come of our birthe,  
 Al made sorow and na mirthe;  
 508 Naked we come hider, and bare      ✱  
 And pure, swa sal we hethen fare;  
 Of þis twa tymes we suld thynk þan,  
 For þus says Iob, þe rightwes man:  
 512 *Nudus egressus sum de utero matris*  
*mee, et nudus revertar illuc.*  
 "Naked", he says, "first I cam  
 Hyder, out of my moder wam,  
 516 And naked I sal turne away."  
 Swa sal we al at our last day.  
 þus a man es, at þe first comyng,  
 Naked, and bringes with him nathyng;  
 520 Bot a rym<sup>1</sup> pat es ful wlatsume,  
 Es his garment when he forth sal com,  
 þat es noght bot a bloody skyn  
 þat he byfor was lapped in,  
 524 Whils he in his moder wam lay,  
 þe whilk es a foul thyng to say,  
 And fouler to here, als says þe buke,  
 And aldir-foules<sup>2</sup> on to loke;  
 528 þus es a man, als we may se,  
 In wrechednes borne and caytefté,  
 And for to life here a fon dayse, *juu*  
 þar-for Iob þus openly sayse;  
 532 *Homo, natus de muliere, brevi vivens*  
*tempore, repletur multis miseriis.*  
 He says, "Man pat born es of woman<sup>3</sup>  
 Lyfand short time to<sup>4</sup> ful-fild es þan  
 536 Of many maners of wrechednes."  
 þus says Iob, and swa it es,

Man brings  
nothing into the  
world with him.

Man is born to  
trouble and  
sorrow.

<sup>1</sup> MS. Lansd. 348 reads 'slow'. MS. Addit 22283 reads 'slouh'. MS. Addit 11305 reads 'reme'.      <sup>2</sup> aldir foulest (MS. Harl. 4196.)

<sup>3</sup> He saith: "after that a man is bor of a woman  
He lyveth but short tyme, and sone bicometh wan." MS. Addit 11305.

<sup>4</sup> *to* is superfluous?

Alswa man es borne til nocht elles  
Bot to travayle, als Iob yhit telles:

540 *Homo nascitur ad laborem,*  
*sicut avis ad volatum.*

He says, "man es born to travaile right  
Als a foul es to pe flight."

544 For littel rest in pis lyf es,  
Bot gret travayle and bysynes;

Man at his birth  
is the devil's son.

Yhit a man es, when he es born,  
Pe fendes son, and fra God es lorn

548 Ay, til he thurgh grace may com  
Til baptem and til cristendom;  
pus may a man his bygynnyng se  
Ful of wrechednes and of caytisé.

The second or  
middle period  
of man's life.

552 pe tother part of pe lyf, men calles  
pe mydward, aftir pat it falles,  
pe wilk rechis fra pe bygynnyng  
Of mans lyfe un-til pe endyng.

556 pe bygynnyng of man, als I talde,  
Es vile and wreched to behalde;  
Bot how foule es man aftir-warde

Man is full of  
corruption.

Tels pus, openly, saynt Bernarde:

560 *Homo nihil aliud est, quam sperma*  
*fetidum, saccus stercorum et esca vermium.*

Saynt Bernard says als pe buke telles,

564 pat "man here es nathyng elles  
Bot a foule slyme, wlatosome til men,  
And a sekful of stynkand fen,  
And wormes fode" pat pai wald have,

568 When he es dede and layde in grave.  
Bot som men and women sayre semes  
To pe syght with-uten, als men demes,  
And pat shewes nocht elles bot a skyn;  
Bot wha-swa mocht se pam with-in,

572 Foulter carion mocht never be  
pan he suld pan of pam se.  
parfor he pat had als sharp syght,  
And cler eghen and als bright

576 Als has a best pat men Lynx calles,<sup>1</sup>  
 pat may se thurgh thik stane walles,  
 Littel lykyng suld a man haf pan  
 For to behald a faire woman,

The lynx sees  
 through thick  
 stone walls.

580 For pan mught he se, with-uten doute,  
 Als wele with-in als with-oute,  
 And if he with-in saw hir right,  
 Sho war ful wlatom til his sight;

584 þus foul with-in ilk man es,  
 Als þe buk says and bers witnes.

þan may we se on þis manere,  
 How foul þe kynd of man es here;

588 Whar-for I hald a man noght witty  
 þat here es over-prowde and ioly,  
 When he may ilk day here and se  
 What he es, and was, and sal be.

The proud man  
 has no thought  
 about himself.

592 Bot proud man of þis tas na hede  
 For hym wantes skille, pat hym suld lede,  
 When he es yhung and luffes laykyng,  
 Or has ese, and welth, and his lykyng;

596 Or if he be at grete worshepe,  
 What hym-self es þan, he tas na kepe;  
 Whar-for him-self þan knawes he leste  
 And fares als an unresonabel beste,

600 þat his awen wille folowes, and noght elles,  
 And þar-for þe prophet in þe psauter telles:  
*Homo, cum in honore esset, non intellexit, comparatus*  
*est iumentis insipientibus, et similis factus est illis.*

604 "Man when he is til worshepe broght  
 Right understandyng has he noght:  
 He may be likend and he es lyke þan  
 Til bestes, þat na skylle ne witte can;"

608 þarfor ilk man þat has witte and mynde,  
 Suld thynk of þe wrechednes of his kynde,  
 þat es foul, and vile, and wlatom;  
 For he may se fra his body com,

Of the foulness  
 of man's body.

<sup>1</sup> 'As hath a beste that men lynx calles,  
 That may se thurgh *nyne stoon walles*. MS. Addit 11305.



612 Bathe fra aboven and fra bynethe,  
 Alkyn filthe with stynkand brethe;  
 For mar filthe es nane, hard ne nesshe,  
 þan es þat comes fra a mans flesshe;  
 616 And þat may a man bathe se and fele,  
 þat wil byhald him-self wele,  
 How foul he es to mans syght,  
 And þarfor says Saynt Bernard right:

620 *Si diligenter consideres quid per os,  
 quid per nares, ceterosque meatus  
 corporis egreditur, vilius sterquilinum  
 nunquam vidisti.*

624 "If þow wille", he says, "ententyfly se,  
 And by-hald what comes fra þe  
 What thurgh mouthe, what thurgh nese, commonly,  
 'And thurgh other overtes of his<sup>1</sup> body,  
 628 A fouler myddyng saw þow never nane,"  
 þan a man es, with flesche and bane.  
 Al þe tyme þat a man here lyves,  
 His kynd na other fruyt gyfes,

What comes from  
man.

632 Whether he lyf lang or short while,  
 Bot thyng that es wlatsume and vile,  
 Als filth and stynk and nathyunge elles,  
 Als Innocent þus in a boke telles:

Man as com-  
pared with trees,  
plants &c.

636 *Herbas et arbores, inquit, investiga: Ille de se  
 producunt flores, frondes et fructus; et  
 tu de te lendes, pediculos et lumbricos.  
 Ille diffundunt oleum, vinum, et balsamum; et  
 640 tu de te sputum, urinam, et stercus: Ille  
 de se spirant suavitatem odoris; et tu  
 de te reddis abominationem fetoris.  
 Qualis est arbor, talis est fructus.*

644 Þis gret clerk telles þus in a buke:  
 "Behalde", he says, "graythely and loke,  
 Herbes and trese þat þow sees spryng,  
 And take gude kepe what þai forth bryng;

Herbs and trees  
bring forth flow-  
ers and fruit, but  
man only nits,  
lice and vermin.

<sup>1</sup> 'And other issues of the body:

A fouler dongehull sawe thou never none.' MS. Addit 11305.

<sup>2</sup> þe (MS. Harl. 4196).

- 648 Herbes forth bringes floures and sede,  
 And tres fair fruyt and braunches to spede,<sup>1</sup>  
 And þou forth bringes of þi-self here  
 Nites, lyse, and other vermyn sere.
- 652 Of herbes and tres, springes baum ful gude,  
 And oyle and wyne for mans fude;  
 And of þe comes mykel foul thyng,  
 Als fen, and uryne and spyttyng;
- 656 Of herbes and tres comes swete savour,  
 And of þe comes wlatome stynk, and sour;  
 Swilk als þe tre es with bowes,  
 Swilk es þe fruyt þat on it growes."
- 660 An ille tre may na gude fruyt bere,  
 And þat knawes ilk gude gardynere.  
 A man es a tre, þat standes noght harde,  
 Of whilk þe crop es turned donward,
- 664 And þe rote to-ward þe firmament,  
 Als says þe grete clerk Innocent:  
*Quid est homo, secundum formam, nisi quedam  
 arbor eversa, cujus radices sunt crines;*
- 668 *truncus est caput cum collo; stipis est pectus cum  
 alvo, rami sunt ulne cum tibiis; frondes sunt  
 digiti cum articulis; hoc est folium quod a ven-  
 to rapitur, et stipula a sole siccatur.*
- 672 He says, "what es man in shap bot a tre  
 Turned up þat es down, als men may se,  
 Of whilk þe rotes þat of it springes,  
 Er þe hares þat on þe heved hynges;
- 676 Þe stok nest þe rot growand  
 Es þe heved with nek folowand;  
 Þe body of þat tre þar-by  
 Es þe brest with þe bely;
- 680 Þe bughes er þe armes with þe handes  
 And þe legges with þe fete þat standes:  
 Þe braunches men may by skille call  
 Þe tas and þe fyngers alle;
- 684 Þis es þe leef þat hanges noght faste,  
 Þat es blawen away thurgh a wynd blaste,

Man is like a tree  
 inverted: the  
 roots are the hair,  
 the stock is the  
 head, the boughs  
 are the arms and  
 hands, with the  
 legs and feet; the  
 branches are the  
 toes and fingers.

<sup>1</sup> Sprede (MS. Harl. 4196).

And þe body als wa of þe tre,  
 þat thurgh þe son may dried be."

Man, like a  
 flower, soon  
 fades.

688 A man þat es yhung and light,  
 Be he never sva stalworth and wyght,  
 And comly of shap, lufly and sayre,  
 Angers and yvels may hym appayre,  
 692 And his beuté and his streng[th] abate,  
 And mak hym in ful wayk state,  
 And chaunge alle fayre colour,  
 þat son fayles and fades, als dos þe flour.

Man's strength is  
 weakened by  
 disease

696 For a flour þat semes fayre and bright,  
 Thurgh stormes fades, and tynes þe myght  
 Many yvels, angers, and mescheefes  
 Oft comes til man þat here lyves,  
 700 Als feyr, dropsy, and launys,  
 Tysyk, goute, and other maladyes,  
 þat hym mas streng[th] and fayrnes tynne,  
 Als grete stormes dose a flour to dwyne;

Man fades as a  
 flower

704 þurfor a man may likend be  
 Til a flour, þat es fayre to se,  
 þan son afir þat it es forth broght,  
 Welkes and dwynes til it be noght;  
 708 þis aught to be ensample til us;  
 For-whi Iob, in a boke, says þus:  
*Homo, quasi flos, egreditur et conteritur, et fugit re-*  
*lud umbra et nunquam in eodem statu permanet*

712 "Man", he says, "als a flour bright,  
 First forth comes here til þis light,  
 And es sone broken and passet away,  
 Als a shadu on þe somers day;

716 And never mare in þe same state duelles,"  
 Bot ay passand, als Iob telles;  
 Of þis þe prophet witnes beres,  
 In a psalme of þe psauter, thurgh þis vers

720 *Mane, sicut herba, transeat, mane j'oret*  
*et transeat; vespere decidat, indurat<sup>1</sup> et arescat*

<sup>1</sup> indurascet?

- The prophet says þus, als writen es,  
 "Arely a man passes als þe gres,  
 724 Arely at þe bygynnyng of þe day,  
 He floresshe and passes away;  
 At even late he is doun broght,  
 And fayles, and dries, and dwynes to noght.
- 728 In þe first bygynnyng of þe kynd of man Of the length of  
man's life, and  
the reason why  
it is shortened.  
 Neghen hundreth wynter man lyfed þan,  
 Als clerkes in bukes bers witnes;  
 Bot sythen bycom mans lyf les  
 732 And swa wald God at it suld be;  
 For-whi he sayd þus til Noe:  
*Non permanebit spiritus meus  
 in homine in eternum, quia caro*  
 736 *est, erunt dies illius centum  
 viginti annorum.*  
 "My gast," he says, "sal noght ay dwelle  
 In man, for he is flesshe and felle;  
 740 Hys days sal be for to life here  
 An hundreth and twenti yhere."  
 Bot swa grete elde may nane now bere, Of the shortness  
of man's life.  
 For sythen mans lyfe bycom shortere.
- 744 For-whi þe complection of ilk man  
 Was sythen febler þan it was þan;  
 Now es it alther-feblest to se,  
 Þarfor mans life short byhoves be;  
 748 For ay þe langer þat man may lyfe,  
 Þe mare his lyfe sal hym now grieve,  
 And þe les him sal thynk his lyf swete,  
 Als in a psalme, says þe prophete:
- 752 *Si autem in potentatibus octoginta an-  
 ni, et amplius eorum labor et dolor.*  
 "If in myghtfulnes four scor yhere falle,  
 Mare es þair swynk and sorow with-alles."  
 756 For seldom a man þat has þat held,<sup>1</sup>  
 Hele has, and him-self may weld;

<sup>1</sup> held = 'eld'.

Bot now fulles yhit shorter mans dayes,  
Als lob, þe luly man, þus says:

760 *Nunc paucitas dierum meorum  
finietur brevi.*

"Now," he says, "my fon days sere  
Sal enden with a short tyme here."

of the changes  
wrought in man  
by old age and  
of the properties  
of 'eol

764 Foue men may now fourty yhere pas,

And foner fifty als in somtym was;

Bot als tye als a man waxes alde,

þan waxes his kynde wayke and calde,

768 þan chaunges his complexcion

And his maners and his condicion;

Than waxes his hert hard and hevy,

And his leved feble and dysy;

772 þan waxes his gaste seke and sare,

And his face rounles, ay mare and mare;

His mynde es short when he oght thynkes,

His nese ofte droppes, his hand<sup>1</sup> stynkes,

Body infirmities  
caused by  
old age

776 His sight wax dym pat he has,

His bak waxes croked, stoupand he gas

Fyngers and taes, fote and hande,

Alle his touches<sup>2</sup> er tremblande:

780 His werkis for-worthes pat he bygynnes,<sup>3</sup>

His haire moutes, his eghen rynnes;

His eres waxes deaf, and hard to here,

His tung fayles, his speche is noght clere.

Mental infirmities.

784 His mouthe alavers, his tethe rotes,

His wyttes fayles, and he ofte dotes;

He is lyghtly wrath, and waxes fraward,

Bot to turne hym fra wrethe it es hard;

788 He souches and trowes sone a thyng,

Bot ful late he turnes fra pat trowyng;

He es covatous and hard haldand,

His chere es drery and his sembland;

<sup>1</sup> i. e. and breath.

<sup>2</sup> MS. Lansd. 348 reads 'lymmes.

<sup>3</sup> 'His werkis forweten that he bygynnoth MS. Addit 11305.

- 792 He es swyft to spek on his manere  
 And latsom and slaw for to here;  
 He prayses ald men and haldes pam wyse,  
 And yhung men list him oft despyse;  
 796 He loves men pat in ald tyme has bene,  
 He lakes pa men pat now are sene;  
 He is ofte seke and ay granand,  
 And ofte angerd, and ay pleyndand;  
 800 Alle pir, thurgh kynd, to an ald man falles,  
 Pat clerkes propertés of eld calles.  
 Yhit er par ma pan I haf talde,  
 Pat falles to a man pat es alde.  
 804 Pus may men se, wha-so can,  
 What pe condicions er of an ald man.  
 Pe last ende of mans lyfe es hard,  
 Pat es, when he drawes to ded-ward.  
 808 For when he is seke, and bedreden lys,  
 And swa feble pat he may noght rys,  
 Pan er men in dout and noght certayn,  
 Wethir he sal ever cover agayn.  
 812 Bot yhit can som men, pat er sleghe,  
 Witte if he sal of pat yvel deghe  
 By certayne takens, als yhe sal here,  
 Pat byfalles when pe ded es nere;  
 816 Pan bygynnes his frount downward falle,  
 And his browes heldes down wyth-alle;  
 Pe lefte eghe of hym pan semes les,  
 And narrower pan pe right eghe es;  
 820 Hys nese, at pe poynt, es sharp and smalle,  
 Pan bygynnes his chyn to falle;  
 His pounce es stille, with-uten styrynges,  
 His fete waxes calde, his bely clynges.  
 824 And if nere pe dede be a yhung man,  
 He ay wakes, and may noght slepe pan;  
 And an aldeman to dede drawand  
 May noght wake, bot es ay slepand;  
 828 Men says, al pir takens sere  
 Er of a man pat pe dede es nere.

How to tell  
whether an old  
man will recover  
from his sick-  
ness.

How to tell  
whether a young  
man will recover  
from his sick-  
ness.

What's a man  
like when he 's  
dead?

Whiles a man lyves he is lyke a man;  
When he es dede what es he lyke pan?

832 Pan may men his liknes se  
Chaunged, als it had never bene he;  
And when his lyf es broght to pe ende,  
Pan sal he on pe same wys hethen wende,

836 Pure and naked, right als he cam  
pe first day fra his moder wam.  
For he broght with him nathing pat day,  
And noght sal he bere with him away,

840 Bot it be a wyndyng clathe anely,  
Pat sal be lapped about his body;  
Pus wretchedly endes pe lyf of man,  
And if we behalde what he es pan,

A dead body is  
but earth and  
clay.

844 When pe lyfe of hym passes oway,  
Pan es he noght bot erthe and clay  
pat turnes til mare corrupcion,  
Pan ever had stynkand carion.

A dead body  
pollutes the at-  
mosphere.

848 For pe corrupcion of his body,  
Yf it suld lang oboven erthe ly,  
It myght pe ayr swa corrupud mak,  
Pat men parof pe dede suld take,

852 Swa vile it es and violent;  
Parfor pe gret clerk says, Innocent:  
*Quid enim fetidius humano cadavere,*  
*quid horribilius homine mortuo.*

856 He says, "What-kyn thyng may fouler be  
pan a mans carion es to se:  
And what es mar horibel in stede  
pan a man es when he es dede?"

860 Als wa [I] say, nathing es swa ugly,  
Als here es a mans dede body;  
And when it es in erth layd lawe,<sup>1</sup>

Man's body shall  
be eaten by  
worms

Wormes pan sal it al to-gnaw,  
864 Til pe flesshe be gnawen oway and byten;  
For-why we fynde pos in buk writen:

<sup>1</sup> 'And whan it es in erthe bywounde,  
Wormes wol him gnawe on every stounde', MS. Addit 11305.

*Cum autem morietur homo, hereditabit vermes et serpentes.*

868 Þe buk says þus, "þat when a man  
Sal dighe he sal enherite þan  
Wormes and nedders," ugly in sight,  
Til wham falles mans flessch, thurgh right,

872 Þarfor in erthe man sal slepe,  
Oman[g] wormes, pat on hym sal crepe,  
And gnaw on pat stynkand carcays,  
Als es wryten in a bok þat says:

876 *Omnes in pulvere dormient, et  
vermes operient eos.*

þat es "in poudre sal slepe ilk man,  
And wormes sal cover hym þan;"

880 For in þis world es nane swa witty,  
Swa fair, swa strang, ne swa myghty,  
Emperour, kyng, duke, ne caysere,  
Ne other þat bers grete state here,

Emperor, king,  
duke and kayser,  
all shall worms  
rive asunder.

884 Ne riche, ne pure, bond ne fre,  
Lered or lawed, what-swa he be,  
þat he ne sal turne at þe last oway,  
Til poudre and erthe and vyle clay;

888 And wormes sal ryve hym in sondre;  
And þarfor haf I mykel wondere  
þat unnethes any man wille se  
What he was, and what he sal be.

892 Bot wha-so wald in hert cast  
What he was, and sal be at þe last,  
And what he es, whyles he lyves here,  
He suld fynd ful litel matere

Man has  
little cause to  
rejoice here.

896 To mak ioy whilles he here duelles,  
Als a versifiour in metre þus telles:  
*Si quis sentiret, quo tendit, et unde veniret,  
Nunquam gauderet, sed in omne tempore fleret.*

900 He says, "wha-so wille fele and se,  
Wethen he com and whider sal he,  
Suld never be blythe bot ioy forsake,  
And alle tyme grete and sorow make."



Why is man so  
tender of his  
vile body?

904 Whar-to pan es man here swa myry,  
And swa tendre of his vile body,  
Pat sal rote and with wormes he gnawen,  
And swa ugly to syght may be knawen?

908 Lovedd wha-so of him pan had syght,  
Aftir pat wormes him swa had dight,  
And gnawen his flesshe un to pe bane,  
Swa grysly a sight saw he never nane,

A grisly sight  
his vile carcass  
shall be.

912 Als he myght se of pat vile carcays:  
For Saynt Bernard pos in metre says:  
*Post hominem vermis, post vermem, fetor et horror.*  
*Et sic, in non hominem vertitur omnis homo.*

916 "Aftir man", he says, "vermyn es,  
And aftir vermyn stykand nglynes;  
And swa sal ilk man turned be pan  
Fra a man intil na man."

920 Pos may ilk man in pis parte se,  
What he was, and what he sal be,  
And what he es ay whils he here lyfes,  
And whatkyn fruyt his kynd here gyves.

924 Here may men se, als writen es,  
Mikel of mans wretchednes,  
And mykel mare yhit may men telle;  
Bot here-on wille I na langer duelle.

928 Ga we now forther-mar and lake,  
To pe secund part of pis buke,  
In whilk men may haf understanding  
Of pe world, and of worldyssh lyfyng.

932 Here bygynnes pe secunde part pat  
es of pe world.

Of worldish  
men.

Alle pe world so wyde and brade,  
Our Lord speciali for man made,  
936 And al other thyng, als clerkes can profe,  
He made anly to mans by-hove.  
Sen he al pe world and alle thyng wrought  
Til mans by-hove, pan man aght noght  
940 Lufe nowther worldiashe thyng ne bodily,  
Mare pan our Lord God almyghty,

- Ne als mykel as God, pogh pat war les;  
 And wha-so dos, unkynd he es;
- 944 For God war worthy mare to be lufed  
 þan any creature, and swa byhufed,  
 Syn he es maker of althynges,  
 And of alle creatures þe bygynnynges.
- 948 þis say [I] by men pat gyves þam mykel  
 Til þis world, pat es fals and fikel,  
 And lufes alle thynges pat til it falles;  
 Swilk men worldisshe men, men calles
- 952 þat pair luf mast on þe world settes,  
 And þat luf, þe luf of God lettes.  
 þarfor gude it es þat a man him kepe,  
 Fra worldisshe luf and vany worshepe.
- 956 For thurgh luf of þis world and vanité,  
 A man at þe last forþard may be,  
 Of þe blisful world þar al ioy es,  
 Whar þe lyfe of man sal be endles,
- 960 þat dos to God here pat hym falles,  
 þat world þer clerkes 'world of world' calles.  
 Whi<sup>1</sup> alle þe world pat God walde make  
 For man, of whilk I byfor spake,
- 964 þat swa generally here is tane,  
 May be undirstanden ma worldes þan ane;  
 For a grete clerk says, þat hight Berthelmewe,  
 þat twa worldes er principaly to shewe,
- 968 þat þe elementes and al þe hevens  
 Contenes, als he þam in boke nevens,  
 And alle þe creatures pat God wroght,  
 Swa pat withouten þa worldes es noght.
- 972 þe tan es gastly, invisile and clene,  
 þe tother es bodyly and may be sene.  
 þe gastly world, pat na man may se,  
 Es heven, whar God syttes in trinité,
- 976 And þe neghen ordres of angels,  
 And haly spirytes in pat world duelles,

Of those who set  
 their love most  
 on this world.

More worlds  
 than one; the one  
 visible, the other  
 invisible.

The spiritual  
 world is heaven,  
 where dwell God,  
 the nine orders  
 of angels and  
 holy spirits.

<sup>1</sup> For-why?

- And pider sal we com and par lyf ay,  
 If we pederward hald pe right way.  
 980 **pat** world was made for mans wonnyng  
 Omang angels in ioy and lykyng,  
 Evermare par-in for to duelle,  
 As men may here per clerkes telle.  
 984 Now heir-on wille I na langer stand,  
 For after-ward commes pis matere til hand.  
 pe tother world pat men may se,  
 In twa partes divided may be,  
 988 **pe** whilk alle bodily thyng may hald,  
 And ayther part may a world be cald,  
 And bathe men may se and knawe;  
 Bot pe tan es heghe, and pe tother lawe;  
 992 **pe** hegher reches fra pe mon even  
 Til pe heghest of pe sterner heven;  
 pat world is ful bright and fayre,  
 For par es na corrupcion, bot cler ayre,  
 996 And pe planettes and sternes shynand,  
 And sere signes and noght elles par wonand.  
 pe lower world, pat lawest may falle,  
 Contenes haly pe elementes alle,  
 1000 **pat** on pe erthe and about pe erthe standes,  
 Wharsere manere of men wonnes in sere landes.  
 In pis world es bothe wele and wa,  
 pat es ofte changed to and fra,  
 1004 **pat** til som es softe and til sum harde,  
 Als yhe may here or se astirwarde.  
 pir worldes byfor als was Goddes wille,  
 For man was made for certayn skille;  
 1008 **pe** heghest world, pat passes alle thyng,  
 Was made for mans endles wonnyng;  
 For ilk man sal hafe par a place  
 To wone ay in ioy, pat here has grace.  
 1012 **pat** world was made to our most advantage,  
 For par fallies to be our right heritage.  
 pe tother world, pat is lower,  
 Where pe sternes and planets er,

The visible  
 world is divided  
 into two parts;  
 the one is high,  
 the other low.

The higher  
 world contains  
 the planets and  
 stars.

The lower world  
 contains the  
 earth and man.

The highest world  
 was made for  
 man's happiness  
 to abide

- 1016 God ord[a]ynd anly for our byhufe,  
 By pis skille, als I can prufe.  
 Þe ayre fra pepen, and þe heat of þe son  
 Sustayns þe erthe here, þar we won,
- 1020 And nurisshe alle thyng þat fruyt gyves,  
 And confortes best, and man, and alle þat lyves;  
 And tempers our kynde and our complexioun,  
 And settes þe tymes of yhere in seson,
- 1024 And gyfes us light here, whar we duelle,  
 Elles war þis world myrk als helle;  
 Yhit þe bodys of þe world in þair kynde,  
 Shewes us for bisens to haf in mynde,
- 1028 How we suld serve God in our kynde here,  
 Als þai do þar, on þair manere.  
 Þe lawest world was alswa made for man,  
 For þis skylle, als clerkes shew can;
- 1032 For þat man suld be þar-in wonnand,  
 Goddes werkes to se and undirstand,  
 And his commandmentes and his wille  
 To knawe, and kepe, and to fulfille,
- 1036 And to be proved here in gastly batayls,  
 Of gastly enmys þat man oft assayls;  
 Swa þat purgh gastly strenth and victori,  
 He may be made in þis world worthy
- 1040 To haf þe coroun of blisse endeles  
 In þe blisful world þat heghest es.  
 Twa worldes here to-gyder may falle  
 þat men may erthely worldes calle.
- 1044 An es þis dale, whar we er wonnand,  
 Another es man þar-in lyfand;  
 þis dale whar we won thurgh, clerkes caldes  
 þe mare world, and þe man þe les.
- 1048 Of þe les world wil I noght speke yhit,  
 For aftirward I sal speke of it;  
 Bot of þe mare world yhit wil I mare say,  
 Ar I pas fra þis matir away;
- 1052 þan wil I after shew, als falles,  
 Skille why men a man world calles.

The air from the higher portion of the visible world, together with the sun, sustains the earth and produces fruit &c.

God made man to dwell on the earth that he might see and understand the works, and do the will of the Creator, and be proved here, by spiritual conflicts.

There are two earthly worlds: 1. the world we live on, 2. man who lives thereon.

The earth is the greater world, man is the lesser.

- pe mare world God wald law on erth sett,  
 For it suld be til man suggette,  
 1056 For to serve man, and man noght it;  
 And þus ordand God, for mans profit.  
 Bot now þis world þat man lyfes in,  
 Waxes swa lither and ful of syn,  
 1060 And of welthes þat are bot wayn,  
 Þat many mas þe world þair soverayn,  
 And gyves pain þar-to al þat þai may,  
 And serves it bysily, nyght and day,  
 1064 And mas þam-selfe þe worldes tharllies.  
 Þas men worldesseþe men men calles,  
 For about worldiasþe thynges þai here travaile  
 Ful bysily, þat at þe last sal fayle;  
 1068 Bot wald þai do half swilk bysines  
 About goddes<sup>1</sup> of heven, þar al gude es,  
 Þai suld haf alle þat gude es þare,  
 Þat never sal faille, bot last ever mare.  
 1072 Þe world þat es here, es noght elles,  
 Bot þe maners of men þat þar-in dwelles;  
 For þis world men may noght ken,  
 Bot by þe condicions of þe worldis men.  
 1076 For what mught men by þe world understand  
 If na worldishmen war þar-in dwelland?  
 Alle þas men þat þe world mast dauntes,  
 Mast bisily þe world here hauntes;  
 1080 And þas þat þe world serves and loves,  
 Serves þe devel, as þe buk proves;  
 For þe world here, es þe devels servand,  
 Þat brynges his servauntes til his hand;  
 1084 Þarfor God him prince of þe world calles,  
 Þat es of worldismen þat to him falles;  
 For-þi þis world es perillius to lufe,  
 By many skilles, as clerkes prove.  
 1088 Þis worldc es likel and desayvable,  
 And fals and unsiker and unstabel.  
 Many men þe world here fraistes,  
 Bot he is noght wise þat þar-in traystes.

The world waxes  
wicked

Of worldish  
men.

By the world  
that waxes  
wicked is meant  
the different  
kinds of people  
who therein  
dwell.

The world is the  
devil's servant,  
and therefore is he  
called the prince  
of the world.

It is perilous  
to love the world,  
for it is fickle  
and deceptive

<sup>1</sup> godes (MS. Harl. 4196).

- 1092 For þe world laghes on man and smyles, )  
 Bot at þe last it him bygyles;  
 þarfor I hald þat man noght witty  
 þat about þe world is over bysy;
- 1096 For a man may noght Goddes servand be,  
 Bot he þe maners of þe world fle,  
 Ne lofe God, bot [he] þe world despise,  
 For þe godspel says on þis wyse:
- 1100 *Nemo potest duobus dominis ser-* //  
*vire, quia aut enim unum odio ha-*  
*bebit et alterum diliget, aut unum*  
*sustinebit et alterum contempnet.*
- 1104 He says "na man may serve rightly //  
 Twa lordes to-gedir, þat er contrary,  
 For outhur he sal þe tane hate  
 And þe tother luf aftir his state,
- 1108 Or he sal þe tane of þam mayntene,  
 And þe tother despyse", þus es ofte scene.  
 þe world es Goddes enemy by skille,  
 þat contrarius es to Goddes wille;
- 1112 And swa er al þat þe world lufes,  
 Als þe apostel says þus and profes:  
*Qui vult esse amicus hujus mundi,*  
*inimicus dei constituitur.*
- 1116 He says, "wha-so þe werldes frend wil be,  
 Goddes enemy þan es he;"  
 þan suld we noght assent þar-to,  
 Ne nathyng þat lykes til þe world do;
- 1120 For worldisshe men here God mysprays,  
 þarfor þe apostel yhit, þus says:  
*Nolite diligere mundum, nec ea*  
*que sunt in mundo.*
- 1124 "Lufes noght þe world here", says he,  
 "Ne þat, þat yhe in world may se;"  
 For al þat in world men tel can,  
 Es outhur yhernyng of þe flesshe of man,
- 1128 Or yhernyng of eghe, þat may luke,  
 Or pride of lyfe, als says þe buke: ✓

The world is  
opposed to God.

*Omne quod est in mundo, aut  
est concupiscencia carnis, aut  
1132 concupiscencia ocularum, aut  
superbia vite.*

What is meant  
by 'lust of the  
eye', 'lust of the  
eye' and the  
'pride of life'

"Yhernyng of flesshe es a thyng  
pat falles til lust and flesshe lykyng;  
1136 Yhernyng of eghe, als I can gese  
Falles to worldes ryche;e;  
Pride of lyf pat some in hert kepes.  
Falles to honours and worshepes;  
1140 Lust and lykyng, pat es flesssholy,  
Engendres pe syn of lychery;  
Worldes riches of grete pryse  
Engendres the syn of covatyse;

1144 Honours nuryshes, als men may se,  
Vayn glory, vauntynge and vanité.  
*De Eremita qui quidem sequebatur*<sup>1</sup>  
*mundum a se fugientem, et postea*

1148 *fugiebat mundum tunc se sequentem;*  
*munde vale! tibi ve! fugiens me, dum*  
*sequeris te, Tu sequeris modo me,*  
*iam respicio despiciens te.*

God made the  
world to serve  
man, and not man  
to serve the  
world.

1152 Sen God made pe world, als says haly writ,  
To serve man, and noght man to serve it,  
Whar-to serves man pe world pan,  
And mas hym pe worldes bondman,

1156 When he may serve God and be fre,  
And oute of servage of pe world be?  
Bot wald a man ryght knaw and fele  
What pe world es, and byhald it wele,

1160 Hym suld noght lyst, als I understand,  
Make pe world na glade sembland,  
For lo! what says Barthelmew  
pat spekes of pe world, als I wil shew:

Bartholomew  
says, the world  
is like a dull  
vale full of sor-  
row and a place  
of care

1164 He says, "pe world es na thyng elles  
Bot an hard exil, in qwilk men duelles,"

<sup>1</sup> This quotation is absent from most of the MSS

- And alswa a dym dulf dale,  
 Þat es ful of sorow and bale,  
 1168 And a sted of mykel wrechednes,  
 Of travail and angers, þat here ay es,  
 Of payne, of syn and of foly,  
 Of shens[h]epe and of velany,  
 1172 Of lettyng and of taryng,  
 Of frawardnes and of strivyng,  
 Of filthe and of corrupcion,  
 Of violence and of oppression,  
 1176 Of gilry and of falshede,  
 Of treson, discorde and of drede;  
 In þe world, he says, noght elles we se  
 Bot wrechednes and vanité,  
 1180 Pride and pompe and covatyse,  
 And vayn sleghtes, and qwayntyse;  
 Þe world, he says, tyl hym drawes<sup>1</sup>  
 And tilles, and lufes þam, þat him knawes;  
 1184 And many he nuyes and fon avayles.  
 His lufers he desayves and fayles;  
 His despisers he waytes ay,  
 Als shadow to tak to his pray;  
 1188 Bot þa þat wille him folow, he ledes  
 And þam scornes and taries in his nedes;  
 Þe whilk a while he here socours,  
 And þam heghes with ryches and honours.  
 1192 Bot he waytes to bygille þam at þe laste,  
 And in to povert agayn þam cast;  
 Whar-for worldes worshepe may be cald  
 Noght elles but vanité, and swa I it hald.  
 1196 And worlisshe riches, how-swa þai come,  
 I hald noght elles bot filth and fantome.  
 Þe world has many with vanité filed,  
 And with pride and pompe þam ofte bygyled,

The world is  
no support in  
time of need.

<sup>1</sup> 'Thus þe world draweth in to his route,  
 All men that to him wol allowte,  
 And many greveth and fewe availeth  
 For his lovyers he deceyveth and failith.' MS. Addit. 11305.



- 1200 Parfor an haly man, als yhe may here,  
 Spekes to þe world on þis manere:  
*O munde immunde, utinam esses ita immundus, ut me  
 non tangeres, aut ita mundus, ut*
- 1204 *me non coinquares!*  
 þis es on Inglishe þus to bymene:  
 "O þou world", he says, "uncleue,  
 Whyne mught þou swa uncleue be."<sup>1</sup>
- 1208 Pat suld never mare neghe me,  
 Or be swa cleue and noght vile,  
 Pat þou suld never mare me file."  
 þe world here who-so wille
- 1212 Un-to four thinges may liken by skille.<sup>2</sup>  
 First þe world may lykend be,  
 Mast properly, unto þe se;  
 For þe se, astir þe tydes certayn,
- 1216 Ebbes and flowes, and falles agayn,  
 And waxes fulken, thurgh stormes pat blawes,  
 And castes up and down many gret wawes;  
 Swa castes þe world, thurgh favour,
- 1220 A man to riches and honour.  
 And fra þat agayn he castes hym down  
 Til povert and to tribulacioun.  
 And þa er þe grete stormes kene
- 1224 And þe wawes, pat in þe world er sene.  
 Yhit may þe world here pat wyde es,  
 Be likend to a wildernes,  
 Pat ful of wild bestes es sene,<sup>3</sup>
- 1228 Als lyons, libardes and wolwes kene,  
 Pat wald worow men bylyve,  
 And rogg þam in sonder and ryve;  
 Swa þe world es ful of mysdoers
- 1232 And of tyrauntes pat men ofte dero,

The world is  
 like the sea.

The world is like  
 a wilderness.

<sup>1</sup> 'Whyne mought þou swa uncleue be.' MS. Harl. 4196.

<sup>2</sup> 'Unto four thinges may lykend be, bi skylle.' MS. Harl. 4196.

<sup>3</sup> 'The whilke is ful of bestes unmylde,

'The whilke wol a man straungly and destrye.' MS. Addit 11305.

- þe whilk er bisy, nyght and day,  
 To nuye men in alle þat þai may.  
 þe world alswa may lykend be  
 1236 Til a forest, in a wilde cuntré,  
 þat es ful of thefs and outlawes,  
 þat, commonly, til forestes drawes,  
 þat hald pases, and robbes and reves  
 1240 Men of þat þai have, and noght þam leves;  
 Swa es þe world here þar we duelle,  
 Ful of thefs, þat er devels of helle;  
 þat ay us waytes, and er bysy  
 1244 To robbe us of our gudes gastly.  
 þe world may yhit, als yhe sal here,  
 Be lykend, on þe fierth manere,  
 To a feld ful of batailles  
 1248 Of enemys, þat ilk day men assayles.  
 For-why here we er on many wyse  
 Alle umset with sere enemys,  
 And, speciali, with enemys thre,  
 1252 Agaynes wham us byhoves armed be:  
 þa er þe world, þe fende, our flesshe,  
 þat, to assayle us here, er ay freshe;  
 And þar-for byhoves us, day and nyght,  
 1256 Whilles we lif here, agayn þam fight.  
 þe world, als clerkes understandes,  
 Agayn us fightes with twa handes,  
 With þe right hand and þe left; þere twa  
 1260 May be taken, bathe wele and wa;  
 þe right hand es welthe, als I halde,  
 And þe lefte hand es angre calde;  
 For þe worlde assayles sum men awhile,  
 1264 With þe right hand þam to bygile;  
 þat es welth, als I sayde before,  
 Of worldly riches and tresore;  
 And assayles men, nyght and day,  
 1268 With þe left hand þam to flay;  
 þat es with angre and tribulacion,  
 And povert, and persecucion,

The world is  
like a forest.

The world is like  
a battle-field.

The world fights  
against us with  
two hands.

The right hand  
of the world is  
wealth, the left  
is sorrow, pover-  
ty, &c.

Dame Fortune  
helps the world  
to fight against  
man.

- pe whilk per clerkes pe left hand calles  
 1272 Of pe world, pat ofte sythes fallis.  
 Bot with pe world comes dam fortune,  
 pat ayther hand may chaung sone;  
 For sho turnes about ay hir whele,  
 1276 Up and doune, als many may fele;  
 When sho hir whele lates about ga,  
 Sho turnes sum doune fra wele to wa,  
 And, eft agayuward, fra wa to wele;'  
 1280 Pus turnes sho about oft hir whele,  
 pe whilk pir clerkes noght elles calles,  
 Bot happe or chaunce. pat sodanli fallis,  
 And pat men haldes here noght elles,  
 1284 Bot welthe and angre in whilk men dwelles.  
 parfor worldly happe es ay in dout,  
 Whilles dam fortune turnes hir whele about.  
 Angre men dredes and walde it fle,  
 1288 And in welthe men wald ay be;  
 Bot parfit men, pat pair lif right ledes,  
 Welthe of pe worlde ay fiese and dredes;  
 For welthe drawes a man fra pe right way  
 Wealth draws a  
man from the  
right way. 1292 pat ledes til pe blisse pat lastes ay,  
 Us aght to drede worldly welthe pan  
 For Saynt Ierom says, pe haly man:  
*Quanto in virtutibus crescimus,*  
 1296 *tanto amplius timere debeamus,*  
*ne de sublimiori corruamus.*  
 Worldly success  
is to be dreaded. "pe mare", he says. "pat we wax upright  
 In welthe, and in worldly myght,  
 1300 pe mare we suld have drede in thocht,  
 pat we fra pe hegher fal noght;"  
 Tyl pis acordes pe wordes of Senek,  
 pat says pus, als yhe here me spek:  
 1304 *Tunc tibi salubria consilia advoca,*  
*cum tibi alludit prosperitas mundi.*

'And eft sone from wo in-to much blisse  
 So pat hir whele bath never lysse. MS. Addit 11305.

Senek on pis maner says:

“When welthe of þe worlde with þe plays,  
1308 Sek þan gude consayl wyth-alle.”

For welthe mas men in perils falle,  
þan es worldes welthe to drede þarfor,  
Als says þe grete clerk, Saynt Gregor:

1312 *Si omnis fortuna timenda est, ma-  
gis tamen prospera quam adversa.*

Saint Gregor says on pis manere:

“If ilka chaunce be to drede here,

1316 Yhit es happe of welthe to drede mare  
þan chaunce of angre,” pat smertes sare.

For angres mans lyf clenses, and proves, Sorrow cleanses  
man of sin.  
And welthes his lif trobles and droves,

1320 And þe saul of man may lightly spille;  
For welthes, pat men has here at wille,  
Semes tokenyng of endeles pyn.

For lo! what says here Saynt Austyn:

1324 *Sanitas continua et rerum habundan-  
cia, sunt eterne dampnacionis indicia.*

He says, “continuel hele here  
And plenté of worldly gudes sere,

1328 Er taknes, als in boke writen es,  
Of þe dampnacion pat es endles.”

Worldly success  
is a sign of eternal  
damnation.

And to pis<sup>1</sup> wordes, pat sum men mysþays,  
Acordes Saynt Gregor, þat þus says:

1332 *Continuus successus temporalium, fu-  
ture dampnacionis est indicium.*

He says, “continuel happy commyng  
Of worldly gudes, es a takenyng

1336 Of þe dampnacion pat sal be,”

At þe last day, with-uten pité.

Bot þe world prayses nan, bot þa anly  
þat til alle worldes welthes er happy,

The world  
praises only the  
rich.

1340 And on worldly thynges settes þair hert,  
And flese ay þe state of povert;

<sup>1</sup> þes. MS. Harl. 4196.

- Swilk men purchaces and gaders fast,  
 And fares als pis lyfe suld ay last;  
 1344 Til þam þe world es favorabel  
 In alle þat þam thynk profitabel.  
 Þe world þam lofes, and þai luf it,  
 And for þai folow þe worldes wit,  
 1348 And mykel can of worldes qwayntys,  
 Þe world þam haldes gude men and wys,  
 Til þam commes gudes here many-falde  
 To þair dampnacion, als I talde.  
 1352 For-why til heven may na man come,  
 Þat folowes þe worlde and worldes wysdome,  
 Þe quilk, als says wyse men and witty,  
 Onence God es bot foly.  
 1356 *Sapientia huius mundi est*  
*stultitia apud Deum.*  
 Many men þe world here frayetes,  
 Bot he es noght wyse þat þar-in traistes;  
 1360 For it ledes a man with wrenkes and wyles,  
 And at the last it hym bygyles;  
 Bot he may be called witty and wyse,  
 Þat þe world can fle and diapise,  
 1364 And hates þe maners þat it loffes,  
 And thynkes ay whyder hym byhovas;  
 And on pis lyfe here traystes noght,  
 Bot on þe tother settes his thought.  
 1368 For na syker duellyng fynde we here,  
 Als þe apostel says on pis manere:  
*Non habemus manentem civitatem,*  
*sed futurum inquirimus.*  
 1372 "Na syker wonnyng-sted here haf we,  
 Bot we seke ane, þat sal ay be."  
 For als gestes we here sojourne  
 Awhile, til we sal bethen tourne;  
 1376 Þat may fal soner þan som wenes,  
 For we duelle here als aliens,  
 To travail, here in þe way, our lymis,  
 Til our countré-warde, als pilgryms.

The wise man  
 will not trust in  
 the world.

Man has no sure  
 dwelling place  
 on earth.

- 1380 þarfor þe prophet says til God thus,  
 Als þis vers in þe psauter shewes us:  
*Ne sileas, quoniam advena ego sum apud  
 te et peregrinus, sicut omnes patres mei.*
- 1384 "Be noght stille Loverd" says he,  
 "For I am a commelyng towarde þe,  
 And pilgrym, als alle my faders was."  
 þus may al say þat in þis world sal pas,
- 1388 þat es to say, be noght swa stille,  
 þat þow ne make me here knaw þi wille;  
 And swilk comfort to my saul shew swythe,  
 þat mught make it in þe glade and blythe:
- 1392 And say thos to it: "I am thy hele,  
 For þou ert my pilgrim lele."  
 þis world es þe way and passage,  
 þurgh whilk lyes our pilgrimage;
- 1396 By þis way byhoves us al gang,  
 Bot be we war we ga noght wrang.  
 For in þis world liggis twa ways,  
 Als men may fynd þat þam assays;
- 1400 þe tane es way of the dede calde,  
 þe tother es way of lyfe to halde,  
 þe way of dede semes large and eesy,  
 And þat may lede us over-lightly,
- 1404 Until þe grysly land of mirknes,  
 þar sorow and pyn ever-mare es.  
 þe way of lyfe semes narow and harde  
 þat ledes us til our contré-warde
- 1408 þat es þe kyngdom of heven bright,  
 Whare we sal won ay in Goddes sight  
 And Goddes awen sons þan be calde,  
 If we þe way of lyfe here halde.
- 1412 þe life of þis world es ful unstable,  
 And ful variand and chaungeable  
 Als es sene in contrarius manere,  
 By the tymes and vedirs and sesons here.
- 1416 For þe world and worldis life to-gider,  
 Chaunges and turnes ofte hider and pider,

Man is a pil-  
grim.

Of the way of  
life and death.

The life of this  
world is full of  
change and as  
variable as the  
seasons.]

And in a state duelles ful short while,  
Unnethes, pe space of a myle.

1420 And for-pi pat pe worlde is awa unstable,  
Alle pat men sese par-in es chaungeable;  
For God ordayns here, als es his wille,  
Sere variaunce, for certayn skille,

The changes of  
the times and  
seasons are to-  
kens of the va-  
riableness of  
worldly things.

1424 Of pe tymes and wedirs and sesons,  
In taken of pe worldes condicions,  
Pat awa unstable er and variande,  
Pat ful short while may in a state stande.

1428 For God wille mense, thurgh awilk takens sere,  
How unstable pis world es here,  
Swa pat men suld mare drede and be abayste,  
Over mykel in pe world here to trayste.

Of the change in  
the times and  
seasons.

1432 Ofte chaanges pe tymes here, als men wele wate,  
Als thus, now es arly, now es late,  
Now es day, now es nyght,  
Now es myrk, now es light,

1436 And pe wedirs chaanges and pe sesons,  
Pus aftir pe worldes condicions;  
For now es cald, now es hete,  
Now es dry, and now es wete.

1440 For now es snaw, hail or rayn,  
And now es fair wedir agayn;  
Now es pe wedir bright and shynand,  
And now waxes it alle douiland;<sup>1</sup>

1444 Now se we pe lyfte clere and faire,  
Now gadirs mystes and cloudes in pe ayre.  
Alle per variance to understande  
May be takens of pis world awa variande;

1448 And yhit or par other ma takens sere  
Of pe unstableness of pis life here.

Of the changes  
in man's life.

For now es mirthe, now es murnyng,  
Now es laghter and now es gretynng;

<sup>1</sup> MS. Harl. reads *domland*. — MS. Lands. 348 has the following reading:

'Now is wedir bryght and schinonde  
Now is dym droubelonde.'

- 1452 Now er men wele, now er men wa,  
 Now es a man frende, now es he faa;  
 Now es a man light, now es [he] hevy,  
 Now es he blithe, now es he drery;
- 1456 Now haf we ioy, now haf we pyn,  
 Now we wyn, now we tyn;  
 Now er we ryche, now er we pur,  
 Now haf we or litel, now pas we mesur;
- 1460 Now er we bigg, now er we bare,<sup>1</sup>  
 Now er we hale, now seke and sare;  
 Now haf we rest and now travail,  
 Now we fande our force, now we fail;
- 1464 Now er we smert, now er we slawe,  
 Now er we heghe, now er we lawe;  
 Now haf we ynogh, now haf we noght,  
 Now er we aboven, and now doun broght;
- 1468 Now haf we pees, now haf we were,  
 Now eese us a thyng, now fele we it dere;  
 Now lofe we, now hate, now saghtel, now strife.  
 Per er pe maners here of pis lyfe,
- 1472 Pe whilk er takens of [pe] unstabelnes  
 Of pis worldis lyfe, pat chaungeable es.  
 Bot als pis lyfe es ay passand,  
 Swa es pe worlde, ilk day, apayrand;
- ( 1476 For pe world til pe endewarde fast drawes, The world is drawing to an end. 4  
 Als clerkes by many takens knawes.  
 Parfor pe world, pat clerkes sees pus helde,  
 Es als mykel to say als pe wer elde.<sup>2</sup>
- 1480 Twa erthely worldes til pis life falles, There are two 'earthly' worlds, a greater and a less.  
 Als es sayd by-for, pat clerkes calles  
 Pe mare world of erthe, and pe les;  
 Ful chaungeable ayther world es.
- 1484 Pe mare world es pis world brade, The greater world is the earth  
 And pe les es man, for wham it es made, and the less is man.

<sup>1</sup> 'Now es he *riche* and now es he bare.' MS. Addit 11305.

<sup>2</sup> 'Pis world pat we seo pus helde  
 Is not but pis worldes elde.' MS. Addit 11305.



Of the breadth  
And length of  
man.

- And als the mare world es round sette,  
Swa es pe les world man round for to mette,  
1488 For in pe brede of man es contende,  
Als lang space fra pe lang fynger ende  
Of pe right hande, with armes outspredande,  
Til pe same fynger ende of pe left hande,  
1492 Als fra pe haterel oboven pe croun,  
Es sene tyl pe sole of pe fot down.  
Pan if a man [h]is armes out sprede  
Na mar es pe lengthe, pan pe brede;  
1496 Swa may men mette a man with-oute, '  
Als a compas round aboute.

Man has the  
shape and like-  
ness of the grea-  
ter world.

- pos has pe les world pat man es,  
Shap of pe mare world and liknes;  
1500 Bathe per worldes, I dar wele say,  
Sal fail atte pe last and passe away;  
For ay pe mare elde pat pai bere,  
Pe mare pai appair and er feblere,  
1504 Als men sees pat til pam tas tent,  
And parfor says pus Innocent:  
*Senuit iam mundus, uterque macrocosmus [et]  
major mundus, et microcosmus et minor mun-  
dus, et quanto prolixius utriusque senectus producitur,  
tanto dexterius utriusque natura turbatur.*  
He says pus, als in Latyn es talde,  
"Ayther worlde now waxes alde,  
1512 And pe langer pat pair tym es soght,  
And pe elde of ayther of pam forth broght,  
Pe mare in malys and febelnes  
Pe kynd of ayther trobled es."

Of the great  
outrage that is  
seen in both  
worlds.

- 1516 Of bathe per worldes gret outrage we se  
In pompe and pride and vanité,  
In selcouthe maners and sere degyse  
pat now es used of many wyse,  
1520 In worldis havyng and beryng,  
In vayn apparail and in weryng,

And so may a man be yemed without.  
Right as a compas is, rownd aboute. MS. Addit 11305.

- þas tas over mykel vayn costage,  
 And tornes al until outrage.
- 1524 For swilk degises and suilk maners,  
 Als yhong men now hauntes and lers  
 And ilk day es comonly sen,  
 Byfor þis tyme ne has noght ben;
- 1528 For þat somtyme men held velany  
 Now yhung men haldes curtasy;  
 And þat som tyme was curtasy cald,  
 Now wille yhong men velany hald.
- 1532 Now many men se ofte chaungyng  
 Of sere maners of gys of clethyng;  
 For now wers men short and now syde,  
 Now uses men narow and now wyde;
- 1536 Som has pair clethyng hyngand als stoles,  
 Som gas tatird als tatird foles;  
 Some gase wrynchand to and fra,  
 And some gas hypand als a ka;
- 1540 þus uses yhong men all new gett,  
 And þe world pai all awkeward sett,  
 Thurgh awylk uncomly pomp and pryde,  
 þat pai schew wheper pai gang or ryde;
- 1544 Swa mykell pryde, als now es, I wene,  
 Was never bifore þis tyme sene,  
 Of swilk comes þir gyses þat we se.  
 Bot I dred þat pai may takens be
- 1548 Of gret hasty myscheves to understand  
 þat tyll þe world er nere command.  
 þarfore in þair gyses pai sall fall,  
 Ffor þare-wyth pai wreth God þat sese all;
- 1552 And his wreth at þe last sall with þam mete,  
 Wharfore þus says David þe prophete:  
*Et irritaverunt eum in advencionibus suis,*  
*et multiplicata est in eis ruina,*
- 1556 "And þai styrd God tyll wreth", sais he,  
 In þair new fyndynges of vanité,  
 And in þam is fallyng many-fald,"  
 And þat es thurgh pryde þat I of tald;

Of the change  
in the manners  
and customs.

Of clothing.

The wicked move  
God to wrath.

- 1560 Dis may be said, als þe boke proves  
 Be þam þat new gyses controves.  
 Ffor þai do swa þe worlde to plesse,  
 Ffor pryde mare þan for þair eese.  
 1564 And þa, þat with swylk gyses God greves,  
 Sall fall in many grevos myscheves;  
 And for þai will noght be led with skylle,  
 God lates þam awhile have þair will;  
 1568 Bot at þe last on þam will sende  
 Veng[er]aunce, bot if þai þam here amende:  
 Þan most þai bifore schew som taken,  
 Þat God has þam left and forsaken;  
 1572 And þat may be knawen bi sere gyse.  
 Þarfor saya David in þis wyse:  
*Et dimisi eos secundum desideria cordis eorum,*  
*ibunt in aduencionibus suis.*  
 1576 Þe prophet David here spekes þus,  
 In Godes name, als þes verses shewes us.  
 "I left þam", he says, "out of covert,  
 After þe yhernynges of þair hert,  
 1580 In þair fyndynges sall þai ga."  
 Dis may be said be all þa  
 Þat God suffers folow vanytese,  
 After þair lykyng þat þai chese;  
 1584 Þe whilk tyll þe world mase þam gay,  
 And turnes þam al fra God oway,  
 Þai sall at þe last fro bethen wende  
 In þair syn, tyll þyne with-uten ende,  
 1588 Bot þai swylk vanytese forsake  
 And amendes here be tyme make;  
 Yhit has þe world, als men sese and heres,  
 Ma other contrarius maneres;  
 1592 For now es vertow turned to vyce,  
 And play and bourd untill malice;  
 Now es devocyon, on som syde,  
 Turned tyll pomp and to pryde;  
 1596 Now es wysdom halden foly  
 And turned intill trechery.

- And foly is halden [now] wysdome,  
 With proud men and unbowsome.
- 1600 Now es luff turned tyll lychery,  
 And ryghtwisnes tyll tyrauntry;  
 Þus es þis world turned up þat es doune,  
 Tyll many mans dampnacyoune,
- 1604 Þe wilk folowes þe worlde swa fraward;  
 And þarfore þai mon fele payne ful hard,  
 After þis lyfe þat þai here lede,  
 And þat aght þam gretly to drede.
- 1608 Bot it semes þat swilk men er wode,  
 For þai hald gud thing evell and evell gude;  
 Wa sall þam be, als we here clerkes tell,  
 Fforwhi Crist says in þe gossPELL:
- 1612 *Ve vobis qui dicitis malum bonum,  
 et bonum malum!*
- He says: "wa till yhow þat says with will  
 þat ille es gud and gud es ill;"
- 1616 þat es to say þam sall be wa  
 þat here mysturnes pair lyfe swa.  
 Þus es þe world, and þe lyfe þare-in,  
 Fful of vanyté and of syn.
- 1620 Bot som men lufes þis lyfe swa mykell  
 And þe world þat is swa fykell,  
 þat þai wald never part þar-fra,  
 Bot lyfe here ay, if it moght be swa;
- 1624 For þai luf swa þis worldes vanyté  
 þat þai wald never other lyfe suld be.  
 þai will noght knaw þe peryls all  
 Of þis lyfe, ne what after sall fall;
- 1628 Bot for þai life here in delices sere  
 þai think no hevене es bot here,  
 Bot at þe last, when pair lyfe sall stynt,  
 þan sall all ioy be fra þam tynt.
- 1632 Bot wald a man understand wele  
 What þis world es and what he sall fele,  
 When he sall wend fra þis world oway,  
 Him suld noght lyst, nouthur nyght ne day,

Concerning  
 those who call  
 good evil, and  
 evil good.

- 1636 Myrthe here ne blythe chere make,  
 Bot all þe welthes of þis world forsake,  
 And lyf in penaunce and in povert,  
 Ffor þe dred þat he suld hafe in hert,  
 1640 If he wald knaw and trow how hard  
 Him bihoved suffer afterward;  
 Bot ogayne þat dred yhit moght he,  
 Thurgh hope of hert, confortid be,  
 1644 If he think wele of heven bryght,  
 Whare he sall won if he here lyf ryght,  
 Þus may ilk man do and thynk,  
 In whase hert grace of God may synk.  
 1648 And he þat will noght thynk of this  
 And yhernes to have nane other blys,  
 Bot þis wreched lyfe þat him thynk gude,  
 He es outhur clomsed,<sup>1</sup> or wode;  
 1652 Or it es a signe of suspecyon  
 þat he es in way of dampnacyon.  
 Here have I shewed on sere manere  
 þe condicyons of þis world here,  
 1656 And of þe worldes unstabilnes,  
 And of þe maners þat in þe world es;  
 And now will I pass, forther-mare  
 To þe thred part and se what es þare;  
 1660 Ffor þat part now will I begyn -  
 To shew yhow maters þat er within,  
 þat specialy spekes, as I sall rede  
 Of þe ded, and whi it es to drede.

Of death and  
 why it is to be  
 dreaded.

- 1664 Here bigynnes þe thred part  
 þat es of þe ded.  
 Ded es þe mast dred thing þat es  
 In all þis world, als þe boke witnes;  
 1668 Ffor here es na qwyk creature lyfand  
 þat it ne es for þe ded dredand

<sup>1</sup> For clomsed. Harl. MS. 6923 reads: *glomsede*. MSS. Lands. 348, Ad-  
 dit 22283 read *curæd* for *clomsede*.

- And fiese þe ded ay whils it may  
 Bot at þe last he most be þe dedes pray.
- 1672 Ded, of all þat it comes to, abates  
 And chaunges all myghtes and states,  
 No man may wele ogayn it stand;  
 Where þat it comes in any land,
- 1676 þat es to say, bodily ded,  
 Ogayns þe whilk no man may help ne red,  
 Ffor all þat lyf has bihovs it fele,  
 þat aght ilk man to knaw wele.
- 1680 Bot bi þe name of ded may be tane,  
 And understanden ma dedes þan ane,  
 Ffor als þir clerkes fyndes writen and redea,  
 Thre maners of dedes er þat men dredes.
- 1684 Ane es bodily ded, þat thurgh kynd es,  
 Ane other gastely, þe thred endeles.  
 Bodily ded, þat is kyndely,  
 Es twynying betwene þe saule and þe body;
- 1688 And þat ded es full bytter and hard, More kinds of  
death than one.  
 Of whilk I sall schew yhow afterward.  
 Gastely ded es twynying thurgh synne,  
 Bitwene God and man saule within;
- 1692 Ffor als þe saule es lyf of þe body,  
 Swa þe lyfe of þe saule es God allmyghty;  
 And als þe body, with-uten dout, Of bodily death.  
 Es ded when þe saule es passed out,
- 1696 þe saule of man es ded ryght swa,  
 When God es departed þarefra;  
 For where syn es, es þe devell of hell, Of spiritual  
death.  
 And þare where þaier, will God nocht dwell.
- 1700 For dedely syn and þe devell and he  
 In a stede may nocht to-gyder be;  
 Þarfor when þe saule es wounded with syn, The devil passes  
into the souls of  
the sinful.  
 God passes out, and þe fende gase in;
- 1704 þan es þe saule onnce God ded,  
 Ay whils syn and þe devell dwelles in þat stede;  
 And als þe body may be slayne  
 Thurgh wapen þat men may ordayne,

- 1708 Swa es pe saule slane thurgh syn;  
 Wharfor God and it bihoves twyn.  
 Pan es gastly ded to dred wele mare,  
 Pan bodily ded pat nane will spare,
- 1712 In-als-mykell as pe saule namely  
 Es better and mare worthy pan pe body;  
 Ffor all-if pe saule thurgh syn be dede  
 Fra God allmyghty pat es the hede,
- 1716 Yhit may it ay lyf and be pyned,  
 Bot pe body es dedly here thurgh kynde.  
 Of bodily ded es no gayn-turnyng,  
 Ffor of erthly lyf it es endyng,
- 1720 And ryght entré and way it es  
 Till ioy or payn pat es endeles.  
 Yhit if pe saule thurgh syn be slayne.  
 It may thurgh grace qwyken ogayne,
- 1724 And pe gastly woundes of syn  
 Thurgh penaunce may be heled within;  
 Ffor all-if God be ryghtwyse and myghty  
 He es full of gudeness and of mercy,
- 1728 And to turne him tyll man mare redyes he  
 Pan any man till him will be;  
 For all-if he pe dede of body that greves  
 Ordaynd til alle pat here lyfes,
- 1732 pe dede of saul wild nocht he  
 Of na man pogh he synful be;  
 For pe life of pe saule mare him pays  
 Pan pe dede, for pus him-self says:
- 1736 *Nolo mortem peccatoris, sed ut magis  
 convertatur et vivat.*  
 "I wille nocht pe ded of synful man,  
 Bot pat he may be turned and lyf pan;"
- 1740 Pan may pe synful pat his saul has slayn  
 Be turned purgh grace, and lyf ogayn.  
 Endles dede es pe dede of helle  
 That es mast bitter and mast felle.
- 1744 Helle es halden a full hidos stede,  
 pe whilk es full of endeles dede,

God is full of  
 mercy and de-  
 sires not the  
 death of the sin-  
 ner.

Of endless  
 death.

Hell is a hor-  
 rible place.

And of paynes and sorow þat never sal blyn,  
 And yhit may nan dighe þat es þar-in;  
 1748 Bot if þai mught dighe, als body here may,  
 Of alle sorow þan delyverd war pay;  
 Þai sal fele þar many a ded brayde,  
 Bot þai sal ay lyf þar-with, als I sayde;  
 1752 For þe ded of helle es a lif ay dyand,  
 And a ded þat es ay lifand.

Dede of helle es noght elles to say,  
 Bot payns and sorow þat sal last ay,  
 1756 þe whilk saules sal fele with-uten ende,  
 þat tille þat grisely sted sal wende.  
 Of þis ded may men rede and luke  
 Ynoghe, in þe sexte part of þis buke.

1760 þat spekes of þe payns of helle;  
 þarfor here-on I wille na langer duelle,  
 Bot of bodily dede I wille spek mare  
 þat es entré and way, als I sayd are.

Of bodily death

1764 Til lyf or ded þat has nan hende,  
 Als es aftirward in þis part contende.  
 Bodily dede here dredes ful many,  
 For twa skilles principaly;

Death is dreadful  
for two reasons.

1768 Ane es for þe payne þat a man has,  
 When þe dede hym assayls, and alas.  
 þe tother es, for when his lif sal here ende,  
 He what never whider he sal wende;

1772 For in dout he es and uncertayn  
 Whether he sal til ioy or payn;

Bot how-swa he sal aftir fare,  
 þe payn of dede here es bitter and sare;

The pain of  
death is bitter  
and sore.

1776 þarfor ilk man þat of dede has mynde  
 Dredes gretely þe dede here thurgh kynde;  
 And swa it semed, als says þe boke  
 þat Crist did in manhede þat he toke,

1780 For he byfor, ar he deyghed on þe rode,  
 For drede of dede he swet blode;  
 For he wyst, ar he til þe dede suld passe,  
 What þe payn of þe dede wasse,



- 1784 þan may we parby trow right wele  
 þat þe payn of þe dede es hard to fele.  
 Of þe dede here men may thynk wonder.  
 For alle thyng it brestes in sonder,
- 1788 Als it sculkes<sup>1</sup> by diverse ways;  
 þarfor þe haly man in boke þus says:  
*Mors omnia*  
*Solvit.*
- 1792 "þe dede", he says, "louses alle thyng  
 And of ilk mans lif mas endyng."  
 þe dede es swa sutil and pryvé,  
 þat na man may it properly se;
- No man knows  
 what death is. 1796 And for-þy þat na man may se it,  
 þarfor may na man knaw ne witt, >  
 Ne ymagyn thurgh witte what it es, >  
 Ne what shappe it has and lyknes.
- 1800 Bot what dede es properly to say,  
 Wha-swa wille, shortly wite he may.  
 Dede es noght elles to telle shortly,<sup>2</sup>  
 Bot a partyng of þe saul and body,
- Death is a sepa-  
 ration between  
 soul and body. 1804 Als I byfor aparty sayde.  
 þis may be calde þe dedis brayde.  
 And a privacion of þe life,  
 When it partes fra þe body in strife.
- 1808 And als yhe may se and wate wele,  
 þat myrknes kyndly es noght to fele,  
 Bot overalle whar na light es  
 þar es properly myrknes;
- 1812 Right swa þe dede es noght elles  
 Bot a pryvyng of lyf, als clerkes telles;  
 For whar-swa-ever þe lyf sayles  
 þar es þe dede þat þan assayles.
- 1816 þus þe dede þat men dredes mast,  
 When þe lyf sayles men byhovoe tast.

<sup>1</sup> stalkes (Landa. MS. 348).<sup>2</sup> Dethe is nothing elles to telle sothly,

Bot a departyng of the soule and the body. (MS. Addit 11305.)

- Four skilles I fynd writen in som stede,  
 Why men suld specialy drede þe dede :
- 1820 An es for þe dede stoure swa felle  
 þat es mare payne þan man can telle,  
 þe whilk ilk man sal fele with-in,  
 When þe body and þe saule salle twyn.
- 1824 Another es for þe sight þat he sal se  
 Of devels, þat about hym þan sal be.  
 þe thred es for þe acount þat he sal yheld  
 Of alle his lyf, of yhouthe and elde.
- 1828 þe ferth es, for he es uncertayne  
 Whether he sal wend til ioy or payne;  
 Wha-swa wil of þer four take hede,  
 Hym aght gretely here þe dede to drede.
- 1832 Of twa of þere four, byfore I spake,  
 Now wil I other twa til þam take;  
 For of twa I spak first generaly,  
 Now I wille with other twa þam specify.
- 1836 First aght men drede þe ded in hert,  
 For þe payn of þe dede þat es swa smert,  
 þat es þe hard stour at þe last ende,  
 When þe saule sal fra þe body wende;
- 1840 A doleful partyng es þat to telle,  
 For þai luf ay togyder to duelle;  
 Nouthur of þam wald other forga  
 Swa mykel lof es bytween þam twa;
- 1844 And þe mare þat twa togyder lufes,  
 Als a man and his wyfe oft prues,  
 þe mare sorow and murnyng  
 Byhoves be at þair departyng.
- 1848 Bot þe body and þe saul with þe lyfe  
 Lufes mare samen þan man and hys wyfe,  
 Whether þai be in gude way or ille,  
 And þat es for many sere skylle.
- 1852 A skylle es, als yhe sal now se,  
 Why þai wald ay togyder be;  
 For-py þat God, als says haly writ,  
 First body and saul togyder knyht;

Of the four special reasons why death is feared.

I. The death struggle is full of pain.

II. Devils appear to the dying man (p. 61, l. 2216).

III. Man will have to yield account of the whole of his life.

IV. Man is uncertain of his future state.

Of the death conflict.

Four reasons why soul and body are so closely united.

First reason.

- Second reason. 1856 Another for the tane may noght do  
Bot if þe tother help þar-to;
- Third reason.       þe thred for þai bathe togider sal come  
Byfor God at þe day of dome;
- Fourth reason. 1860 þe ferthe, for when þai er comen theder,  
þai sal ay after duel togider.  
þarfor þair payne and sorow es mare  
When þe tane sal fra þe tother fare.
- Death spares none. 1864 þis twynnyng may be cald þe dede,  
þat fleyghes about fra sted til stede.  
Thurgh alle landes, fer and nere,  
And spares nan of wham he has powere.
- 1868 For prayer ne gyfte þat men may gyfe.  
Whare he comes he lattes nane lyfe,  
Ne for luf ne awe er nane sparde;  
For þe dede til na man tas rewarde,
- 1872 Ne riche ne pover he spars, hegh ne law,  
þat he ne þe lyf wil fra þam draw,  
þe dede has mercy of na wight,  
Als Saynt Bernard þus shewes right:
- 1876 *Non miseretur mors inopie,*  
*non reueretur diuiciis, non sa-*  
*piencie, non moribus,*  
*non etati.*
- Death has no re-1880 He says "þe dede of povert na mercy has,  
spect for poverty  
or riches, wis-  
dom, age or good  
manners.       Ne to ryches ne<sup>1</sup> reward tas,  
Ne til wysdom þat wyse men schewes,  
Ne til elde of man ne til gude thewes."
- 1884 Dede wil na frendshepe do ne favour,  
Ne reverence til kyng ne til emperour,  
Ne til pape, ne til bisshope, ne na prelate,  
Ne til nan other man of heghe estate,
- 1888 Ne til na religiouse, ne til na seculere,  
For dede over al men has powere.  
And thurgh þe dede hand al sal pas,  
Als Salamon says, þat wyse was:
- 1892 *Communione*  
*mortis scito.*

<sup>1</sup> No (MS. Harl. 4196).

- “Knew pow,” he says, þat þe dede es  
 Comon to al men, bathe mare and les.”
- 1896 Þus sal dede visite ilk man,  
 And yhit na man discryve it can,  
 For here lyves nan, under hevenryke,  
 Þat can telle til what þe ded es lyke.
- 1900 Bot þe payn of dede þat al sal fele  
 A philosopher þus descrived wele;  
 For he lykend mans lyf til a tre  
 Þat war growand, if it swa mught be,
- 1904 Thurgh a mans hert and swa shuld sprynge,  
 Þat about war lapped with þe hert strynge,  
 And þe croppe out at his mouth mught<sup>1</sup> shote,  
 And to ilka ioynt war fested a rote;
- 1908 And ilka vayne of þe mans body  
 Had a rote festend fast parby,  
 And in ilka taa and fynger of hand  
 War a rote fra þat tre growand;
- 1912 And ilka lym on ilka syde  
 With rotes of þat tre war occupyde;  
 Yf þat tre war tite pulled oute  
 At a titte with al þe rotes aboute,
- 1916 Þe rotes suld þan rayse par-with  
 Ilka vayn and ilka synoghe and lith.  
 A mare payne couthe na man in hert cast  
 Þan þis war, als lang als it suld last.
- 1920 And yhit halde I þe payne of dede mare  
 And mare strang and hard, þan þis payn ware;  
 Þos a philosopher when he lyfed,  
 Þe payn of þe dede here descrived.
- 1924 Þarfor ilk man, als I byfor sayde,  
 Aght to drede þe bitter dedes brayde,  
 For bathe gode and ille sal it taste;  
 Bot ille men aght drede it maste,
- 1928 For dred of ded mast pyns wythin  
 A man þat here es ful of syn,  
 Þarfor þe prophet says in a stede,  
 And spekes þus un-til þe dede:

Of the pain of  
 death and what it  
 is like. > here  
 1.1.1

Bad men fear  
 death most.

<sup>1</sup> The MS. reads: ‘And þe croppe out at his mught mught shote’.

1932 *O mors quam amara memoria  
tua homini iniusto.*

"O pou grysely dede." says he,  
"Ful bitter es þe mynde of þe,

1936 Until þe synful man" namly,  
þat for his syn es paynworthy;  
þarfor me thynk he es unsleghe  
þat mas hym noght here redy to deghe;

Death comes un-  
expectedly.

1940 For þe dede es privy and sodayne.  
And þe tyme of his commyng uncertayne.  
A man for certayne sal dighe at þe last,  
For his lyf is noght bot als a wynd blast.

1944 Bot he wayte never what tyme ne whan;  
For swa certayne es here na man  
þat can þe tyme of þe dede forluke,  
Forþi says Saynt Bernard in a boke:

1948 *Quid in rebus humanis cercius est  
morte; quid incercius hora mortis invenitur.*  
He says: "What es til man mare certayn  
þan þe dede es þat es swa sodayn;

1952 And what es mare uncertayn thyng,  
þan es þe tyme of the dede commyng".  
Alawa say nathyng þat may be';  
þan may na man here þe dede fle.

Man should pre-  
pare himself for  
death.

1956 þarfor a man hym suld redy make,  
Byfor ar þe dede com hym to take,  
And put hym byfor and ded byhynde.  
Swa þat ded may hym redy fynde;

1960 þarfor Saynt Austyn þe haly man  
Says þus, als I shew yhow can:  
*Nescis qua hora veniat mors.  
semper vigila, ut, quod nescis quando*

1964 *veniat, paratum te inveniat  
cum venerit, et ad hoc forte  
nescis quando veniat, ut semper  
tu paratus.*

1968 "Man þan knawes noght," says he,  
"What tyme þe dedes comyng sal be;

<sup>1</sup> *Als wha say na thyng that may be. (MS. Harl. 6923.)*

- Wake ay als pou had na knawying      Watch for death.  
 Of þe tyme of dedys commyng,  
 1972 Þat þe dede may fynd þe, when it sal com,  
 Ay redy til God and bugh[so]m;  
 And to þat perchaunce knaw pou ne may  
 Þe commyng, for pou shuld be redy ay.”  
 1976 Þan byhoved us our lyf swa cast  
 Als ilk day of our lif war þe last;  
 And ilk day be redy and lif wele,  
 Als we suld ilk day þe ded fele,  
 1980 And byde noght til þe dede us vyset,  
 Þarfor þos says Saynt Austyn yhet:  
*Latet ultimus dies, ut observentur*  
*omnes dies, sero parantur reme-*  
 1984 *dia cum mortis imminent*  
*pericula.*  
 “Þe last day of man is hyd”, he says,      Man's last day is  
 “For he shuld kepe wele al þe other dayes,      hidden from him.  
 1988 For over late men ordayns remedy,  
 When perels of dede comes sodanly.”  
 For if a man þat unredy es,  
 Be tane with dede in his wykednes,  
 1992 Turne agayne þan may he noght  
 For to amend þat he has mys wrought;  
 In þat state, þat he es in tane,  
 He sal be demed when he es gane;  
 1996 Wharfor a man for drede of lettyng  
 Shuld noght abyde þe dedes commyng,  
 Bot make hym redy, ar he fel harde,  
 And kepe hym ay wele aftirwarde,  
 2000 For when þe dede es at þe yhate,  
 Þan es he warned over late.  
 Þe dede fra a man his mynd revea      Death deprives  
 And na kyndely witte with hym levea,      man of his mind.  
 2004 For þan sal he fele swilk payn and drede,  
 Þat he ne may thynk of na mysdede,  
 Bot of his payn and of noght elles,  
 Als þis grete clerk Saynt Austyn telles:

- 2008 *Tymor mortis totam animam sibi vendicat,  
ut nec de peccatis tunc libeat cogitare.*  
 The dread of death occupies the soul wholly,  
 Þe drede of þe ded when it fayles a man.  
 C'halanges al þe saul tyl it pan;
- 2012 Swa þat hym liste þan haf na thocht  
 Of his synnes þat he here has wrought.  
 Þan folowes þat man na wys rede  
 Þat abydes þe comyng of þe dede.
- 2016 And hastes hym noght to clense hym sone  
 Of al his syns þat [he] has done;  
 For when þe dede comes til a man  
 It es over late to bygyn þan;
- 2020 Bot I rede a man he amend hym bere.  
 Or þe dede come, or his messangere;<sup>1</sup>  
 For if he wille swa byfor be war.  
 Þe dede þan wele les drede hym þar;
- Sickness is death's messenger.  
 2024 His messangere may be called sekeneß,  
 þat comes byfor als ofte felled es;  
 For sekeneß ofte a man swa pyneß  
 þat thurgh þat payn hys mynd he tynes,
- The dying man loses his senses  
 2028 For he may þan thynk on noght elles  
 Bot of þe payn þat with hym duelles.  
 Bot when þe ded comes aftirward  
 And hym byhoves fele mare hard,
- 2032 þan sal he be in swylk drede sette,  
 þat he sal God and hymself forget,  
 And þat es skylle for he wil noght,  
 Whyles he has hele, haf God in thocht,
- 2036 þarfor he sal þan his mynde tyne  
 And þarfor þus says Saynt Austyne:  
*Hac animaversione percutitur  
 peccator, ut moriens oblitiscatur*
- 2040 *ei, qui dum viveret oblitus  
 est Dei.*  
 "Þe synful", he says, als es writen,  
 "With pyne of þe dede es amytten,
- 2044 þat he thurgh payn þat him byhoves drighe,  
 Hym-self forgetis when he sal dighe,

<sup>1</sup> The MS. reads *mensangere*.

- þat whylles he mught lif here bodyly,  
 Forgatte his God þat es almyghty."
- 2048 Many synful has here na grace Many men never  
think of God.  
 To haf tyme of repentance, ne space;  
 For whiles þai lyf þai have na mynde  
 Of God, bot forgettes hym, als ay unkynde.
- 2052 Me thyn[k] þan þat it es skille and right  
 þat thurgh dede God reve þam mynd and myght;  
 þus sal þai dyghe and heven blis tyne  
 And be putted til endeles pyne,
- 2056 þat til God here er swa uncurtays,  
 þarfor David in þe psauter says:  
*Vos sicut homines moriemini, et  
 sicut unus de principibus cadetis.*
- 2060 He says: "Als men yhe sal digh alle, 'Ye shall die as  
one of the prin-  
ces.'  
 And als ane of þe princes yhe sal falle."  
 þat es yhe sal dighe of þe same manere,  
 Als men dighes in þis world here,
- 2064 And als þe spyrites þat fra heven felle,  
 Be casten don intille helle.  
 þarfor til a man it war wysdome  
 To repente hym or þe dede come,
- 2068 And haf God in mynde whyles he lyfes here,  
 Als þe prophet biddes on þis manere:  
*Memento creatoris tui antequam ve-  
 niat tempus visitacionis sue.*
- 2072 "Thynk," he says, "and haf in pi thoght 'Think of God  
while thou livest.'  
 Of hym þat made þe first of noght,  
 Whilles þou lyffes, ar þe tyme sal be,  
 When he with þe dede sal viset þe."
- 2076 For when dede here assayles a man  
 He may noght thynk wele on God þan,  
 For þe dede his mynde away þan brekes,  
 And þarfor David þos til God spekes:
- 2080 *Quoniam non est in morte  
 qui memor sit tui.*  
 "Lord", he says, "þat man es noght  
 In dede, þat of þe here has thoght."



- 2084 Bot men may understand hereby  
 Dede of saule thurgh syn namly;  
 For he pat has ay God in thocht,  
 In dede of saul semes he nocht;
- 2088 And he pat of God es myndles  
 It semes pat he in saul dede es.  
 God visites us in ilka stede  
 Of the tokens of death. Where we may fele takens of dede,
- 2092 And if we couthe understand wele,  
 Ilk day we may takens of dede fele;  
 Parfor me thynk alle this lif here semes  
 Mar dede pan lyf, pus wysmen demes;
- 2096 For pe boke says, als it beres wyttenes,  
 Pat a man, when he first borne es,  
 Bygynnes towarde pe dede to drawe  
 And feles here many a dede thraw,
- 2100 Als sere yvels and angers when pai byfalle,  
 Pat men may pe dede thrawes calle,  
 And other perils and quathes many,  
 Pat commes to men ofte sodanly.
- 2104 Pan es our birthe here bygynnyng  
 Of pe dede pat es our endyng;  
 For ay pe mare pat we wax alde  
 Pe mare our lif may be ded talde.
- 2108 Parfor whylles we er here lyffand  
 Ilk day er we pos dighand;  
 Life is but death. Pan semes our lyf nathyng elles  
 Bot als a dede, als pe bok telles,
- 2112 And til other lyf wyn we nocht,  
 Til pe dede pis life til ende haf broght;  
 Bot when pe dede has made ende,  
 Pan wate we never whyder we sal wende;
- 2116 Wether we sal til wele or wa,  
 Bot til pe tane byhoves us ga.  
 For-why til gude men pe dede es way  
 Til pe bliese of heven pat laetes ay,
- 2120 And til ille men yhate and entree  
 Til pe pyn of helle pat ay sal be;

parfor David, pat was swa haly,  
Spekes þus til God almyghty:

2124 *Qui exaltas me de portis mortis, ut an-*  
*nunciem omnes laudaciones tuas, in portis filie Syon.*

“Loverd”, says David, “þou ert he  
þat fra þe yhates of dede liftes me,  
2128 þat I may shew over alle thynges  
Specialy alle þi lovynges,  
In þe yhates of doghter Syon.”

þat, als clerkes says pat can þar-on,  
2132 Es haly kyrk þat God first ches,  
Thurgh whilk men commes to þe sight of þes.

The gates of the  
daughter of Sion  
denote Holy  
Church.

By þe yhates of dede, als men may se,  
þe dede of helle may understanden be

The gates of  
death denote the  
death of Hell.

2136 Fra wilk God liftes us day and nyght,  
To shewe his lovynges with alle our myght,  
And to serve hym and his werkes to wyrk  
In stedfast trouthe of haly kyrk,

2140 Swa þat we may afterwarde wende  
Til þe sight of pees þat has nan ende.  
Heghe in heven es þat fair sight,  
þat alle sal se þat here lyves ryght;

2144 Bot alle þat sal com til þat stede  
Byhoves passe hethen thurgh bodily dede;  
For þat dede to þam es noght ille  
þat lyffes here after Goddes wille,

2148 And in þat lif stedfastly duelles;  
And parfor Saynt Austyn þus telles:

*Mala mors putanda non est quam*  
*bona vita precessit, neque enim facit*

2152 *malam mortem, nisi quod sequitur*  
*ipsam mortem.*

He says: “na man ille dede shuld wene  
þar, whar gude lyf byfor has bene;

Death preceded  
by a good life,  
is not to be  
dreaded.

2156 For nathyng mas ille dede to tast,  
Bot þat þat folows þe dede mast”,  
þat es dedely dedes þat sum wille do,  
And yhit says Sayn[t] Austyn þus þarto:

- 2160 *Non potest male mori qui bene vixit,  
Eit vix bene moritur qui male vixit.*  
 ( Good men do not  
 fear death. He says: "he may noght ille dede fele  
 pat in Goddes laghe has lyfed wele;
- 2164 And unnethes may men se by skille,  
 pat he dyghes wele pat hafes lyfed ille."  
 Bot he pat hates pis lyfes lykyng  
 Thar noght drede pe dedes commyng;
- 2168 For aftir his dede na payn hym ders,  
 parfor says Caton pus in a vers:  
*Non metuit mortem,  
 qui ut contempnere vitam.*
- 2172 He says: "he pat pis lif despyse  
 Thar dred pe dede here on na wyse;"  
 Swa did martirs pat pe dede soght,<sup>1</sup>  
 For by pis lyf sette pai right noght:
- Holy men desire 2176 And other halymen yherned to dyghe  
 to die. For to be with God in heven hyghe.  
 Als pe boke of pair lyfes shewes us,  
 And swa did Saynt Paul pat says pus:
- 2180 *Cupio dissolvi  
 et esse cum Cristo.*  
 "I yhern", he says. "be loused away  
 Fra pis life and be with Crist ay."
- 2184 Haly men thogh[t] pis lyf bot wast,  
 parfor pair yhernyng til God was mast;  
 And for-pi pat paim thocht alle pis lyfe  
 Noght bot travail, angre, and strife,
- 2188 Pai yherned pe ende of pair lyf days,  
 And parfor pe haly man pos says:  
*Melius est dies mortis  
 quam dies natiuitatis*
- The day of death 2192 He says: "better es pe day of dede  
 is better than the  
 day of one's  
 birth. paupeday of burthe", and mare standes in stede.  
 For-why a gude man dighes to wend to rest,  
 Where his lyf sal be alther-beat

<sup>1</sup> The MS. reads *soghot*.

2196 When þe saul fra þe body swippes,  
 Als Saynt Johan says in þe Appocalippes:  
*Beati mortui qui in domino  
 moriuntur.*

2200 "Blessed be alle þas pat in body  
 Dighes here in God alle-myghty."  
 For þas pat men sese in gude lyfe ende  
 Dighes in God, and þai sal wende

'Blessed are  
 those who die in  
 the Lord.'

2204 Til þe blisse of heven þat es swa hyghe,  
 Wele es hym þan þat swa may dighe.  
 Bot alle-yf haly men may digh wele,  
 Yhit þe payn of dede byhoves þam fele,

2208 þat es mare þan man can ymagyn  
 When þe body and þe saule sal twyn;  
 Þe wilk þam aght dred aparty,  
 Thurgh manskynd or elles war ferly:

2212 For sen Crist, als I sayd befor, had dred  
 Of the ded, thurgh kynd of his manhed,  
 Þan aght ilkman, bathe mare and les,  
 Drede þe dede here þat swa bitter es.

2216 Þe secund skil, als byfor es redde,  
 Why þe dede es swa gretely drede,  
 Es for þe grisly syght of fendes  
 Þat a man sal se when his lyf endes.

The second rea-  
 son why death  
 is feared (see  
 p. 51, l. 1824.)

2220 For when þe lyf sal pas fra a man  
 Devels sal gadir about hym þan,  
 To ravissche þe saul with þam away  
 Tyl pyne of helle, if þai may.

Devils shall  
 gather about the  
 dying man.

2224 Als wode lyons þai sal þan fare  
 And raumpe on hym, and skoul, and stare,  
 And grymly gryn on hym and blere,  
 And hydus braydes mak hym to fere;

2228 Þai sal fande at his last endyng  
 Hym in-to wanhope for to bring,  
 Thurgh thretynges þat þai sal mak,  
 And thurgh þe ferdnes þat he sal tak.

2232 Ful hydus sightes þai sal shew hym  
 Þat his chere sal make grisly and grym.

pat sight he sal se with gastly eghe  
With payn of dede pat he most dreghe.

- 2236 Here-of pe prophet Ieremy  
Spekes þus in his prophecy:  
*Omnes inimici eius apprehenderunt  
eum inter angustias.*

- 2240 He says: "omang his grete anguys  
Hym pai sal tak al hys enmys."  
Na vonder es if pe devels com þan  
In pe ende about a synful man,

How the devil  
came to St. Mar-  
tin when he was  
dying.

- 2244 For to flay hym and tempte and pyn,  
When pe devel com to Saynt Martyn  
In pe tyme of dede at his last day  
Hym for to tempte and for to flay:

St. Bernard and  
the devil.

- 2248 And in pe life of Saynt Bernard  
We rede pat when he drogh til dedeward,  
pat pe devel pat es grisely and grym,  
Til hym come and asked hym,

- 2252 By what skille he wald, and bi ' what ryght;  
Chalange pe kyngdom of heven bright;  
þan answerd Bernard þus mekely,  
And sayd: "I know pat I am unworthy,

- 2256 Thurgh myn-awen desert, to haf it  
When I sal out of pis world flit.  
Bot my Lorde Ihesu Crist ful of myght,  
pat it has and weldes thurgh doble ryght,

- 2260 Thurgh right of his faders heritage,  
And als wa for our grete avauntage,  
Thurgh right of hys hard passion,  
pat he tholed for our raunson,

- 2264 þe ta right frely he graunted me,  
And pe tother til hym-self held he;  
Of was gyfte I chala[n]ge it by skille,  
Als þe lagh of his mercy wille."

- 2268 And when pe devel herd hym þus say,  
Alle skomfit he vanyst oway;  
And pe halyman when pis was done  
Torned ogayne til hym-self sone,

<sup>1</sup> The MS. reads *be*.

- 2272 And he yhelded pe gast to God and dyghed,  
 And swa pe saul til heven flyghed.  
 And yhit es mare wonder to telle  
 pat God wald suffer pe devel of helle,
- 2276 Apere til hymself pat es of myght mast,  
 When he suld dygh and yheld pe gast,  
 Als docturs says of haly writ,  
 In bakes thurgh whilk men may knaw it.
- 2280 pan semea it wele pat God wil pus  
 Suffer pe devel apere til us  
 In tyme of dede, at our last ende,  
 When we sal out of pis world wende,
- 2284 Sen haly men pat here liffed right  
 Mught noght dygh with-uten pat sight,  
 Ne godys moder pat he loffed mare,  
 Wald noght fra pat syght spare,
- 2288 Bot pat he graunted at hir askyng  
 pat in pe tyme of hir passyng  
 pai suld na power haf hir to dere,  
 Ne pat pe syght of pam shuld hir fere;
- 2292 And yhit sen God hymself spard noght,  
 For at his dede pe devel til hym soght  
 In his manhede for swa pan he walde,  
 Als men says pat er gret clerkes calde.
- 2296 pan er we certayn, with-uten were  
 pat at our last ende pai sal apere.  
 Bot a gret payne pan til us sal pis be  
 pe sight of pam when we pam se;
- 2300 For pai er swa grisely, als says pe buke,  
 And swa blak and foule on to loke,  
 pat al pe men here of mydlerd  
 Of pat sight mught be aferd;
- 2304 For al pe men here of pis lyfe  
 Swa grysely a sight couth noght descryfe,  
 Ne thurgh wyt ymagyn ne deme,  
 Als pai sal in tyme of dede seme,
- 2308 Ne swa sleygh payntur never nan was,  
 pogh his sleight mught alle other pas.

Good men as wel  
 as bad, will be  
 tempted by de-  
 vils on their  
 deathbed.

Of the horrible  
 appearance of the  
 devils that are  
 seen by the dy-  
 ing man

The devil does  
not appear in  
his proper form  
to living men

- pat couthe ymagyn of pair gryslynes  
 Or paynt a poynt astir pair liknes;  
 2312 For in pis lif here may na man  
 Se pam in pe fourme pat pai haf pan,  
 For if pai had swa large powere,  
 In swilk forme to shew pam here,  
 2316 Out of witte pan pai shuld men flay,  
 Swa horrible and swa foul er pai;  
 For-why swa hardy man here es nane  
 Ne pat ever was lifland in flesshe and bane.  
 2320 pat saghe a devel in his fygur right,  
 pat he ne for ferdnes of pat sight  
 Shuld dighe, or at pe leste tyn his witt,  
 Als son after als he had sene it;  
 2324 Bot in swilk fourme, als I undirstand,  
 pai shew pam til na man lifland,  
 Bot til pam til wham pe dede es nere;  
 For God has restreyned pai[r] powere  
 2328 pat pai may na man tempte ne greve.  
 Ferrer forthe. pan pai hafe leve.  
 Bot when pe ded assaylles a man.  
 In pe foulest figure pai apere pan;  
 2332 parfor aght ilk man dredand be  
 Agayne pe tyme when he sal pam se.  
 Bot I wille shew yhow aparty  
 Why pai er swa foul and grisly,  
 2336 For sum tyme pai war bright angels,  
 Als pa er pat now in heven duels,  
 Fra pat blisful place thurgh syn pai felle,  
 And bycome pan foule devels of helle,  
 2340 And horribly defygard, thurgh syn  
 pat pai war wyth-fild and hardened parin.  
 For warne syn war pai had ay bene  
 Bright aungels. als pai war first sene;  
 2344 And now er pai made foule and ugly  
 Thurgh fylyng of pair syn auly,  
 pan es syn mar foule and wlatome,  
 pan any devel pat out of helle may come;

The devils are  
horribly dis-  
figured through  
sin.

Sin is more hor-  
rible than any  
devil.

2348 For a thyng es fouler pat may file,  
 pan pe thyng pat it fyles, and mare vile,  
 parfor says clerkes of grete cunnyng.  
 pat syn es swa foule and swa grisly thyng.

2352 Pat if a man mught properly se his syn  
 In pe kynd lyknes pat it falles be in,  
 He shuld for ferdnes titter it fle  
 pan any devel pat he mught se;

Could we see sin  
 we should flee  
 from it faster  
 than from any  
 devil.

2356 Here may men se and undirstande  
 How foul es syn and how fylande.  
 Bot men sese nocht ne knawes what it es,  
 parfor men dredes it wele pe les.

2360 Bot if a synful myght se with-oute  
 How foul pe syn es, pat he bers aboute,  
 He suld never make ioy ne haf lykyng,  
 Until he war delyverd of pat foul thyng.

2364 Sen' pe devel pus has tane his uglines  
 Of pe filth of syn, pat swa filand es.  
 pan aght pe saul of synful with-in  
 Be ful foule pat es alle slotered in syn;

Sin is the cause  
 of the devil's  
 ugliness.

2368 parfor a man aght, war-so he wendes,  
 Mare drede syn pan pe syght of fendes.  
 pat sal aper til hym at his dede day.  
 Bot his syn he sal se fouler pan pay,

2372 Of whilk he wald nocht hym right shrife.  
 Ne repent hym here in his lyfe.

pe thred skill til our undirstandynge  
 Why us aght drede pe dede commyng.

2376 Es for pe acout ful strait and harde,  
 Of alle our lif pat has bene frawarde,  
 pat us byhoves yheld in God sight  
 Als wele of wrang als of right,

The third skil  
 why death is  
 feared, is the  
 strict account  
 which we shall  
 have to give of  
 the whole of our  
 lives.

2380 Of alle thyng pat ever we wroght,  
 In werk, in worde, in wille, in thocht.  
 And of alle pe tymes pat passes oway  
 Fra our bygynnyng to our last day.

2384 Alle sal pan be shewed and sene.  
 Bathe gude and ille, foul and clene,

\* The MS. reads *Syn*.



Devils and an-  
gels shall re-  
hearse the events  
of our lives.

And be reherced als þe buke telles,  
Bytwene grysely fendes and bright angels;  
2388 þai sal dispute þan of our life  
With grete discorde and grete strife.  
þe aungels sal reherce þe gude,  
And þe devels þe yvel, with grete mude.<sup>1</sup>

2392 Alle þe werkis þat we here haf wrought,  
Bytwene þam þan sal be out soght,  
And ilka thought and ilka wille,  
Als wele þe gude als þe ille;

2396 And ilka worde þat spoken haf we  
Gude or ille whether þai be,  
Alle sal be reherced, als I sayde are.

They shall spare  
none.

Bytween þam þan þai sal nan spare,  
2400 Bot anly syn þat es wele clensed here,  
And gude dede þat es don on right manere.  
þan sal we bathe here and se  
Al þe privetise þat ever did we,

2404 þarfor says God in þe godapelle,  
On þis manere, als I wille yow telle:  
*Nichil est opertum quod non reveletur, nec  
occultum quod non sciatur.*

Nothing shall be  
left 'undiscussed'.

2408 Nathyng here swa covered and hydde,  
þat sal noght þan be shewed and kydde,  
Ne swa privé es nathyng þat touches man,  
þat sal noght be knawen þan.

2412 þan most us abyde, we may noght fle,  
Until al our lyf examynd be,  
And alle our dedys, bathe gude and ille,  
Be discussed, after Goddes wille;

2416 þan sal we se alle our syn halely  
And what we er for our syn worthy.  
And alle our dedys þat gud here semed  
þan sal be discussed haly and demed,

2420 Swa þat we may se and knaw by sight,  
Whether we þam dide wrang or ryght;  
And wilk was don on wrang manere,  
And wilk we dyd parfitely here;

<sup>1</sup> 'eger mode' (MS. Harl. 6923).

- 2424 þarfor Seynt Anselme, als þe buke shewes us,  
 Spekes tyl þe saul and says þus:  
 "Wretched saul," he says, "what may thou say What may the  
wretched soul say  
 When þou partes fra þe body away, when it parte  
from the body.
- 2428 þan þe byhoves acounte yhelde  
 Of alle þi lyf of youthe and elde,  
 How þow has here led þi lyfe,  
 And how þow has spendyd þi wittes fife,
- 2432 Fra þe first day þat [þou] had witte  
 Unto þe last day þow shuld hethen flite.  
 þan sal walaway be þi sang,  
 For þou here dispended þi tym wrang,
- 2436 Bathe in werk and word, in thogh[t] and wille,  
 And yhit when þou mught helpe, þou held the stille.  
 þou has done many synful dede,  
 To greve God þou had na drede;
- 2440 Bot when you sese alle þi trespas  
 þan sal þou say 'allas! allas!'  
 When alle þi life sal be thurgh soght  
 Unto þe lest thyng, þat ever þou wrought,
- 2444 Whether þou be lered or þou be lewed; The soul will  
see all its sins  
that have been  
left unshriven.  
 þi syns sal þan be many shewed,  
 þat þow has done here in þe life  
 Of whilk þou couthe þe never shrife;
- 2448 And þa sal be shewed byfor þe  
 Ful foule and ugly syns to se,  
 Of whilk þou sal haf mare drede and awe,  
 þan of þa þat þou mught here knawe.
- 2452 Yhit som dedys þat þe thoght here don wele Some dedes that  
we thought good,  
will appear sinful.  
 þou sal þan se foul syns and fele,  
 þan byhoves þe resayve sone  
 Efter þi werkes þat þou has done;
- 2456 þat es to say outhur ioy or payne,  
 þou may on nawyse be þar agayne."  
 þos sal ilk man, at his endyng,  
 Be putted til an hard rekenyng,
- 2460 And be aresoned, als right es  
 Of alle his mysdedys, mare and les.

- Na syn pan unrekend sal be,  
 Pogh it war never swa privé.
- Our good deeds  
 will seem few in  
 comparison with  
 our evil ones.
- 2464 Alle þe gud dedys pat we haf done  
 Onence our syns sal pan sem fone;  
 And yhit we er unsyker in thoght  
 Wether pai sal be alowed or noght;
- The three  
 skilles why  
 man should not  
 place confidence  
 in good deeds.
- 2468 For I fynd wryten thre skilles why  
 þat na man may trayste sikerly  
 In hys gude dedys, pat he dus here.  
 Þir thre skils er gude to lere,
- 2472 Ane es forthy pat alle thynges  
 þat gude er, anly of God springes,  
 þan er al gude dedys pat er wroght  
 Goddes awen dedys and ours noght;
- I. Good deeds  
 only spring from  
 God
- 2476 Bot alle our syns pat may be knawen,  
 Commes of our-selven þa er our-awen,  
 For-why, with-uten God we syn sone,  
 Bot na gude with-uten God es done.
- II. We are al  
 ways more ready  
 to sin than to do  
 what is right.
- 2480 Another skille es als wa forþi,  
 þat we er comonly mare redy  
 An hondreth sythes here for to syn,  
 þan anes a gude dede for to bygyn;
- 2484 Swa may we ay rekken and rede  
 An hondreth syns agayne a gude dede.  
 þe thred skille es pis to shew umang,  
 For our gude dedys er ofte done wrang,
- III. Good deeds  
 are often per-  
 formed wrongly
- 2488 Noght of right maner als pai suld be  
 Or parchaunce done oute of charité.  
 Alle our syns er here certayne  
 And by right and skille er worthy payne:
- 2492 Bot for our gude dedys certainly  
 We wate noght what we er worthy;  
 Wharfor our gude dedys we shuld noght prayse  
 And þarfor þas Saynt Austyn sayse:
- our good deeds  
 are not perfectly  
 good, but our  
 bad ones are  
 thorough v. evil
- 2496 *Mala nostra non sunt pura mala, sed bona  
 nostra non sunt pura bona.*  
 He says "our ille dedys er þur ille wroght,  
 Bot our gud dedis þur gud er noght."

- 2500 Here to acordes, als þe buk telles us,  
 Ysidre þe grete clerk, þat says þus:  
*Omnes iusticie nostre quasi pannus*  
*menstruale.* Isidore says that  
our righteous-  
ness is like an  
'unclean cloth.'
- 2504 He says "alle our ryghtwysnes er sene  
 Als a clathe, filed of thyng unclene;"  
 Wharfor certanly here wate nane  
 How he sal fare, when he es hethen gane.
- 2508 Bot comfort of gud hope may he fele,  
 þat here lyves wele, to fare wele;  
 For we awe to trow, with-uten were,  
 þat God sal hym yhelde þat dose wele here.
- 2512 Bot yhit es he noght syker in þir days,  
 For-why, þe haly man þos says,  
*Nescit homo utrum dignus sit*  
*odio vel amore.*
- 2516 For certayn, he says, "a men what noght," No man knows  
whether he is  
worthy of God's  
love or hatred.  
 þogh he had never swa mykel gude wrought,  
 "Whether he war worthy after his dede  
 To hafe luf of God or hatrede."
- 2520 And Isidre, als a buke shewes us,  
 Acordes þar-to, þat says þus:  
*Servus dei dum bonum agit, utrum*  
*sit ei ad bonum incertus est.*
- 2524 He says, "he þat es God servand,  
 When he gude dus, outhur with tung or hand,  
 He es noght certayne yhit in thoght,  
 Wether it be gude til hym or noght."
- 2528 Wharfor our lyfyng here es harde,  
 Als þe haly man says, Saynt Bernarde:  
*Quis, sine trepidacione et timore,*  
*hanc vitam ducere potest?*
- 2532 "Wha," he says, "may þis lyfe here lede 'Who may lead  
this life without  
trembling?'  
 With-uten tremblyng and drede?"  
 Alswa' say here, may lyf na man  
 With-uten drede, þat witte can;
- 2536 For al-if a man here afforce him ay  
 For to do alle þe gude þat he may,

<sup>1</sup> 'Als wha' (MS. Harl. 6923).

'St. Bernard'  
says that he is  
frightened by a  
review of his  
life, for it is  
wholly sinful.

Yhit may his gude dedis be swa wrought,  
pat parchaunce God allowes pam noght:  
And parfor Saint Bernard pleyned him here  
Of his lyl, pat says pus on pis manere.

*Terret me tota vita mea, qua diligenter discussa,  
apparet mihi aut peccatum aut sterilitas;*

2544 *Et si quis in ea fructus videtur, sic est  
aut simulatum, aut imperfectum, aut alio  
modo corruptum, ut possit aut non placere  
deo aut displicere.*

2548 per er Bernard wordes pat says:

"Al my lyfe here me flays,  
For if it ententyfly discussed be,  
It semes noght elles here until me

I. He is barren.

2552 Bot owther syn, pat pe saul maast deres,  
Or barran thyng, pat na fruyt heres;  
And if any fruyt par-in seme,  
It may be pus be' skil to deme,

2556 Outher feyned thyng to shew in syght,  
Or thyng, pat es noght alle done ryght,  
Or, on other wyse, corrupted with-in,  
pat es to say, filed with syn;

2560 Swa pat outhir pan may it noght  
Pay God almyghty, pat es swa wrought,  
Or paraunter it hym mysypays;"  
pos pe haly man, Saynt Barnard, says.

What may a sin-  
ful man say of  
his life?

2564 What may a synful man say pan,  
When he, pat was swa haly a man,  
Couth na fruyt here in his life se?  
pan aght pe synful dredand be

2568 Of [th]is life here, pat es unclene,  
In whilk na fruyt may be sene.

IV. Man is un-  
certain of his fu-  
ture state.

pe ferth skille and pe last to telle,  
Why man dredis pe dede swa felle,

2572 Ea for he wate noght whether he sal wende  
Tylle ioy or payne aftir his lyses ende.  
For swa wyse and witty man es nane,  
pat wate, when pe dede him has tane,

2576 For certayn, whederward he sal ga,  
 Whether he sal wend til wele or wa.  
 þan aght ilk man, bathe yong and alde,  
 Haf drede for pis skille þat I talde.

2580 For when þe devels and þe angels  
 Has desputed our lif, als þe buk telles,  
 And discucion made, als fals to be,  
 þan sal we certanly here and se

The discussion  
 of our deeds  
 shall be followed  
 by the judgment.

2584 Our certayne dome, þat we sal have;  
 Wether we sal be dampned or save,  
 And outhur þan wend to ioy or pyne;  
 þarfor þe haly man says, Saynt Austyne:

2588 *Bene unusquisque de die novissimo  
 formidare debet, quia unum quemque  
 in quo invenerit suus novissimus dies,  
 cum de hoc seculo egreditur, talis in die  
 novissimo indicatur.*

2592 "Ilk man" he says, "þat sal pas away  
 Shuld haf drede of hys last day;  
 For in what state swa he be þan,  
 2596 Swilk als his last day fyndes a man,  
 When he sal out of pis world wende,  
 Swilk mon he be demed at þe ende."  
 þarfor our last day þat sal falle,

Each man should  
 live in fear of  
 his last day.

2600 Our day of dome we may calle.  
 Bot at þe general day of dome  
 With our bodys we sal come,  
 Byfor Ihesu Cryst allemygthy kyng,

2604 þat sal þat day deme alle thyng.  
 þan sal he deme ilka nacyon,  
 And mak a fynal declaracyon  
 Of alle þe domes byfor shewed,

2608 In tyme of dede, to lered and lewed.

For þe bodys sal wend to þe same stede  
 Til whilk þe saul es demed aftir þe dede;  
 And outhur þan have ful ioy togyder,

After the 'dome'  
 the soul and  
 body shall dwell  
 together.

2612 Or ful sorow when þai com thyder,  
 And ever-mare aftir togyder duelle,  
 Whethir þai wend to heven or helle.

Bot in erthe sal duelle pe bodis alle.

2616 Until pat dredful day sal falle.

When pe dome sal be mast strait and harde,

Als pis buke shewes aftirwarde.

The soul is  
'demed' as soon  
as it leaues the  
body.

2620 Bot first, als sone als pe saul namly,

Thurgh pe dede es passed fra pe body.

It sal be demed, aftir his werkes.

Til ioy or payne, als says per clerkes.

pe synful saul pan gas strik to helle.

2624 In pyne withouten ende to duelle;

pe clene saul pan gas up even.

With-outen lettyng, til pe blis of hevene.

Many go to Pur-  
gatory before  
they can reach  
Heaven.

2628 Bot many saules, pat er save.

Ar pai com to blis, payne byhoves have

In purgatori, and duelle par-in

Until pai be clensid of al syn.

pat er schrywen and noght clensed here,

2632 And par be fyned ala gold pat shynes clere.

For in heven may na saul be sene,

Unto it be fyned and clensed clene.

Onther here thurgh penaunce, als clerkes wate

2636 Or in purgatori thurgh fire hate.

Some few who  
have been puri-  
fied by penance  
and almsdeed  
go straight to  
heaven.

Wharfor pe saul pat es clensed wale

Of al dedely syn and of venieles.

Thurgh penaunce here and almsdede,

2640 pe angels als tit pan sal lede.

When it es passed fra pe body away,

Til pe blis of heven pat sal last ay;

parfor whaswa wille folow wysdome,

2644 He suld before, ar he saw pe dede come.

Mak him redy and clense hym clene

Of al spottes of syn pat mught be sene.

Thurgh shryfte of mouthe and repentance,

2648 And thurgh almsdede and penaunce;

Swa pat dede fynd hym clene of syn.

When pe body and pe saul sal twyn.

And whyles he lyffes til he hethen wende,

2652 Thynk be suld ay of his lyfes hende,

- Swa may he hym kepe fra alle folys,  
 And parfor says þus Salamon þe wys:  
*In omnibus operibus tuis, memorare*  
 2656 *novissima tua, et non peccabis*  
*in eternum.*  
 Þat es on Inglis þos to say;  
 He says "Thynk on þi endyng day,  
 2660 Ay when þou sal any werk bygyn  
 And þan sal þou never mare syn."  
 And parfor þou man<sup>1</sup> in þi werk be slyghe,  
 And thynk ay wele þat þou sal dighe;  
 2664 Thynk þou sal dyghe, þou wate never whan,  
 Ne in what state þou sal be þan,  
 Ne þou whate never in what stede  
 Þou sal dyghe, ne of what dede.  
 2668 Þarfor at morne, when þou sese lyght,  
 Thynk als þou sal dygh ar nyght;  
 When þou gas to slep, if þou be wyse,  
 Thynk als þou suld noght with þe<sup>2</sup> lyf ryse,  
 2672 For Saynt Austyn says þus in a buke,  
 "Let ay þi hert on þi last day luke."  
 Wha-swa wille thynk ay on þis manere,  
 And be war, and make hym redy here,  
 2676 And of alle hys syn clense hym wele,  
 Ar þe dede com þat hym byhoves fele,  
 Þan may he eschape and passe lightly  
 Þe bitter payn of purgatory,  
 2680 And com til þe blisse of heven bright;  
 Þar ay es day, and never nyght.  
 Here es þe thred parte of þis buke spedde  
 Þat spekes of þe dede, als I haf redde.  
 2684 On þis part I wille na langer stand,  
 Bot passe to another neghest folowand;  
 Þat es þe ferthe part for to specify,  
 Þe whilk spekes of purgatory,  
 2688 Whar many saules feles ful harde,  
 Als yhe sal here sone aftirwarde.

Think of thy  
last day.

In the morning  
think that thou  
shalt die before  
night.

<sup>1</sup> mon?

<sup>2</sup> þi?



Here bygynnes pe ferth part  
pat es of purgatory.

Of Purgatory. 2692

Many spekes, and in buke redea  
Of purgatory, but fon it dredea;  
For many wate nocht what it es,  
parfor pai drede it wele pe les.

2696

Bot if pai knew wele what it ware,  
Or trowed, pai walde drede it pe mare.  
And forthy pat sum has na knawying  
Of purgatory ne undirstandying,

2700

parfor I wille now speke aparty,  
In pis buke of purgatory.

What Purgatory  
is.

And first shew yhow what it es,  
And whare it es, ala pe buke wittenes;

2704

And whatkyn payns er par-in,  
And whilk saules gas peder, and for whatsyn;  
And als wa what thyng es maast certayn,  
pat pam mught help and slake pair payn.

2708

Of hir sex poyntes I wil speke and rede,  
And swa I sal pis ferth part spede.

Purgatory is a  
place for the  
purification of  
sinful soules.

Purgatory es nathing elles  
Bot a clensyng sted par saules duelles.

2712

pat has synned, and had contricyon,  
And er in pe way of salvacion,  
And er nocht parfyttly clensed here  
Of al veniel syns sere.

2716

Bot par byhoves pam payne fele,  
Til pai be clensed parfyttely and wele  
Of alkyn syn pat pai ever wrought,  
In worde, in dede, in wille or thought.

2720

For swa pured and fyned never gold was,  
Als pai sal be, ar pai pethen pas.

The pains of  
Purgatory are  
more severe than  
all the sufferings  
of martyrs.

Wharfor pe payn pat pe saul par hentes  
Er mare bitter pan alle pe tourmentes

2724

pat alle pe martirs in erthe tholed,  
Sen God was for us boght and sold.  
For pe lest payn of pe payns par sere  
Es mare pan es pe maast payn here,

2728 Als says a grete clerk þus shortly,  
 In a buke of þe payns of purgatory:  
*Minima pena purgatorii est major  
 maxima pena mundi.*

2732 He says, "þe lest payn þat es þare  
 In purgatori, es wele mare  
 þan þe mast payn þat may be  
 In al þis werld, to fele or se."

The least pain in  
 Purgatory is  
 more severe than  
 the greatest  
 earthly pain.

2736 For þe payne þar, es mare bitter and felle  
 þan hert may thynk, or tung telle,  
 Als þe buke says, trow wha swa wille.  
 For sum clerkes says, and pruves by skille

2740 þat bytween þe payne of helle namly  
 And þe payn of purgatory  
 Es na difference bot at þe tane  
 Has ende, and þe tother has nane.

2744 þe payns of helle sal never sees,  
 Ne þe saules þar-in never haf relees;  
 Bot in purgatori saules dueles stille  
 Until þai be clensed of alle ille,

'The pain of Hell  
 shall never cease.'

2748 And mare payn fele, als I understande,  
 þan ever feled man here lyfande;  
 For þai sal haf a day þare  
 Als mykel bitter payn or mare,

2752 Als a man mnght thole here of penaunce  
 A yhere and fele als mykel grevaunce;  
 And als mykel drighe þar fourty days,  
 Als fourty yhere here; þus clerkes says;

2756 Swa es þe payn þar a day to se  
 Als mykel als here a yhere may be.  
 Bot ever a day of penaunce here  
 May stand in-stede þar for a yhere,

One *day's* pain  
 in Purgatory is  
 as great as a *year*  
 of penance on  
 earth.

2760 Als God says openly and wele,  
 Thurgh þe prophet Ezechyele:  
*Diem pro anno  
 dedi tibi.*

2764 þat es on Inglys þus to say,  
 "For a yhere I gyf þe *day*."

The pain en-  
dured in Purga-  
tory obtains no  
reward in  
Heaven.

pe payn par pe saules awayles noght  
When pai til purgatori er broght,  
2768 Bot for to clense pe saul of syn,  
And for na mede in heven to wyn;  
pogh pai a thousand yhere war pare,  
pair mede in heven shuld never be pe mare.

Penance is use-  
ful in two ways.

2772 Pan serves pat payne par, of noght elles  
Bot to clense pam of syn, pat pare-in duelles.  
Bot penaunce to thole here with gude wille,  
Serves here til twa thynges by skille.

1. It cleanses  
the soul of sin.

2776 Ane es to clense here pe saule wele  
Of dedly syn and of veniele;

2. It obtains a  
greater reward  
in heaven.

Another to haf in heven mare mede;  
Til per twa may penaunce us lede.

2780 For pe saul for ilka penaunce here,  
Sal haf specyel ioy in heven swa clere,  
pat with-uten ende sal laste,  
If pai thole payne here with hert stedfast.

2784 Here may men se, als pe buke wittenes,  
And understand what purgatori es.  
Now wil I shew yow shortly

Where Purga-  
tory is.

Whar, als clerkes says, es purgatory.

It is under the  
earth, above the  
place where un-  
baptised children  
dwell.

2788 pe stede, pat purgatory es calde,  
Under pe erthe es, als I halde.  
Aboven pe stede, als som clerkes telles,  
par crysom<sup>1</sup> dede childer duells,

2792 pat fra pe sight of Goddes face  
Er putted for ever, with-uten grace.  
pat place es neghest aboven hel pitte,  
Bytween purgatory and itte.

2796 pus standes pe stede of purgatory,  
Oboven pam bathe in pat party.  
Alle pat er par payn byhoves hafe,  
Bot pai haf grace and er save.

2800 Bot fra pe other stedes, til pe day of dome,  
Sal never mare saule out come;

<sup>1</sup> uncristen (MS. Harl. 6923).

- For þan sal þai come til þe last iugement,  
 And with þe bodys agayn til helle be hent.
- 2804 Bot fra purgatory saules may wyne  
 Til blisse when þai er clensed of synne.  
 Aboven þat yhit es þe ferthe stede,  
 Þat Crist visited when he was dede;
- 2808 And þa þat þar war with hym out tuke  
 And left nane paryn, als says þe buke.  
 Ne fra þat tyme als we here clerkes telle  
 Com never nan yhit peder to duelle,
- 2812 Ne never nan forthward sal com;  
 And þat stede clerkes calles *lymbus patrum* Limbus patrum.  
 Þe whilk a fre preson on Inglys es,  
 Whare þe haly faders duelled in myrknes.
- 2816 Alle þir four stedes men may helle calle,  
 For þai er closed with-in þe erthe alle;  
 And for helle þai may alle be tane,  
 Of whilk four purgatory es ane.
- 2820 Þarfor haly kyrk þat for saules prays,  
 Calles purgatory helle, þat þus says:  
*Domine Ihesu Criste libera animas*  
*omnium fdelium defunctorum, de*
- 2824 *manu inferni!*  
 “Loverd deliver out of helles hande  
 Alle crysten saules þat þar er duellande;”  
 Þat es to say, out [of] purgatory
- 2828 Þar þe saules er clensed parfytely.  
 Bot fra þe lawest helle, with-uten dout,  
 Na saul may be delyverd out;  
 For of mercy þar es na hope;
- 2832 Þarfor þus says þe haly man Iobe.  
*Quia in inferno nulla est redempcio.*  
 “In helle”, he says, “es na raunceon.”  
 For na helpe may be in þat dungeon,
- 2836 Þat es to say, in þe lawest helle,  
 Whar þe dampned saules sal ay duelle,  
 Whar messe ne prayer helpes noght,  
 Til þam þat er peder broght.
- The soul may  
 pass out of Pur-  
 gatory.
- Above Purgatory  
 is the place that  
 Christ visited  
 when he des-  
 cended into Hell.
- These four  
 places are within  
 the earth.
- No soul may  
 leave Hell.

Nothing may  
avail the souls  
in hell.

2840 For na thyng may abate pair pyne,  
And parfor pus says Saynt Austyne,  
*Si scirem patrem meum aut matrem*  
*in inferno, pro eis non orarem.*

2844 He says, "if my fader or moder ware  
In helle, and I wist pam pare,  
I wald nouthur nyght ne day,  
For pam byd bede here, ne pray."

2848 For-why, almusdede, ne messe, ne prayers  
Helpes na saul par, bot parchaunce ders,  
Pe twa lawest stedes, pat I nevend ar,  
Er pe helles pat sal last ever mar.

Purgatory lasts  
only till Domes  
day.

2852 Bot purgatory sal nocht last ay;  
It lastes na langer pan to domesday,  
For aftir pat day, als clerkes can se,  
Na stede of purgatory sal be,

2856 Bot helle, ful of devels with in,  
Sal ay last, for vengeaunce of syn.  
Now som has wonder, and may ask why  
God has swa ordayned purgatory.

Why Purgatory  
is in the middle  
of the earth.

2860 And helle ymyddes pe erthe swa law;  
Pe skylle why may be pis to know;  
Pe syn pat es in erthe wrought  
Fra erthe unpunyst passes nocht.

2864 Pan nedly byhoves be punyst syn,  
Outher opun erthe or with-in,  
Pat es outhere here par we duelle,  
Or in purgatory or in helle;

His drage the  
soul drawwards.

2868 For syn es swa hevy and swa harde,  
Pat it drawes pe saul ay dunwarde;  
Until payn and penaunce haf wasted pat syn  
Pe saul may never tylle heven wyn;

Some say, there  
are two kinds of  
Purgatory.

1. common.

2872 Yhit says pir grete clerkes namly,  
Pat twa stedes er of purgatory;  
Pe tane es comon, als yhe herd me telle,  
Pat with-in erthe es, oboven helle;

2. special.

2876 And pe tother es speciele, thurgh grace,  
Pat es oboven erthe, in sere place.

- For in þe comon stede som er noght ay, The 'stedes' of Purgatory.  
 Bot er here punyst, outhur nyght or day,  
 2880 In sere stedes specialy in gast,  
 Whar þai haf synned in body mast.  
 And þat may be thurgh helpe and spede  
 Of prayer of frendes and almusdede,  
 2884 Til wham þai ofte in gast apere,  
 Thurgh speciel grace, in sere stedes here,  
 For to hast þair deliverance  
 Out of þair payn and þair penaunce,  
 2888 Þat, als I ar sayde, gretely greves,  
 And for warnyng of frendes þat lyefes.  
 Here may men properly by skille se  
 What purgatory falles to be.  
 2892 Now wille I rede forthermare,  
 And shew yhow of sum paynes þat er þare. The pains of Purgatory.  
 In purgatory, als þe buke wittenes,  
 Es diverse payns, som mar, som les,  
 2896 And many mare þan I can neven;  
 Bot I fynd wryten payns seven, They are seven in number.  
 Þat may be called payns of purgatory;  
 And þa seven I wille here specefy,  
 2900 Of whilk men sal som fele and se,  
 Als tite als þe ded-comyng sal be,  
 Þe first payn es of þa seven, First pain 'sight' of Devils.  
 Als yhe herd me byfor neven,  
 2904 Þe grete drede þat þe saul es in  
 When þe body at <sup>1</sup> it sal twyn;  
 For þe saul sese þan about it stande  
 Grysly devels agayn it raumpande,  
 2908 Als wode lyons to wayt þair pray,  
 And to ravisshe it with þam away.  
 And þat syght es a payn ful grevous;  
 For þe devels er swa foul and ydous,  
 2912 Þat swa hardy man was never nane  
 Lyfand here in flesshe and bane,

<sup>1</sup> And it (MS. Harl. 6923).

- Pat saw pe syght pat pe saul pan sece,  
 Pat ne he for ferdelayk is witte shuld lese,  
 2916 Thogh he war never of hert swa balde,  
 Als in pe thred parte of pis boke was talde.  
 A grete payn aght pis syght to be  
 Til pe saule pan, pat it sal se.  
 2920 *Second pain* Pe secunde payn neghest folowande  
*The soul's doubts* Es pe grete drede, to understande,  
*about its future* pat pe saul sal hafe wyth dole and care,  
*state.* Until pe dome be gyfen, how he sal fare.  
 2924 For pe angels sal pare redy be  
 And pe devels swa grisly to se,  
 pat sal disput of alle his lyfe  
 Bytween pam par, with grete stryfe.  
 2928 His syns sal pan be shewed ful many,  
 Als I tald byfor in pe thred part namly.  
 Pe saul pan sal bytwene pam stande,  
*Dispute between* And pe angels on his ryght hande,  
*devils and angels.* 2932 And devels on pe leste syde.  
 pan mot pe saul in grete dred abyde,  
 Until pat stryfe be broght to ende,  
 And til it witte whyder it sal wende,  
 2936 And whether it sal be dampned or save;  
 pan sal pe saul a grete drede have,  
 Als a man pat es in myddes pe se  
 In grete perille, and may noght fle,  
 2940 *The soul then,* When tempestes falles and stormes smert,  
*is like a man on* pan has pat man grete drede in hert;  
*the sea in a* He mas pan vowe, and cryes on Crist,  
*storm.* For, he es afered pat he sal be peryst;  
 2944 And pat drede til hym es a grete payn;  
 For of his lyf he es uncertayn;  
 And als a man has drede bodily,  
*The soul is in* When he es acouped of felony  
*bodily fear, like* 2948 *one accused of* Byfor kynges iustice, and pe cuntré,  
*felony* pat charged es if he guilty be,  
 He wate noght whether he sal be spilt,  
 Or be delyvered of pat gilt.

- 2952 Until pai have gyven pair verdite,  
 And outhur par-of made hym qwyte  
 Als þe laghe walde, or made hym gilty.  
 If he þan haf drede, it es na ferly,  
 2956 For in grete dout of lyfe es þat man.  
 Bot yhit has the saul mare drede þan,  
 Til þe dome be <sup>1</sup> gyven and it may se  
 Whether it sal dampned or saufe be.  
 2960 For if it dome of damp[na]cion here,  
 It gas til helle with-uten recoverere;  
 And þe saul þat es dampned til þat place  
 Thar never hope to haf mercy ne grace.  
 2964 What wonder es þan if þe saule drede have  
 Þat doutes whethir he sal be dampned or save.  
 Of þes twa maners of payns of drede  
 Yhe herd me aparty byfor rede,  
 2968 þe whilk es declared in a stede,  
 In þe thred part þat spekes of þe dede.  
 Alle þis matere men may se þare,  
 Þarfor here I wil spek par-of na mare.  
 2972 þe thred payn es a maner of exil  
 When þe saules here agayn pair wil  
 Er exild fra þis lyf til payn,  
 With-uten any turnyng agayn;  
 2976 For þan sal pai haf grete murnyng,  
 When pai er flemed fra pair lykyng,  
 Fra alle pair frendes lefe and dere,  
 And fra alle þe delyces þat pai had here.  
 2980 þe murnyng þat pai haf on þis wyse,  
 Til þam sal be grete payn and anguyse.  
 þe fereth payn es sere malady,  
 þat þe sauls sal haf in purgatory.  
 2984 For pai sal haf par yvels sere,  
 For sere syns, þat er unclensed here;  
 Som for pride þat pai haf here-in bene,  
 Sal haf par als a fever cotidiene,

The souls of the  
 damned go to  
 hell without  
 hope of ever  
 leaving it.

The third pain  
 of Purgatory is a  
 kind of exile.

The fourth pain  
 is disease of  
 various kinds.

<sup>1</sup> The MS. reads *by*.



- 2988 Þat þe saule sal þy mar bitterly  
 Þan ever fyver pyned here mans body.  
 Som sal haf þar, for covatyse,  
 Dropsy. Als þe dropsy to grege<sup>1</sup> þair angwyse.  
 2992 Som sal haf in alle þair lymmes about,  
 Gout. For sleuthe, als þe potagre and þe gout.  
 Som, for envy, sal haf in þair lym,  
 Ulcers and boiles. Als kylls and felouns and apostyms.  
 Peley. 2996 Som for ire sal have als þe parlesy,  
 Þat yvel þe saul sal grefe gretely.  
 Som for glotoni sal haf þare,  
 Quinsey. Als þe swynny, þat greves ful sare.  
 3000 And som, for þe syn of lechery,  
 Leprosy Sal haf als þe yvel of meselry.  
 Þus sal þe saules, als God vouches save,  
 For sere syns, sere maledys have,  
 3004 Þat here has hadde repentance  
 And has noght ful-fild here þair penaunce.  
 Þir maladies þar þe saul mar greves,  
 These maladies  
 grieve the soul  
 very much. Þan it dos any body þat here lyves.  
 3008 Thynk we what payn has þe body,  
 Þat has here bot a malady  
 In þis lif, lastand alle a yhere,  
 Or noght bot thre days, or four here.  
 3012 Þat malady greves þe body sare,  
 Bot yhit it greves þe saul vele mare  
 In purgatory, þar es it pynde,  
 For þe saul es of mare tender kynde;  
 3016 For als a lytel thynd<sup>2</sup> þin eghe lokand  
 May greve mare þan it may þi hand,  
 Swa feles þe saule mare penaunce  
 Þan þe body, when it has grevaunce.  
 3020 Bot now may som say here agayne,  
 And aske how þe saul may fele payne,  
 Þat es noght elles bot a spirit,  
 Þat may noght be feled. swylk es it;

How can the  
 soul feel pain  
 since it is a spirit  
 thou?

<sup>1</sup> 'eche' (Lands. MS. 348). agrege (Harl. 6923).

<sup>2</sup> thyng (Harl. MS. 6923).

3024 For it es swa sutil, pat aftir þe dede,  
It may occupy na stede.

Til þis, þus men answer may,  
Als men may here grete clerkes say.

3028 Þe saule þe lyfe of þe body es  
Of ilk man here, bathe mare and les.  
And with-uten þe lyfe is na felyng,  
For felyng may be in na dede thyng.

The soul is the  
life of the body.

3032 Þan es alle þe felyng halely  
In þe saul, and noght in þe body;  
For when þe saul es passed away,  
Þe body es noght bot erthe and clay,

The body with-  
out the soul is  
as dead as a  
stone.

3036 Þat es a dede thyng, als a stane;  
Þe whilk may fele na thyng be <sup>1</sup> it ane.  
Alswa yhit may som þos aske mare,  
How may þe saule þat duelles pare,  
3040 Be pyned with sere maledy  
Þat falles til sere lymes of þe body,  
Sen it has nouthir body ne hede,  
Ne lym þat may occupy stede.

How may the  
soul suffer ma-  
ladies proper to  
the body?

3044 Til þis, men may answer þus shortly:  
Þe saul, al-if it haf na body,  
It sal be pyned als in lymis sere,  
Thurgh whilk it has mast synned here.

3048 Swa sal þe saul, fele payn and wa,  
And til other saules it sal seme swa.  
For ilkan til other sal seme þan,  
Als þai had shap of body of man;

Souls in Purga-  
tory appear to  
one another as if  
they had bodily  
forms.

3052 Þus sal ilka saul other se,  
For nan of þam may feled be.  
Na mar þan here a man ande may,  
When it passes fra his mouthe away.

3056 And þis may be prued be <sup>1</sup> þe godspelle.  
Thurgh þe ensampel of þe ryche man in helle,  
And of Lazar þat he ward<sup>2</sup> mete  
Þat in Abraham bosom had his sete.

<sup>1</sup> by?

<sup>2</sup> And of þe lazar þat he warned mete.

(MSS. Lands. 348, Addit 22283.)

Abraham's bosom  
denotes heaven.

3060 Abraham bosom es nathyng elles,  
Bot heven par haly spyrites duelles.  
When pe ryche man, pat in helle sat lawe,  
Lazar in Abraham bosom sawe,

Lazarus had no  
tongue nor fin-  
ger, foot or  
hand in reality.

3064 He cryed til Abraham and prayed with-alle  
Pat a drope of calde water mught falle  
Til his tung, fra Lazar synger ende,  
Als es in pe godspel contende.

3068 Bot al-if he pus spak to hym,  
Yhit had he na tung ne' other lym,  
Ne Lazar, als yhe sal understande,  
Had nouthur synger, ne fote, ne haude,

3072 For pai bathe war spirites anly,  
Pat nouthur had lymmes ne body.  
Pe tane was in blis soverayne,  
Pe tother was in endles payne.

3076 Bot pe ryche man saule feled in helle  
Payne, als he had bene in flesshe and felle;  
And Lazar saule til him semed pan  
Als he had body and lymes of man.

Some 'clerks'  
say that the soul  
in Purgatory  
'has of the air  
a body.

3080 Yhit has men herd som clerkes maynte[ne]  
Swilk an opinion, als I wene,  
Pat a saule, pat es in purgatory  
Or in helle, has of pe ayre a body

3084 For to thole payne, in lyma sere,  
After pat he has synned here.  
Bot whether pe saul haf body or noght,  
He sal fele payne, after he has wrought.

The 6th pain  
of Purgatory is  
fire, the heat of  
which may be  
mitigated by  
almsdeed, mass  
and prayer.

3088 Pe fiste payne es pe fire hate,  
Pat na maner of thing may abate,  
Bot almsdede and messe and prayere,  
Pat frendes dus for pe saul here.

3092 To abate pat fire, pa thre er best,  
For pa thre may bring pe saul to rest.  
Pat fire is hatter and mare kene,  
Pan al pe fire pat here es sene;

<sup>1</sup> The MS. reads no.

- 3096 For als þe fire of erthe, þar we won,  
 Es hatter þan þe beme of þe son,  
 Ryght swa þat fire on þe same manere,  
 Es hatter þan þe fire es here.
- 3100 Alle þe waters, þat men may rekken,  
 A spark þar-of may noght sleken.  
 We se þe fire þat here es, greves sare  
 Þe body, þat standes þar-in bare;
- 3104 Bot mare greves þe fire of purgatory  
 Þe saul, þan þis fire dus þe body.  
 For þe fire here, of strenthe es les  
 Þan þe fire of purgatory es;
- 3108 And þe body with flesshe and bane,  
 Es harder þan þe saul by it ane;  
 And þe saul mare tender and nesshe  
 Þan es þe body with þe flesshe.
- 3112 Sen þat fire es mare hate þare  
 Þan þe fire es here, als I sayd are,  
 And þe saul es swa tender of kynde,  
 Þan semes it þat it es mare pynde
- 3116 Thurgh þat fire, þan þe body mught be  
 With alle þe fire of Cristianté;  
 For a spark of þat fire es mare hate  
 Þan al þe fire of erthe, als clerkes wate.
- 3120 Many saules duells in þat fire strang.  
 Bot sum duelles short wyle, and sum lang,  
 Aftir þair syn es mare or les,  
 And aftir þair penaunce fulfild es,
- 3124 Bot na saul may þethen pas,  
 Until it be als clene als it first was,  
 When he was hoven at funtstane  
 And his crestendome þar had tane.
- 3128 Som clerkes, þat spekes of purgatory,  
 Says þat þe fire þare is bodily,  
 And noght gastly als þe saule es;  
 For þe saule, als þe boke bers wytnes,
- 3132 May be pynded with fire bodily,  
 Als it may be with þe <sup>1</sup> awen body.

The body is not  
 so tender as the  
 soul.

A spark of the  
 fire of Purgatory  
 is hotter than  
 all the fire of  
 earth.

Some 'clerks'  
 say that the fire  
 of Purgatory is  
 'bodily'.

Bot pat fire wirkes nocht thurgh kynde  
In pe saule, pat par-with es pynde,

- 3136 Als dos pe fire pat brinnes here,  
Bot it wirkes on wonderful manere,  
Als God has ordaynd, forwhy, it es  
An instrument of Goddes ryghtwysnes,  
3140 Thurgh wilk pe saule most clensed be  
In purgatory, ar it may God se.

The fire of Pur-  
gatory destroys  
sin.

Alle pe fire pat es par-in,  
Es bot a maner of fyre to wast syn,  
3144 And nocht divers fires, les and mare,  
Bot a maner of fire, als I sayd are,  
pat alle veniel syns pan sal waste.  
pat es unclensed here, lest and maste.

The stay in Pur-  
gatory is of long  
or short duration.

- 3148 For als fyre pat casse son may bryn,  
Gold may melt pat es lang par-in,  
Ryght swa pe fyre par thurgh lang hete  
pat wastes smale syns, may wast grete,  
3152 And als pe hete of pe son pat comon es,  
Som men greves mare, and som men les,  
Right swa pe fyre pat es pare,  
Som sawles pyns les, and som mare;  
3156 For pe sawles lyhovs duelle par-in,  
Astir pe charge es of pair syn.  
Bot som sawles par sal be delyver[d] sone,  
pat large penaunce here has done;  
3160 Som sal duel par many a yhere,  
pat litel penaunce has don here.  
And lang lygyn in pair syn;  
And parfor says pus Saynt Austyn:  
3164 *Necesse est quod tantum urat dolor,*  
*quantum erat amor; tanto enim quisque*  
*torquetur ductus, quanto affectus eius*  
*venialibus adhererat forcius.*  
3168 Saynt Austyn says "nedeful it es,  
pat sorow war als mykel and un les  
For ilka syn and ilka treespas,

Pain is in pro-  
portion to sin.

Als luf and delyte in syn was."

- 3172 And alswa he says on pis manere,  
 þat ay þe styther þat ilk man here  
 Gyves his lykyng and wille  
 Til veniel syns, outhur loud or stille,  
 3176 þe langer sal he pyned be  
 In purgatory;" þus says he.  
 þis fire, als byfore wryten es,  
 Som saules pynes mare, and sum les,  
 3180 Aftir þat pai þat commes par-in,  
 Brynges ought with þam þat may bryn.  
 For byfor ar pai may God se  
 Byhoves als thre thynges brinned be,  
 3184 þat es at say, als wodde, and hay,  
 And stubble, þat may sone wast away;  
 þa er veniel synnes þat may falle,  
 Bathe grete and smale, and men with-alle,  
 3188 þe mast veniel syns sal þar bryn langly,  
 Als wodde brinnes, þat es sadde and hevy,  
 þe lest veniel syns sal brin sone,  
 Als stobbe, þat son brinnes and son es done.  
 3192 Bot swa son brinnes noght þe mene synnes;  
 þai brin mar slawly als hay brynnes.  
 þus sal be brynned and wasted þare,  
 Als veniel syns, bathe les and mare;  
 3196 And al dedly syns of wilk men er shryven,  
 And þe gilt God has forgyven,  
 For whilk þe penaunce es noght fulfilled here,  
 Sal þare be wasted on þe sam manere  
 3200 And þe saules in þat fire be pyned  
 Unto þai be als clene als gold fyned.  
 And when þai er fyned and made bright  
 þai sal be broght befor Goddes sight,  
 3204 Til hey Paraydise, þat blisful place  
 Whar ay es rest, ioy and solace.  
 þe sext payne es pis to telle;  
 þat þe saules unclensed, þat sal duelle

Some souls are  
tormented more  
than others.

Venial sins burn  
as hay, wood  
and stubble.

The greatest as  
wood, the least  
as stubble.

Moderate sins  
burn as hay.

The sixth pain  
of Purgatory is  
bonds of sin.

- 3208 In purgatory, sal be bunden faste  
 With bandes of syn, whilles pai may laste,  
 Als men pat er bonden in pryson,  
 Pat na man may for gyf[t] ne raunson.
- 3212 Out of pat hard payn pam wyn,  
 Until pe fire haf wasted pair bandes of syn.  
 Pus er pai bunden by hend and fete,  
 Allen bydonen<sup>1</sup>, in pat brinnand hete.
- 3216 Me thynk pat na payne may be mare  
 Pan pa saules has, whyles pai er pare.  
 Grete dole paymak, somtyme, and sarowe;  
 For pai may nathyng begg ne borowe,
- 3220 To help pam, pat pai war out broght,  
 Ne pair awen prayer help pam noght;  
 For par es nouthur stede ne space,  
 Helpe ne frenshepe to purchace;
- 3224 Bot pe gude pat pai did here, pai sal par fele;  
 Or if pair frendes, pat luffes pam wele,  
 For pam here pray or do almus de[de];  
 Alle pat may help pam in pair nede.
- 3228 Ful hard payn par pai fele,  
 Bot at pai er save pai wate wele;  
 Bot sum tyme swa mykel pay[n] pai hafe,  
 Pat pai tak na kepe pat pai er save;
- 3232 Wharfor we shuld thynk, pat lyves here,  
 What payn it es, on pis manere,  
 To be swa pynded, and fele swa sare  
 Fourty wynter, outhur les or mare,
- 3236 Omang devels, pat pan has leve  
 Som tyme to turment pe saules and greve,  
 Ay whiles pai haf any spot of syn;  
 For arc, may pai noght out of payn wyn,
- 3240 Til pai be clensed and made right clene  
 Of alle spottes of syn pat may be sene.  
 And when pai er pus clensed wele  
 Pan sal pai namare payn fele,

The soules in Purgatory are bound hand and foot.

Soules in Purgatory shall feel the good they did on earth.

They remain in Purgatory till they are cleansed.

<sup>1</sup> Albedene (MS. Harl. 6923).

- 3244 Bot als tite par-eftir pai sal wende  
 Tille pe blis pat es with-uten ende.  
 pe sevend payn of purgatory es  
 pat pe saules er als in wildernes,  
 3248 par defaut es of alkyn thyng  
 Of wilk man mught haf lykyng;  
 pair payn es turned manyfalde.  
 Now er pai in hete, and now in calde;  
 3252 For sumtyme pai sal be pyned lang  
 With hete, and som tyme with cald omang. Cold and heat, by  
 pai sal haf pare bathe hunger and threst, turns, torment  
 the soul.  
 And travayl grete, with-uten rest.  
 3256 pai er dungen pare, to eke paire payn,  
 With smert stormes als of wynd and rayn,  
 And with stormes of hayle, sharpe and kene,  
 Swylk stormes was never here sene,  
 3260 Als pe sauls sal par here and se.  
 pus sal pai on sere-wyse pyned be,  
 Sum many wynter for pair syn,  
 Ar pai til pe sight of God may wyn.  
 3264 Swilk maner of payns pai sal have pare,  
 With other ma, pat sal greve sare.  
 Bot a grete payn yhit pis sal be,  
 pe grete yhernyng pat pai haf to se  
 3268 pe face of God, pat es swa bright,  
 And pe lang tariyng fra pat syght.  
 Bot til pat sight pai may never wyn,  
 Until pai be clensed par of al syn.  
 3272 Here haf I talde yhow aparty,  
 Of sum payns of purgatory.  
 Now I wille shew, als pe boke telles,  
 Whilk sauls in purgatory duelles.  
 3276 pe saules pat to purgatory most wend  
 Aftir pe dede, when pis life has end,  
 Nedly byhoves dwelle par-in,  
 Unto pai be clensed of al syn,  
 3280 Thurgh bitter paynes pat er pare.  
 Bot sum sal fele les, and sum mare,

The seventh pain  
 of Purgatory is  
 the absence of  
 all kinds of  
 pleasure.

Cold and heat, by  
 turns, torment  
 the soul.

The great yearn-  
 ing of the sight  
 of God torments  
 the soul.

What souls go  
 to Purgatory.



- Aftir pair syn es mare or les,  
 Als in pis part byfor wryten es,  
 3284 Or aftir pair syns er many or fone,  
 And aftir pai haf here penaunce done.  
 Bot alle saules sal noght duelle in pat stede,  
 For sum here pat als tite aftir pair dede,  
 Some, after death go straight to heaven while others go to hell. 3288 Sal wend strykly til heven blis,  
 Als Innocentes pat never dyd mys,  
 And other saules of men parfite,  
 pat in nathyng here has delyte,  
 3292 Bot auly in God pat boght pam dere,  
 In<sup>1</sup> lyffed ay in penaunce here.  
 Som pat pe dede here sodanly tas.  
 In dedely syn strik til helle gas;  
 3296 And pat me thynk es na ferly,  
 Forwhy dedely syn es swa bevy  
 pat it may with-in a litel stonde  
 A saul draw down til helle grounde.  
 3300 Bot pe saul pat of dedly syn es shryven,  
 Swa pat pe gilt be here forgyven,  
 If pe penaunce pat es here aloynt  
 Be noght fulfilled at pe dedes poynt,  
 3304 And pe saul pat es noght clensed wole  
 Of smale syns pat er veniele;  
 pis twa maners of saules er save,  
 Bot in purgatory pam byhoves have  
 3308 Ful bitter payn. and duel stil pare  
 Unto pai be clen, als I sayd are,  
 Als pai war first when pai had taue  
 Haly baptem at pe font staue.  
 3312 Yhit says som clerkes on pis manere,  
 pat awa clen of syn es naman here,  
 Ne swa parfite in pe law of Crist,  
 Ne yhit a childe, pat es new baptist,  
 3316 pat til heven sal wend aftir pe dede,  
 pat he ne sal pas forth by pat stede,

Deadly sin will  
 draw a man  
 down to hell,  
 unless penance  
 is done for it.

And for venial  
 sins, bitter pain  
 must be suffered.

<sup>1</sup> And (MS. Harl. 6923).

- And se þe payns þar ilkan.  
 Bot yhong Innocentes sal fele nan,  
 3320 For þai couthe never na syn wirk,  
 And passes<sup>1</sup> in þe trouthe of haly kyrk.  
 Þarfor þai swippe þurgh purgatory  
 Als a foul þat flyes smertly,  
 3324 With-uten payn þat may dere,  
 Or any sight þat may þam fere,  
 Bot unnethes any other may  
 Passe qwyte thurgh purgatory away,  
 3328 Þat þe fire ne sal noght fynd in þam to bryn,  
 Ar þai passe thurgh som veniel syn,  
 Swa strayt þai sal be examynd þan;  
 For it es nan swa parfite man  
 3332 Þat he nethynkes, some tyme, som vayn thoght  
 Þat he lattes þar and charges it noght;  
 Of swilk hym byhoves clensed be  
 Or<sup>2</sup> he may þe bright face of God se;  
 3336 For als gold, þat shynes clere and bright,  
 Semes fyned clene ynoghe til mans sight,  
 Whar it put in fire to fyn mare  
 Yhit suld it leve sum dros þare;  
 3340 Right swa þe saules, on þe same manere,  
 Of parfit men, þat semes clene here  
 Of al syn, and es to God redy,  
 Yhit when þai sal pas thurgh purgatory,  
 3344 Þe fire þar, þat es with in,  
 Sal fynd in þam sum dros of syn,  
 Als light speche, or thoght in vayn,  
 For whilk þam byhoves fele sum payn,  
 3348 For swa fyned never na gold here was  
 Thurgh fire, als þai sal be ar þai pas.  
 Here haf I shewed swilk<sup>3</sup> saules sal be  
 In purgatory, als clerkes can se.  
 3352 Now wille I som syns here specify  
 For whilk þai duelle in purgatory.

Young innocents  
shall feel no  
pain, but fly  
smartly through  
Purgatory like  
a bird.

No others  
are so perfect  
as to escape.

However pure  
the soul may  
seem, the fire of  
Purgatory will  
find in it some  
sin.

<sup>1</sup> passede (MS. Harl. 6923).

<sup>2</sup> ar?

<sup>3</sup> wilk.

The sins which  
send the soul to  
hell are called  
deadly sins.

Pride, hatred,  
gluttony, sloth,  
lechery, covetousness, esurience, false witness, perjury, murder, theft.

Penance must be  
performed on  
earth or else in  
Purgatory.

- Many maners of syns, pat greves,  
Regnes omang men pat leves;  
3356 Of wilk sum er dedly to fele  
And sum er noght bot veniele,  
pa syns pat er cald dedly  
Sal noght be purged in purgatory,  
3360 Bot pai sal he punyst ay in helle;  
And whilk pas er I wil yow telle.  
Pir er pa hede syns pat er dedely;  
Pride, hatreden, and envy;  
3364 Glotony and sleuthe in Goddes servise,  
And lychery and covatyse,  
Sacrilege, and fals wytenessyng,  
And slaughter and forsweryng,  
3368 Thefte alawa and ravyn,  
Ilkan of pir es a dedly syn.  
And wreth es dedly syn omang,  
If it be halden in hert lang;  
3372 And ybit drunkenes es dedly to fele,  
If it be over continuele;  
Wha-swa feles hym here gylty  
In any of pir syns dedly,  
3376 Bot-if he hym amende, ar he hethen wende,  
He sal noght afir his lyfes ende  
Wend strek til purgatory,  
Bot even til belle with-outen mercy.  
3380 Bot if he wille hym repent and shrife  
Of alle swilk syns here in his lyfe,  
Fra helle pyne pan es he save;  
Bot payn and penaunce hym byhoves have  
3384 In purgatory. als I wene,  
Until he be made of alle syn clene;  
Forwhy penaunce for syn, als I sayd are,  
Most be fulfilled outhere here or pare.  
3388 Syns pat er veniele may dere,  
Bot pai er noght swa hevy to bere,  
Als er dedly, for pai may be here  
Fordon on light manere.

3392 For als men heres per clerkes say,  
 Ilk man here lyghtly may  
 Swilk remedys thurgh grace wyn,  
 Pat may fordo al veniel syn;

3396 Pat es to say, if he clene be  
 Of dedly syn, and wil it fle;  
 For I fynd writen ten thynges sere,  
 Pat veniel syns fordus here.

Ten things de-  
 stroy venial sins.

3400 Pas ten er pir pat I now rede;  
 Haly water and almusdede,  
 Fastyng, and housil of Goddes body,  
 Prayer of pe *Pater Noster* namly,  
 3404 General shrifte, pat ilk day may be,  
 Benyssoun of bisshope of his dignité;  
 And benyssoun of prest, pat gyyen es  
 Namly, in pe end of pe mes;

1. Holy water,  
 2. almsdeed,  
 3. fasting, 4. the  
 sacrament, 5. the  
*Pater Noster*,  
 6. shrift, 7 and  
 8. blessing of the  
 bishop and  
 priest, 9. knock-  
 ing on the breast  
 of a meek man,  
 10. anointing of  
 the sick.

3408 Knokyng of<sup>1</sup> pe brest of man pat es meke,  
 Last enoyntyng gyven to pe seke.  
 Per ten puttes veniel syns away,  
 Als men may here per clerkes say.

3412 Bot swa many veniel syns sere  
 May be gadyrd atans togyder here,  
 Pat pai may weghe on pe saul als hevy  
 Als a syn dus pat es dedly,

Many venial sins  
 press heavily on  
 the soul.

3416 Pat slas pe saul and God myspays;  
 And parfor pe poet on pis wyse says:  
*De minimis granis fit*  
*maxima summa caballo.*

3420 "Als of many smale cornes es made  
 Til a hors bak a mykel lade,"  
 Right swa may veniel syns many  
 Mak a mykel syn dedly.

A deadly sin  
 may arise out of  
 many venial ones.

3424 For pai gadir on pe saul ful thyk,  
 And cleves togyder als dos pyk,  
 Bot if pat swythe be done oway,  
 Ay als pai com, with-uten delay;

<sup>1</sup> On (MS. Harl. 6923).

- 3428 For swa parfiteley may nace lyf here,  
With-outen veniel syns sere.  
For a man syns alday þat here duels  
Als þe boke says þat þus tels.
- 3432 *Septies in die cadit*  
*iustus*  
Seven times a day the righteous man sins. "Seven sythes at þe lest off] þe day  
þe ryghtwys falles," þat es to say,
- 3436 In sere syns þat er veniel,  
Bot som er mare, and som les to fel.  
The various kinds of venial sins. In swa many veniel syns we falle,  
þat na man can reken þam alle;
- 3440 Bot sum of þam reherce I can,  
Als Saynt Austyn telles, þe haly men.  
For in a boke he reherces som,  
þat mast es used of custom,
- 3444 And to telle þat<sup>1</sup> syns he þus bygyns,  
And says þat þer er veniel syns.  
Excess in eating and drinking. First when a man etes or drinkes mare  
Anytime, þan myster ware;
- Uncharitable ness. 3448 When þou may vailethurgh wytte and skille  
And wille noght help bot haldes þe styлле;
- Speaking sharply to the poor. When þou spekes sharppely til þe pure,  
þat sum gode askes at þi dore;
- Eating at fasting time. 3452 When þou erte hale and may wele last  
And etes when tym es to fast;  
When þe lyst slepe and wil noght ryse,  
And comes overlate tyl Goddes servise;
- Coming late to church. 3456 Or when þou ert in gude state  
And says þi praers ever late;  
Or when þou says praier or orison  
With over litel devocion;
- Went of devotion. 3460 When a man list dele in bed  
With his wyfe þat he has wed,  
Lust. Hys lust anyl for to fulfille,  
And to gette a child es noght in wille;

- 3464 When pou visites men overlate  
 Pat sek er and in febel state,  
 Or men pat lyes in prison,  
 Or in any tribulacion,  
 3468 Or men pat er synful and sary,  
 Or saules pat er in purgatory;  
 For to visite pam it war grete nede,  
 Thurgh praier and thurgh almusdede;  
 3472 When pou paynes pe noght aftir pi state  
 To accorde pam pat er at debate;  
 When pou spekes over bitterly  
 Til any man with noyse or cry;  
 3476 When pou prayses any man mare  
 Thurgh flateryng, pan mister ware;  
 When pou in kirk makes ianglyng,  
 Or thynkes in vayn anythyng;  
 3480 Be it with-uten, be it with-in,  
 Yhit it es a veniel syn;  
 When pou ert over lyghtly wrathe,  
 Or sweres and may noght hald pin athe;  
 3484 When pou bannes any man,  
 In wham pou fyndes na gilt to ban;  
 When pou supposes any wykkednes,  
 Thurgh suspesion par na es.  
 3488 Pir smale syns Saynt Austyn telles,  
 Thurgh whilk many saules duelles  
 In purgatory, in payne and wa.  
 Bot yhit par er ful many ma  
 3492 Of veniel syns, be <sup>1</sup> many a score,  
 Over pas pat I haf tald byfore.  
 Bot swa witty es nane erthely man,  
 Pat alle veniel syns reken can;  
 3496 For ofte sythes of pe day men falles  
 In syns, pat clerkes veniel calles,  
 Thurgh werk, or worde, or thoght in vayn,  
 And ilka syn es worthy payn,

Leaving the sick  
unvisited.

Neglecting to act  
the part of the  
peace-maker.

Flattery.

Jangling in  
church, and idle  
thoughts.

Anger, swearing.

Cursing.

Suspicion.

Venial sins are  
innumerable.

Each sin is pain  
worthy.

- 3500 þe whilk most be fordone clenly,  
 Outher here or in purgatory.  
 þarfor I rede ilk man, whyles he lyffes here,  
 þat he use þa ten thinges sere
- 3504 þat fordus, als I sayde are,  
 Alle veniel syns, bathe les and mare.  
 And if any fal in dedly syn  
 Ryse he up, and ligg noght laug þar-iu,
- ( Deadly sin must  
 be shriven by  
 the priest. ) 3508 And ga to þe prest hym to shrife,  
 And tak his penaunce in his life,  
 And haf he forthynkyng ay in thocht,  
 For þas syns þat he has wroght,
- 3512 And do he penance with al his myght,  
 And be in prayers, bathe day and night.  
 And fast and ga wolwarde, and wake,  
 And thole hardes<sup>1</sup> for Goddes sake;
- 3516 For na man may to heven ga,  
 Bot-if he thole here anger and wa.  
 And when God sendes a man angwise  
 He suld thole it with-uten fayntise,
- 3520 Be it sekenea, or oght elles þat greves,  
 Losse of catelle, or of fre[n]des þat lyves,  
 Or unkyndnes, fals[h]ed, or treason,  
 Or any other tribulacion,
- ( Tribulation  
 should be pa-  
 tiently endured. ) 3524 Thole he it mekely and thynk in thocht  
 þat with-uten cause commes it noght.  
 Bot God wate wele þe cause why,  
 Parchaunce it es for his foly,
- 3528 To chasty hym on swilk manere,  
 For his syns þat he dyd here,  
 Or it may be hym here to pruve,  
 Or to make hym mar drede God and lufe.
- 3532 þarfor sen God ofte vouches save  
 þat a man here swilk angers have,  
 Outher for his syn or hym to fande;  
 Love he him þan of alle his sande,

<sup>1</sup> hardnes (Harl. 6993).

- 3536 And take mekely þat God him sendes,  
 And fle alle thyng þat he defendes.  
 For thurgh nuyes and angers sere,  
 He makes a man, als his preson here,  
 3540 Payn to drighe for hys foly,  
 In þis lif als he es worthy.  
 And, if he it thole noght grotchand,  
 In-stede of penance it sal hym stand,  
 3544 And yhit wille God him mare do,  
 He wil gif him mede par-to,  
 Þat his ioy in heven sal heke,  
 If he thole angwyse with hert meke.  
 3548 Als þe gude son tholes mekely  
 Þe fader, when he wille hym chasty,  
 Swa suld ilk man thole and love God ay,  
 And do alle þe gude þat he may,  
 3552 And specially almusdede,  
 Þe naked to clathe, and hungry to fede,  
 And other werkes of mercy wirke,  
 Als theches and preches haly kirke;  
 3556 And kepe him clene, to his lyfes ende,  
 Fra syn, þan sal his saul wende  
 Til blis, and lyghtly pas alle payne  
 Of purgatori; þis es certayne.  
 3560 Here haf I shewed yhow, on Inglys,  
 Som syns þat Saynt Austyn specifys.  
 Now wil I shew what help es certayne  
 For þam þat in purgatory has payne,  
 3564 And what may mak þair payn cees  
 And þam of þair payn to haf relees.  
 Þe saules, þat til þurgatory wendes,  
 May be helped thurgh help of frendes,  
 3568 Þat almus for þam dus, and prays,  
 For þe haly man, Saynt Austyn says:  
*Non est negandum spiritus defunctorum, pietate  
 suorum viventium, posse relevari.*  
 3572 He says "men shuld not denye on na manere,  
 Þat þe saules of þam þat er dede here,

Sorrow serves  
 instead of pe-  
 nance.

The means by  
 which the pains  
 of Purgatory may  
 be alleviated and  
 shortened.

Help of friends.



Of the four kinds  
of help that assiste  
the souls in  
Purgatory.

- Of payn may relese be  
Thurgh frendes lyfand pat has pyté.  
3576 For als þas pat passed, als I sayd are,  
Til purgatory er pyned þare  
For wenel syns, mare and lesse,  
Aparty, thurgh Goddes rightwisnesse.  
3580 Right swa thurgh help þai may aparty,  
Be relese þar, thurgh Goddes mercy.  
Alle þat men dus here, bathe les and mare,  
For þe saules pat duelles þare  
3584 Avayles þam noght als to heven mede,  
Bot for þair deliverance fra payn to spede.  
Four maners of helpes er general,  
Þat in purgatory availes þam al,  
3588 Þat es to say, prayer and fastyng,  
And almus dede and messyng.  
On twa maners, als clerkes can se,  
Þe saule fra payn deliverd may be;  
3592 Þe tane by way of grace es,  
And þe tother by way of rightwisnes,  
By way of grace on twyn manere  
Als es writen in þis boke here.  
1. Prayer. 3596 First thurgh prayer of Crist þat es hede,  
When he es offerd in fourme of brede,  
Thurgh prestes hande here at þe mes,  
When þe sacrament swa made es.  
3600 Alswa thurgh prayer of his lym,  
Þat es, of gudemen þat toward heven clyms,  
Þan may þe saules in purgatory,  
By way of grace specialy,  
3604 Be deliverd of pyn þat ders,  
Thurgh messes and rightwis men prayers.  
By way of rightwysnes help may be  
On twyn maners, als yhe may se.  
2. Almsdeed. 3608 First, through byhyng of paynes þat greves,  
With almus, þat men to the pure gyves.  
Another es here thurgh assethe makyng,  
3. Fastyng. Als thurgh penance of fre[n]des and fastyng.

- 3612 þus may saules, als þe buke beres wytnes,  
 By helpyd by way of rightwysnes,  
 þat es to say, þai may in þat nede  
 Be boght fra payn thurgh almusdede;  
 3616 And thurgh penance for þam here don,  
 þe dette of payn may be qwitte son,  
 Right als a man, þat duelles in prison  
 Til he haf payed a certayn raunson,  
 3620 May be delyverd and broght away  
 Thurgh a frende, þat wille it for hym pay.  
 On þis wyse may þe saules þat wendes  
 Til purgatory, be helped thurgh fre[n]des.  
 3624 Bot sum frende may help, and som noght,  
 þe saules þat til purgatory er broght.  
 Thurgh þas frendes may þai helped be  
 þat here lyves thurgh ryght charité.  
 3628 Bot þe help of þam, þat charité failles  
 Til þe saules þat er þar noght availles,  
 For alle er als lymes of a body,  
 þat here er, and in purgatory;  
 3632 And als we may se properly here  
 A body hafe many lymmes sere,  
 And ilkan of þam, bathe les and mare,  
 May help other þat feles sare;  
 3636 Bot if a lym dighe, and þe myght faile,  
 þat lym may noght til þe others availe.  
 Right swa it fars on þe same wyse,  
 By þam [þat] in purgatory lyese,  
 3640 And þat er here; for men may þam calle  
 Als lym of a body alle.  
 Wha-swa in dedly syn es broght  
 And charité in his hert has noght,  
 3644 He es als dede in saul with-in;  
 Ay, whiles he es in dedly syn,  
 His help vailles noght, bot es in rayne  
 Als to þe saules þat er in payne.  
 3648 His help thurgh hym-selfe standes in nastede,  
 For he es als a lym þat es dede;

Some friends are  
 of service to  
 those in Purga-  
 tory, and some  
 are not.

Those in deadly  
 sin, have no  
 power to help  
 their friends.

Bot never-pe-latter, alle-if he swa be  
In syn and out of charité,

3652 Yhit may he helpe pe saales pus,  
If he til pure men gyf almus,  
Pat pai for pe saales pray specialy  
And helpes pe saules in purgatory.

3656 Yhit may pe help and pe travaile  
Of sum synful men pe saules avayle,  
If it thurgh bidding done be  
Of a frende pat es in charité;

The help of the  
sinful may be of  
service.

3660 Or of<sup>1</sup> pe dede self pat has mast nede  
Of help of prayer and almusdede;  
Pat help may avayle pe saules son  
For his sake, pat biddes it be don,

3664 Pat charity in hert has knytt  
And nocht for his sake pat dos it,  
For-why God wille nocht do for his sake  
Pat charité wille nocht in hert take.

3668 Pis case ofte falles, als I understande,  
Bytween a loverd and his servande,  
Whare pe loverd es gude and rightwys,  
And pe servand ille and uses folyes.

3672 If pe servand do anythyng  
Pat es gude at his loverdys bydyng,  
Yhit may it availle to a gude use,  
Alle-if he be ille pat it duse;

3676 And pat by reson of pe gudenes  
Of hym of wham pe bygynnyng es.  
For alle be it onence pe doer dede<sup>2</sup>,  
Onence pe bidder it standes in stede;

3680 Bot if pai bathe in charité ware  
Pe helpe til pe dede war wele pe mare.

A sinful priest  
is still the mi-  
nister of God  
and holy church

Alsua a prest alle-if he be  
Synful and out of charité,  
3684 He es Goddes minister and haly kirkis,  
Pat pe sacrament of pe auter wirkes;

<sup>1</sup> The MS. has 'if'.

<sup>2</sup> Anence the doer if it be dede. (MS. Harl. 6923)

- þe wilk es never-þe-les of myght,  
 Alle-if þe prest here lyf noght right.  
 3688 For if a prest þat synges mes  
 Be never swa ful of wykednes,  
 þe sacrament, þat es swa haly,  
 May noght apayred be thurgh his folý.  
 3692 þan may mes saules fra payn bring,  
 Alle-if a synful prest it syng.  
 For in Goddes name he synges þe mes,  
 Under wham in order he es.  
 3696 Bot speciel prayers with gude entente,  
 þat es made besyde þe sacramente,  
 Of a gude prest er wele better  
 þan of an ille, and to God swetter;  
 3700 Bot þe offeryng of Goddis body  
 Helpes þe saules principaly;  
 Wharfor it semes þat mes syngyng  
 May titest þe saul out of payn bryng,  
 3704 þat passes hethen in charité,  
 And in purgatory clensed suld be.  
 Bot til þam þat er dampned for ay  
 Na gude dede avayle ne help may,  
 3708 Nouthur almus dede, prayer, ne messe,  
 For þai er, als þe buke bers witnessc,  
 Departed halely fra þe body of Criste,  
 And þe saules for ever er periste,  
 3712 For als lymmes, þat er dede, er þai  
 þat er hewed fra þe body oway.  
 And als nathyng may help kyndely  
 þe lymes þat er cutted fra þe body,  
 3716 Right swa alle helpes þat men can telle,  
 Availles þam noght þat er in helle.  
 Yhit help of frendes here on sum wyse,  
 Availles þam þat er in paradise,  
 3720 And alswa þam þat in helle duelles,  
 Als a grete clerk in boke telles.  
 þan availles almus, messe, and bedes,  
 To þe saules þat er in alle þre stedes;

The sin of the priest does not destroy the efficacy of the Sacrament.

4. Mass.

The souls in hell, are not assisted by any of the four aids that are of service to those in Purgatory.

How the help of friends serves those in Paradise as well as those in Hell.

The fewer that  
go to hell, the  
less pain those  
feel who dwell  
there.

No charity exists  
in hell or need  
in heaven.

- 3724 **Pai** auaile **pe** saules in purgatory  
To spede **pam** out mare hastily.  
**Pai** vaile **pam** **pat** in heven er;  
For **pai** multiplie **par** **pe** titter,
- 3728 And **pe** **ma** **pat** gaders to **pat** place,  
**pe** mare **pair** ioy es, and solace.  
**Pai** arail til **pam** **pat** er in helle,  
For **pe** soner shuld com **pider** to duelle,
- 3732 And **pe** soner **pat** **pider** commes for syn,  
**pe** les payn **pai** have **pat** duelles **par-in**;  
And ay **pe** **ma** saules **pat** **pider** wendes,  
**pe** mare **pair** payne es, **pat** never endes.
- 3736 **pus** may help here and auaile be skille  
Til **pe** saules **pat** duelles ay in helle stille;  
And til **pe** saules **pat** er in heven namly,  
And til **pam** **pat** er in purgatory.
- 3740 Bot help may na saules out of payn spede,  
Bot **pam** **pat** has charité and nede.  
For in helle es na charité,  
And in heven na ned may be.
- 3744 Bot bathe **pa** **twa** **pe** saules has  
**pat** fra hethen til purgatory gas.  
And als a man may here with his hande,  
Make asethe for another lyfande,
- 3748 **pe** whilk es noght of power **par-to**,  
Right swa may a man for **pe** ded do.  
**pe** saules **pat** til paradise er gane  
Nede of help here haf **pai** nane;
- 3752 Bot if for **pam** war don any gude dede,  
It may auaile **pam**, **pat** of help has nede.  
**pe** help **pat** es don here specially  
Auailles til **pe** saules in purgatory,
- 3756 Bot to som mare and til som les,  
Astir **pai** er of worthynes;  
And astir **pe** charité es clere  
Of **pam** **pat** er lyffand here,
- 3760 **pat** mast er bysy, and dus mare  
For sum **pan** for other **pat** er pare.

- Bot when a man fra pis world sal flitte  
 Na man for certayn here may wytte  
 3764 Whether he sal pan til purgatory wende,  
 Or to blisse or to payn with-uten ende.  
 For som semes gude here and parfite,  
 Pat, after pe dede, er dampned als-tite;  
 3768 For parchaunce pai er ille with-in,  
 And passes away in dedely syn.  
 Some semes synful, als pai lyfed mys,  
 Pat er save and er in pe way til blisse,  
 3772 For parchaunce byfor pair endyng,  
 Pai er amended of pair myslyvyng.  
 Of pis may na man certayn be,  
 For it es Goddes pryveté.  
 3776 Bot we shuld trow, and suppose ay  
 Pat alle er save and in gude way,  
 Pat we se here gude werkes wirk,  
 And has pe sacramentes of halikyrk.  
 3780 Bot whether it be or noght pus,  
 We suld do pat es in us;  
 We suld pray, bathe loud and stille,  
 For al cristen saules; pus charité wille.  
 3784 Now sum may aske why synges men mes  
 For a yhong child when it dede es,  
 Pat of prayer, ne mes has na nede,  
 For it couth never do synful dede.  
 3788 Pis may be pe right skille why,  
 For pe lovyng of God principaly  
 And for usage of haly kyrk,  
 And for pe dedes use pat office to wirk.  
 3792 And yhit may pe mes in sum case  
 Help pam in purgatory pat ned hase.  
 Here haf yhe herde, als pe buke bers witnes,  
 How almus, penance, praier and mes,  
 3796 Pat er done thurgh fre[n]des certayne,  
 May help pe saules pat<sup>1</sup> er in payne.  
 Now wille I shew yhow yhit mare parto,  
 What pardon may to pe saules do,

No man is cer-  
tain of his fu-  
ture state.

Why mass is  
sung for a young  
child.

On the use of  
pardon to the  
soul.

<sup>1</sup> The MS. reads 'par'.

3800 Þe whilk þai purchaced, on right manere  
In clene lif whilles þai liffed here.  
Pardon helpes þam, als clerkes says,  
Þat it has purchaced in þair lif days;

3804 For pardon of papes and bisschopes,  
Þat es granted here als men hopes,  
May availe þair saules in purgatory,  
Þat has purchaced it here worthyly,

3808 If þai of þair syn had contricion  
And war shrifen byfor þat pardon,  
Þan may pardon after þair dede  
In purgatory þam stand in stede.

Pardon releases  
the soul from the  
'debt of pain.'

3812 For pardon here, þat es certayn,  
May þam release of þe dede<sup>1</sup> of payn,  
Als fer-forthe als pardon may reche,  
Þus haf I herd grete clerkes preche.

3816 Pardon properly nocht elles es  
Bot of payne, þat es dette, forgyfnes.  
Pardon may nane hafe bot he wil wirke,  
For it es of þe tresur of haly kirke,

Pardon is a part  
of the treasure  
of holy church.

3820 Þat es gadirde for nede of pardon,  
Of þe vertu of Crestes passion,  
And of þe worthines of þe dedys  
Of his halowes and of þair medys;

3824 And [it] es gaderd on many maners;  
First als of marterdom of martires;  
Of penance and travail of confessours,  
And of þe thechyng of docturs;

3828 And of chastité of virgyns clene,  
Þat chast and haly ay has bene;  
Of þe fruyt of haly kirk werkes,  
And of þe prayers of gude prestes and clerkes;

3832 Of alle þis, als I shewed byfor,  
Es gadird haly kirkes tresor,  
Of wilk þe pape þe kays bere.  
Whar-with he bathe opens and spers.

The Pope bears  
the keys of this  
treasure.

<sup>1</sup> dette (MS. Harl. 6923).

- 3836 þat falles hym of office to halde,  
 For he es in erthe, Godes vicar calde.  
 þa cays er noght elles to se  
 Bot playn power of his dignité,  
 3840 Thurgh whilk he may, be law and skille,  
 Louse and bynde at his wille.  
 For þe sam power hym falles to have,  
 þat Crist til Peter in erthe gave.  
 3844 For Crist gave to Peter playn powere,  
 And says to hym on þis manere.  
*Quodcunque ligaveris super terram*  
*erit ligatum et in celis, Et quodcunque*  
 3848 *solveris super terram, erit solutum*  
*et in celis.*  
 "Alle þat pou byndes in erthe," says he,  
 "Sal in heven bunden be  
 3852 And alle þat pou louses in erthe right  
 Sal be loused in heven bright."  
 þis power til alle papes gaf he,  
 þat aftir Petre in erthe shuld be,  
 3856 Als shewes an exposicion  
 Of þe haly godspelle in a lesson.  
 þan semes it wele by þis skille here,  
 þat þe pape has swa large powere  
 3860 To assoyle a man, and hym forgyfe,  
 Alle þe dette of payn þat may greve,  
 Swa þat he, þat þe pape assoyles, fulfille  
 þat, þat þe laghe of þe gospelle wille,<sup>1</sup>  
 3864 And yheld agayn, if he be myghty,  
 Alle þat he tas wrangwysly;  
 For when þe pape, þat grace wil do,  
 He byndes hym and alle haly kirk parto  
 3868 For hym til wham þat grace avayles  
 To fulfille alle þat in hym failles,  
 Bot bischopes here of lagher state,  
 And has les power, als clerkes wate,

The Pope is  
God's vicar.

The power given  
to St. Peter, is  
given to all the  
Popes after him.

The bishop has  
less power than  
the Pope.

<sup>1</sup> Yf he þat es assoilede fulfille  
 Als þe lawe and þe godespelle wille. (Harl. 6923.)



- 3872 For-why pair dignité here es les  
 And parfor pair powere restreyned es;  
 Bot if it be noght swa suffishaunt  
 Als pe papes es, yhit may pai graunt
- 3876 Of pair power pardon aparty  
 Til pair hawen underloutes<sup>1</sup> any;  
 And yhit most pat, als I sayd befor,  
 Be gyfen of haly kirkes tresor.
- 3880 Bot na man may here pardon wyn,  
 Bot he be out of dedly syn;  
 For he, pat kepyng of pat fair tresour has,  
 May noght it dele til haly kyrk fas;
- 3884 And swilk er pai and nan elles  
 Pat here in dedly syn duelles;  
 For out of haly kirk er pai,  
 Parfor na pardon whyn pai may.
- 3888 Bot pe frendes of haly kirk may wyn  
 Pardon, for pai er with-in;  
 And swilk er pas pat here er fre  
 Of dedly syns and er in charité;
- 3892 Til wham pardon sal noght fail,  
 Bot in purgatory it sal pam avail,  
 To allege pair saules of payne,  
 Als fer als it reches of certayne,
- 3896 pe whilk, als sum says, falles to be sett  
 For pe [r]emenand of payns, pat es, dett  
 pat parchaunce es leste undon here;  
 And pat may falle on sere manere.
- 3900 Aparty for penance pat es [en]ioynt,  
 Pat es noght done at pe dedes poynt;  
 Aparty for veniel syns sere;  
 Aparty for syns pat er forgeten here;
- 3904 Aparty for over litelle penance,  
 And for over littelle repentance;  
 Aparty, for penance enioint, and done  
 Parchaunce over reklesly and over sone;
- 3908 Aparty, for penance pat enioynt es,  
 And es forgeten thurgh reklesnes.

No man may  
 obtain pardon  
 unless he be out  
 of deadly sin.

Of the 'remnant  
 of the debt of  
 pain'.

<sup>1</sup> underlynges (MS. Y).

- Alle pis may be cald þe ramenand,  
 Of þe dette of payn, als I understand  
 3312 Þe whilk felle to be fulfilled haly,  
 Outher here or in purgatory,  
 Bot alle pis dett may þar be qwytt  
 Thurgh large pardon, wha-swa has itt,  
 3316 In forgyvenes of alle penance soght,  
 Whethir it be here enioynt or noght.  
 For swa mykel pardoun may a man  
 Purches here, þat he may þan  
 3320 In purgatory qwyte alle þe dett,  
 Þat hym fra blis may tary or lett;  
 For swa large es haly kirk'es tresor,  
 Þat it es ynogh to pay þarfor,  
 3324 And for alle þe paynes þat dett may be  
 Of alle þe men of cristanté.  
 Þus pardon in purgatory availles,  
 Als I tald; bot som clerkes connsailles  
 3328 Þat we it spare and reserve halely,  
 Until we com til purgatory,  
 And do here penance whilles we lyf may,  
 For a man sal thynk þare a day  
 3332 Lenger þan hever thogh[t] him here,  
 Þe space of alle ano hale yhere;  
 Þan es a day of pardon to gesce  
 Mare worthy þan alle pis worldis riches,  
 3336 For þe saule had lever, þat in payn dueles,  
 A day of pardon þan anythyng elles;  
 For alle þe world, [if] it his ware,  
 He wald gyf for rest a day þare.  
 3340 Of þis maters, þat þus mas mencion  
 Of help of frendes and of pardon  
 Þat vailles þam þat er in purgatory,  
 Als I shewed byfor openly,  
 3344 Spekes Innocent and Austyn  
 In bukes, whar pair<sup>1</sup> maters er sen;  
 And Raymu[n]d spekes of þe same  
 In a boke, þat es called his name;

The treasure of  
 holy church is  
 sufficiently large,  
 to releas from  
 'the debt of pain'  
 all the men in  
 christendom.

A day in Purga-  
 tory will seem  
 longer than a  
 year on earth.

Of the authors  
 who have written  
 about Purgatory.

<sup>1</sup> þir?

- 3945 And Thomas Alqwyn spekes alswa  
Of pis mater. and of oþer ma  
In a boke. þe whilk made be.  
þat ha: Veritas Theologie.
- 3952 Here I have many maters redde.  
And þe ferthe parte of pis boke spede.  
In þe qwilke yhe hafe herd me specify  
þe condicions of purgatory.
- 3956 First what it es to fele and se.  
And whar God has ordaynd it to be;  
And what paynes falles þar-to. les and mare.  
And whilk saules bybores be pyned þare;
- 3960 And alswa for what manere of syn.  
And what may þam help þat er þar-in.  
Of al þis haf I spoken til þe ende.  
And now wille I til þe fife part wende.
- 3964 þat spekes of þe day of dome.  
And of takens þat byfor sal come.

Here bygyns þe fife part þat es of  
þe day of dome and of takens þat salcum byfor.

- 3968 In þis part men may of ten þinges rede.  
þat touches þe grete day of drede.  
Of whilk sum byfor þat day sal be.  
And at þe day. als men sal se.
- I. 3972 þe first es of the wonderful takens sere.  
þat byfor þat day sal be shewed here.
- II. þe secunde es of þe fire þat sal bryn  
þe world and al þat es þar-in.
- III. 3976 þe thred es of þe rysyng generale  
Of alle men. bathe grete and smale.
- IV. þe ferthe es of crystes commyng don  
Til þe dome. in proper parson.
- V. 3980 þe fifthe es þe certayn stede  
Whar Crist sal deme bathe qwik and dede.
- VI. þe sexte es of þe fourme of man.  
In whilk Crist sal shew hym þan.

<sup>1</sup> 'And' (Harl. 6023).

- 3984 þe sevend, of þe accusers many, VII.  
 þat þe synful saul sal accuse þar openly.  
 þe aghtynd, of þe acunt and þe rekennyng, VIII.  
 þat þai sal yheld of alle þair lyfyng.
- 3988 þe neghend, of al men aftir þai haf wroght, IX.  
 Of wilk som sal be demed, and som noght,  
 þe tend es of þe grete dome final, X.  
 þat Crist sal gyf and mak ende of al.
- 3992 Of þir sal som falle, als yhe herd me say,  
 Byfor þat day and sum at þe day. The tokens of  
the day of doom.  
 Byfor þe day sere takens sal com, Antecrist  
 Of whilk men may here fynd wreten some,
- 3996 Als of ancrist<sup>1</sup> commyng, and his pousté,  
 And of other ma þat byfor þat day sal be,  
 þe whilk takens men sal thynk ful harde,  
 Als yhe may se and here afterwarde.
- 4000 And wha-swa wille avise hym wele,  
 He may ilk day here, se, and fele  
 Takens, war-thurgh he may understande,  
 þat þe day of dome es fast comande.
- 4004 For wonders þat shuld falle, als I trow,  
 Agayn þe worldes hende er sene now,  
 Thurgh whilk wondres grete clerkes knawes  
 þat þe worlde fast to þe endeward drawes.
- 4008 Wharfor we shuld make us redy here,  
 Als þe day of dome war command nere.  
 Crist disciples, þat yherned haf knawying,  
 Of sum takens agayns his last commyng, Of the tokens of  
Christ's last  
coming.
- 4012 Spak to Crist, als yhe may here,  
 In þe godspelle on þis manere:  
*Dic nobis signum adventus tui et  
consummacionem seculi; Et respondens,*
- 4016 *Ihesus Christus dixit eis, Videte ne quis vos sedu-  
cat; multi enim venient in nomine  
meo dicentes, Ego sum Cristus, et multos  
seducent &c. Consurget enim gens*

<sup>1</sup> 'Antecrist' (Harl. 6923).

4020 *contra gentem et regnum in regnum,  
et erunt pestulencie et fames, et terre  
motus per loca. Hec autem omnia  
incipia sunt dolorum, et habundabit*

4024 *iniquitas, et refrigescet caritas multorum.*

"Says us", cryed pai, "of pi commyng  
Som taken and of pe world endyng.

Crist als tite answerd pam pan,

The answer given  
by Christ to  
the inquiry  
about the signs  
of his last com-  
ing.

4028 And sayd lukes pat yhow desayve na man,

For many sal com in my name,

pat sal say pus, 'Crist I am,'

And many a man pai sal bygile

4032 Bot pai sal regne here bot a while;

Andrewme ogayne rewme, on pe same wyse

Men ogayne men, thurgh strength, sal ryse;

Pestilences and hungers sal be,

4036 And erthedyns in many contré.

And al pis sal be bygynnyng hard

Of pe sorows pat sal com astirward;

Wykkednesse sal wax many falde.

4040 And charité of many sal wax calde."

pir takens til his disciples tald he

pat ogayn pe worldes ende shold be.

Bot sum of pir takens has bene,

4044 And sum of pam sal yhit be sene.

And of takens pat yhit sal com,

If yhe wille, I sal tel yhow som.

And first of ancrisat wille I say

Of Antichrist  
who shall come  
before doomsday.

4048 Pat sal com befor domesday,

Astir pe destruccion sal be

Of pe empyre of Rome, pat es yhit fre.

Som tyme al landes of pe world about

4052 Was sugette til Rome and underlout,

pat at certayn teremes ' gaf it trowage,

Als pe custom pan was and pe usage;

pat custon alle landes pan byhoved do,

4056 Bot Saynt Paule says pus parto:

termes (Harl. 4196).

- Quoniam nisi venerit dissencio primum etc.,  
id est, nisi prius dissenserint omnia regna  
a Romano Imperio, que prius erant sub-*
- 4060 *dita, non antea veniet antichristus.*  
He says "bot if dissencion come,  
pat es, bot-if alle landes hald agayn Rome,  
Swa pat it be put til destruccion
- 4064 Thurgh pam pat first was in subieccion,  
Anticrist ar pat tyme sal noght com  
pat sal com byfor pe day of dom.  
pat destrucion, als says haly writt,
- 4068 Sal be, bot pat tyme com noght yhitt.  
Fra pat tyme sal na land ne contré  
In subieccion of Rome langer be;  
Ne fra pan sal na man be bughsome,
- 4072 Ne obedient to pe kirk of Rome.  
Men sese pat pe empire, pat was swa myghty,  
Es now destruyed a grete party;  
Bot at pe last, als I sayd are,
- 4076 It sal be destruyed wele mare,  
Bot pe dignité pat til it sal falle,  
Sal noght in pat tyme perysshe alle.  
It sal stand and duelle with-uten dout
- 4080 In alle his regyons about.  
pos sal pe first taken bygyn at Rome;  
For it es heved of al cristendome;  
For when it es put til destrucion
- 4084 Alle haly kyrk sal be put don.  
Some clerkes says pat an sal come  
pat sal hald pe empire of Rome  
Alle halely and his croun bere
- 4088 Wele, and in pees with-uten were.  
He sal be last emparour pat pare sal be,  
And mast of alle kynges of pousté;  
pe whilk sal wele maynten his state
- 4092 And pe empire, with-uten debate,  
And it governe thurgh laghe and witte,  
Als lang als he sal hald itte.

Before the com-  
ing of Antichrist  
Rome must be  
destroyed.

Of the destruc-  
tion of Rome.

The first token  
of the day of  
doom shall begin  
at Rome.

Of the last em-  
peror of Rome.

- Bot afterwarde at pe last ende  
 4096 Until Ierusalem he sal wende;  
 And on pe mount of Olyvette  
 He sal pe septre of Rome sette,  
 And his coron he sal lay don als wa,  
 4100 And lef pam par and fra pam ga.  
 þus sal ende pe dignité of Rome;  
 And als sone astir sal anticrist come.  
 Als clerkes says, pat has understanding  
 4104 Of Daniel and of Saynt Paul saying;  
 þan sal anticrist pat tyme bygyn,  
 þat Saynt Paul calles pe man of syn.  
 For alle-if he be man, never-pe-les,  
 4108 He sal be welle of alle wykkednes.  
 þe devels son he sal be cald;  
 Bot thurgh kynd menshuld him noghtswahald,  
 Bot thurgh his turnyng fra gode til ille;  
 4112 For he sal þe devels wille fulfille.  
 Alle pe power of þe devel of helle  
 And alle his witte in hym sal duelle;  
 In wham al þe tresor of malice  
 4116 Sal be hidde with alle maner of vice.  
 He sal til Criste contrarius be  
 And til alle his lyma þat he sal se;  
 And heghen hym thurgh pride, þat he sal halde,  
 4120 Aboven al þat er paens goddes calde.  
 þat es to say, Iubiter and Mercury,  
 And Appolyn and Herculy;  
 And noght anly oboven þa goddes alle,  
 4124 þat þe paens pair goddes sal calle,  
 Bot he sal heghe himself to be  
 Aboven þe haly trinité;  
 And alle þe creatours, bath mare and les,  
 4128 Shuld honoure over alle thyng þat es,  
 Ful synful sal be his bygynnyng,  
 And wonderful sal be his lyvyng.  
 And his endyng sal be sodayn;  
 4132 For thurgh myght of God he[sal] be slayn,

St. Paul speaks  
of Antichrist as  
the 'man of sin'.

Antichrist shall  
exalt himself  
above all the  
pagan deities.

He shall exalt  
himself above  
the holy Trinity.

- In his tyme sal be swylk tribulacion  
 And swa mykel parsecucion,  
 Pat unnethes any sal dur graunt  
 4136 Pat he es cristen, and God servant.  
 For mare parsecucion sal be pan,  
 Pan ever was sythen pe world bygan.  
 Anticrist es, pos mykel at say,  
 4140 Als he pat es ogayn Crist ay.  
 Pan may ilk man be cald by skille  
 Anticrist pat dos ogayn Goddes wille.  
 Pan may alle pas anticristes be calde,  
 4144 Pat ogaynes Goddes laghe will halde.  
 Bot ma[n]ly swilk men may wele knawe  
 Pat mykel dus ogayns Goddes lawe.<sup>1</sup>  
 Bot anticrist, als says haly writ,  
 4148 Sal com at pe last, pat com nocht yhitt,  
 Als mast tyraunt with-outen pyté,  
 Pat ever was or ever sal be.  
 Wharfor I hald pir gret mysdoers  
 4152 Als anticrist lym and his forgangers.  
 Now wha-swa wille a whyle duelle  
 Aparty here I wille hym telle  
 Of pe maner of anticrist bygynnyng,  
 4156 And of his lif and of hys endyng.  
 He sal be geten, als clerkes shew can,  
 Bytween a synful man and a woman,  
 And aftir pat he consayved sal be  
 4160 Pe fende sal entre, thurgh his pousté,  
 With-in his moder wambe sone;  
 Pus, sais a grete clerke, sal be done  
 Thurgh was myght he sal be forth-brought;  
 4164 And wonders thurgh hym sal be wrought.  
 He sal be cald pe child pat es lorn;  
 And in Corozaym he sal be born  
 Of a woman of pe kynred of San<sup>2</sup>;  
 4168 Bot cristendome sal he have nan.

Anticrist signi-  
 fies one who is  
 against Christ.

He shall be be-  
 gotten by a synful  
 man on a woman,  
 into whose  
 womb the devil  
 shall enter;

and shall be  
 born at Chorazin  
 and come of the  
 tribe of Dan.

<sup>1</sup> Be many skill we may some knawe  
 Pat mekilte dose agayne Goddes lawe. (MS. Harl. 6923.)

<sup>2</sup> Dane (MS. Harl. 6923) = of the tribe of Dan.



He sal be maliciouse and ful of envy,  
 Als of hym þus spekes þe prophecy:  
*Fiat Dan coluber in via, cerastes*

- 4172 *in semita, mordens ungulas equi,*  
*ut cadat ascensor eius retro, Hoc est [Anticristus] sicut*  
*serpens, in via sedebit, et in semita erit,*  
*ut eos, qui per semitam iusticie ambu-*  
 4176 *lant, feriat et veneno sue malicie occidat.*

For Dan, as the  
 adder in the way,  
 denotes Anti-  
 christ.

"þe Dan" he says "sal þe nedder be  
 Sitand in þe way als men sal se;  
 And sal hyte þe hors by þe hufe harde,

- 4180 And mak þe upstegher fal bakwarde:  
 And þat es þus mykel at say,  
 Als<sup>1</sup> anticrist, als nedder, sal sit in þe way,  
 And smyte þam alle, bathe mare and les,

- 4184 þat walkes in þe way of rightwyames,  
 And ala þam thurgh þe venym  
 Of þe malice þat sal cum of hym."  
 Yhit sal he be circumcid

- 4188 And thurgh þat his malice a while sal hid.  
 Als wa til hym sal assygned be  
 A gude angelle, þat he sal noght se,  
 Astir his birthe in his bygynnyng,

And though a  
 good angel shall  
 be assigned him,

- 4192 þat of him sal haf þe kepyng,  
 Bot for he agayn þe trouthe þat es,  
 Sal be hardend in wikkednes  
 His gude angelle sal fra hym wende,

It will be obliged  
 to leave him to  
 the devil.

- 4196 And leve hym in þe kepyng of þe fende.  
 He sal be lered, als I understand,  
 And nurist and mast conversand  
 In þe cité of Bethsayda;

He shall be  
 brought up in  
 the city of Beth-  
 sayda,

- 4200 In Capbarnaum he sal regne alwa  
 þe whilk Bethsayda, and Capbarnaum,  
 And Corozaym God weried whilom;  
 For God spak til þas thre cites þas,

- 4204 Als þe godspelle here shewes us:

<sup>1</sup> þat (Harl. 4196).

*Ve tibi Corozayn! Ve tibi Bethsayda!*

*Ve tibi Capharnaum!*

He says, "wa til pe Corozaym mot cum

4208 And til pe Bethsayda and Capharnaum."

For pus in pe first he sal be born and bredde, And reign in Capharnaum.

And in pe secunde be nuryst, and regne in pe thredde.

He sal gader fast til hym pan

4212 Alle pat of pe devels crafte can,

Als negremanciens and tregetours.

Wiches and false enchauntours,

Pat pe devels crafte sal hym ken

4216 Whar-thurgh he sal decayve pe men.

Afterwarde thurgh ledyng of pe fende

He sal even to Ierusalem wende;

And par sal he duelle in pat cité

4220 And in myddes pe temple make his se,

And say til alle pat par sal won,

Pat he es Crist, Goddes son,

And mak pe folk hym to honour;

4224 And sal say pat he es pair saveour.

He sal say pat na right cristen man

Was never byfor his tym bygan,

Bot fals anticristes he sal pam calle;

4228 And say pai lyved in fals trowthe alle

Pat has bene fra pe worlde bygynnyng

Until pe tyme of his comyng.

He sal be lusty and lycherous,

4232 And desayvabel and trecherous;

He sal hym feyn first als haly.

And shew pan appert ypocrisly,

To desayve cristen men and lele

4236 Als says pe prophet Danielle:

*In aperto tum per ypocrisum simulabit*

*sanctitatem, ut facilius decipere possit.*

"First" he says "he sal apertely

4240 Feyn halynes thurgh ypocrisy,

Pat he mught lightlyer men bygile."

Bot pat time sal last bot a while,

Antichrist shall  
gather around  
him necroman-  
cers, witches,  
magicians &c.

He shall go up  
to Jerusalem,

and say that he  
is Christ,

and be lusty and  
lecherous,

though he shall  
at first, feign to  
be holy.

- He sal al kynges and princes til hym drawe  
 4244 And turne pam alle til his lawe;  
 And thurgh pam pe poples sal turned be  
 Of ilka land and ilka cuntré.  
 In alle stedes he sal walk and pas,  
 4248 par Crist welk when he in erthe was.  
 In swylk a presumeioun he sal falle  
 pat he sal thynk hym loved of alle.  
 Thurgh pride he sal ogayn God ryse  
 4252 And hym sclander and his law dispise,  
 And afforce hym and be bysai,  
 His laghe to chaunge and fordo haly;  
 He sal turne al poples to his lawe,  
 4256 And til him on four maners pam drawe.  
 I. A manere sal be, thurgh fals prechyng  
 II. Another thurgh fals miracles shewyng,  
 III. pe thred thurgh large gyftes to gyfe,  
 IV. 4260 And pe ferthe thurgh drede of turmentis grieve.  
 Thurgh fals prechyng in ilk cuntré  
 Many til hym sal turned be.  
 For he sal send thurgh alle pe world wyde  
 4264 His prechours to preche on ilka side,  
 pe qwilk sal preche undir fals colour,  
 And say Cristes lawe es not bot errour;  
 And anticristes lawe pai sal comend  
 4268 And agayn aucthasties it defend,  
 And forbede ilk man pat pai noght halde  
 pe new lawe, pat es Cristes lawe calde,  
 And his ministres sal swa lette yhit  
 4272 pat na man sal expound haly writ,  
 pat es to say, to right undirstandyng.  
 For pai sal say it es bot leasyng,  
 And make pe pople to trow haly  
 4276 pat pai sal noght be saved parby.  
 He shall bring the people into error.  
 pus sal pai bring pe folk in errour  
 Thurgh pair prechyng with false colour,  
 Swa his lawes sal pas and his powere  
 4280 Fra pe est ayde til pe west, thurgh pe world here;

- And fra pe southe til pe north, alswa  
 His lawes and his power sal ga.  
 He sal turne men on another manere
- 4284 Thurgh fals miracles and wonders sere; Antichrist shall perform miracles through the power of the devil.  
 For he sal pan shew wonders many  
 Thurgh enchauntementes and nygroma[n]cy.  
 Swa gretely, pat pe pople sal se,
- 4288 And pat thurgh myght of pe devel sal be,  
 Of whilk wondirs I sal tel yhou sum,  
 He sal do fire fra pe heven don com,  
 And pat sal be noght hot an ille spirit, An evil spirit shall come out of the air and descend upon his disciples.
- 4292 Pat out of pe ayre sal com down tite,  
 And omang his disciples don light,  
 And with sere tunges til pam spek ryght,  
 Als dyd til pe apostels pe haly gast
- 4296 And pat sal be in mens sight mast,  
 For pa pat his disciples sal be cald  
 Sal pam avant, and pam self hald  
 Better of lif and to God mare dere,
- 4300 Pan ever war Cristes appostels here.  
 Alswa thurgh pe devels crafte and myght,  
 He sal feyn him ded til mens syght,  
 And on pe thred day thurgh pe devels rede
- 4304 He sal feyn hym to ryse fra dede, He shall pretend to rise for the dead.  
 And devels aftir sal bere hym up even  
 In-til pe ayre als he suld stey to heven;  
 And als he byfor sal be sene,
- 4308 Als he fra dede rase, men sal wene  
 Pat he es til heven ravyst,  
 And trow pan pat he es verray crist.  
 Pus sal antierist pan countrefette
- 4312 pe wondirs of God in erthe swa grete;  
 Ma wondirs yhit werk sal he  
 Pat pe pople sal openly se.  
 He sal do trese growe and florisshe fayre
- 4316 And chace pe wyndes about and pe ayre.  
 Fra heven he sal do falle rayne-shours He shall cause rain to come down.  
 And mak waters to ryn ogayn pair cours.

- He sal trobel pe se when he wille,  
 4320 And pees it and make it be stille.  
 He sal chaung on wonder manere  
 Divers kyndes in figures sere.  
 He sal do dede ymages and dome  
 He shall cause images to speak. 4324 Speke of thynges pat er to come.  
 He sal alswa dede men uprays,  
 He shall raise the dead.  
 Pat sal gang about, als pe boke says,  
 And pat sal be thurgh pe devels quayntis,  
 Devils shall enter into dead bodies. 4328 For devels sal entre in-til pe dede bodys  
 And bere pa dede bodys about,  
 Swa pat parfit men sal be in dout  
 Whether he es verray crist or noght,  
 4332 And pus sal men be in errour broght.  
 On pe thred maner he sal bygille  
 Antichrist shall beguile the people through gifts.  
 Many thurgh gyftes within short whyle,  
 And turne pam til a fals belyefe  
 4336 Thurgh large gyftes pat he pam sal gyfe.  
 For he sal fynde alle pe tresour  
 Pat es, or was ever hidde byfor  
 Under erthe, or ourwar elles  
 4340 Pat may noght be gesced; for sum telles  
 Pat mar tresor under erthe es hidde  
 Pan oboven es knawen or kydde;  
 Of whilk he sal pam alle ryche make,  
 4344 Pat pe lawe of Criste here wille forsake.  
 Pos sal he shew men welth worldly  
 For to desayve pam pan parby.  
 Of pe ferthe maner astir pan  
 He shall lead astray the people through torments and dread of death. 4348 He sal turne til hym many a man;  
 And do pam baly folowe his trace  
 Thu[r]gh grete tourmentes and manace,  
 And thurgh drede of dede pat maat may grefe,  
 4352 For elles he sal noght thole pam lyefe.  
 Fal grete tribulacions he sal pam showe,  
 Als God in pe godspelle sayis thurgh Mathewe:  
*Tanta erit tribulacio, ut in errorem*  
 4356 *induantur, si fieri potest, eciam electi.*

- He says "mikel tribulacion  
 Sal be pan til ilka nacion,"  
 Thurgh out pe world, ferre and nere,  
 4360 "Pat pas pat God has chosen here  
 Suld be broght in error sone  
 If God wild suffre pat it warra done."  
 Bot in pe appocalipse apparty  
 4364 Es sayd pus ful mistyly,  
*Pedes eius sunt similes auricalco,*  
*sicut in camino ardente.*  
 He says "his fete er like latoun bright  
 4368 Als in a chymné brynnand light."  
 And pis was pat Iohan saw in a vision  
 Of hym pat seemed pe vingyu sou.  
 By his fete pat als latoun was semand  
 4372 Crist last lym men may undirstand,  
 pe whilk sal be parfite men in charité  
 Pat agayne pe worldes ende martird sal be,  
 Pat es to say, in tym of Anticrist,  
 4376 Thurgh wham many saules sal be perist.  
 pe chimné, brinand with pe het,  
 Bytakens pe tribulacion gret.  
 Pat sal be when anticrist sal come,  
 4380 Thurghwham many sal thole grete marterdome.  
 Anticrist sal be pe mast tyraunt  
 Pat ever was; for he sal haunt  
 Alle pe maners of turmentes kene  
 4384 In whilk any martire byfor has bene;  
 For on sere maners he sal pam turment  
 Pat wille nocht til his law assent;  
 And put alle pa to pe dede at pe last  
 4388 Pat ay duels in pe trouthe stedfast.  
 Bot alle cristen men in pat cuntré  
 par Crist welk, mast tourmented sal be.  
 And Haymo says, pat a grete clerk was,  
 4392 Hys tyrauntry thurgh pe world sal pas.  
 pe devels pat er now bunden swa,  
 Pat pai may nocht about flegh no ga,

Antichrist shall  
 be the greatest  
 tyrant that ever  
 was.

Devils, that are  
 now kept bound  
 shall than be let  
 loose.

- Ne nuye als mykel als pai walde,  
 4396 Sal pan be louse and nathyng pam halde.  
 Pat tyme sal preche na cresten man,  
 For pai sal be halden als cursed pan;  
 Ne nan sal bye with pam ne selle,  
 4400 Ne felaghshepe hald with pam ne duelle,  
 Bot with pas pat had Criste forsaken  
 And pe merk of anticrist had taken,  
 Pat men mught knawe and understand  
 Pat pai til anticrist war assentand.  
 For al pas men sal bere his merk,  
 Pat sal forsake to wirk Cristes werk,  
 And sal folowe anticristes lawe,  
 4408 By his merk men sal pam knawe,  
 Pe whilk pai sal ber, als I understande,  
 Outher in pe frount or in pe ryght hande.  
 Bot other pat wille noght do his rede  
 4412 Sal be done to vilans dede.  
 On pis four maners, als I haf shewed,  
 He sal drawe til hym bathe lered and lewed,  
 And crysten law sal be doun layde,  
 4416 Parfor pus in appocalips es sayde:  
*Cauda eius tertiam partem stellarum  
 celi trahebat, et misit eas in terra.*  
 He says, "with his tayle he droghe don even  
 4420 Pe thred part of pe sternes of heven,  
 And into pe erthe sent pam rygth,"  
 Par pai mught noght shyne ne gyf lyght.  
 Pis was pe taille of pe dragon  
 4424 Pat Saynt Johan saw in a vision.  
 Pe dragon es understanden pe fende  
 And his taille anticrist pat folowed at pe ende  
 And pe thred part of pe sternes bright  
 4428 Er cristen men undirstanden right,  
 Pe whilk he sal fra right trowthe draw,  
 And do pam in erthe to hald his law.  
 Pe men of pe worlde pat er covaytous  
 4432 He sal turne thurgh gyftes precious,

The mark of  
 Antichrist shall  
 be on men's fore-  
 head or in the  
 right hand.

The tail of the  
 dragon is the  
 head.

The stars of the  
 heavens are those  
 Christians led  
 into sin by Anti-  
 christ.



- For he sal gyf pam, pat turned wil be,  
 Of gold and silver grete plenté.  
 Alewa men of symple connyng
- 4436 He sal turne thurgh miracles and prechyng.  
 Gude men, pat haldes Goddes commandmentes,  
 He sal turne thurgh manace and turmentes.  
 Many pat semes gude and rightwyse
- 4440 Saltrow in hym, and Crystes trouth despyse.  
 First sal anticrist com in myldnes  
 And prech ogayn pe right trouth pat es,  
 And myracles sal thurgh hym be done;
- 4444 Pan sal pe Iewes resayve hym sone  
 And be turned til hym al haly.     *The Jews shall  
  receive Anti-  
  christ.*  
 And pat tyme sal com Ennoc and Ely  
 Ogayn anticrist to preche ful harde,     *Noch and Elijah  
  shall come from  
  heaven to preach  
  against Anti-  
  christ.*
- 4448 Als yhe may se and here afterwarde.  
 Pan sal anticrist bygyn felly  
 To pursue men thurgh tyrauntry,  
 Gret persecucion pan sal he wyrk
- 4452 Agayn cristen men and haly kirk,  
 Pan sal he destroye cristen lawe,  
 And Gog and Magog til hym drawe,     *Concerning Gog  
  and Magog.*  
 Pe whilk er halden, als men telles,
- 4456 Pe werst folk pat in pe world duels.  
 Som says pat pai er closed haly  
 By-yhonde pe mountes of Caspy;     *who live beyond  
  the Caspian sea,*  
 Bot pai er noght swa closed about
- 4460 Pat pai ne mught lightly com out,  
 Yif a qwene ne war, pat haldes pam in,  
 Thurghstre[n]gthe, pat pai may noght out wyn,  
 Pat es cald pe qwene of Amazons,     *and are ruled  
  over by the queen  
  of the Amazons.*
- 4464 Under whas powers pat folk wona,  
 Bot at pe last pai sal breke out  
 And destroy many landes about.  
 For pe Iewes has swylk a prophecy
- 4468 And says pus omang pam commonly,  
 Pat pis folk ogayne pe worlde ende  
 Sal com out, and til Ierusalem wende



With pair crist, pat wonders sal wirke,

4472 And pan sal pai distroie haly kyrke.

Some clerkes says, als þe glose telles,

pat Gog and Magog es noght elles

Bot þe host of anticrist (pat) sal come

*Gog and Magog  
according to some  
clerkes signify  
the host of  
Antichrist.*

4476 Sodanly ogayn þe day of dome,

And ogayne haly kyrk werray

For to distroie it if pai may.

þe glose of þe buke says alwa

*By Gog are  
meant those who  
shall warrelly  
persecute the  
christians.*

4480 Pat by Gog er understanden alle þa

Thurgh whilk þe devel, our mast enemy,

Sal cristen men pursue prively.

By Magog may þas understanden be

*Magog denotes  
those who shall  
openly persecute  
the christians.*

4484 Thurgh wham openly pursue sal he,

Or þas er understanden par-by,

pat in anticrist tyme first pryvely

And aftirward openly, sal wyrk

4488 Wykkedness ogayne haly kyrk.

*Gog means er  
eret, and Magog  
ogyon.*

Gog es als mykel at say, als covert,

And Magog es noght elles bot als apert.

þir twa prophetes, als says som,

*Some say that  
Enoch and Kijah  
shall come upon  
ereth,*

4492 Ennok and Hely byfor sal com,

Bytwene þe tyme of þe commyng privé

Of anticrist, when he sal born be,

And þe tyme of his oppen commyng,

4496 Pat sal be thurgh open prechyng

And thurgh open persecucion,

pat he sal do til diveras nacion.

Bytwen þa tymes þa prophetes twa

*and preach, and  
convert the Jews  
to Christianity.*

4500 On soro parties sal preche awa,

pat thurgh pair prechyng pai sal drawe

And convert þe lewes til cristen lawe,

For þas spekes þe prophete Malachy,

4504 In a boke of þe prophecy:

*Convertent corda patrum*

*in filios.*

He says "pai sal turne thurgh Goddes myght

4508 þe sadirs hertes intil þe sons right."

- þat es, þai sal turne þe Iewery  
 Until right cristendom halely.  
 þan sal Iewes þe sam lawe halde,  
 4512 þat þai haf, þat er cristen men calde  
 And als cristen men dus swa sal þai do,  
 Als þe glose says þat acordes þar-to:  
*Percipient fidem quam*  
 4516 *ipsi habuerunt.*  
 "þe Iewes sal tak þan with hert glade  
 þe trouth þat cristen men byfor hadde."  
 Wharfor þe Iewes and cristen men,  
 4520 Als þa twa prophetes sal þam ken,  
 Sal þan thurgh even entencion  
 Assent in Crist als a religion.  
 þai sal preche als þe appocalips says,  
 4524 A thousand and twa hundreth days  
 And sexti, als men sal se and here.  
 And als þe glose says; þat es, thre yhere,  
 Als Crist him-self did þat voched safe  
 4528 To preche þe sam law þat we hafe.  
 þai sal be als þe appocalips speken,  
 In harde hayres clende<sup>1</sup> and in sekkes;  
 þat es þai sal þan penance preche  
 4532 And thurgh ensaunple of penance teche,  
 Bot als tite als anticrist sal knawe  
 þat þai turne Iewes til cristen lawe  
 Thurgh ensaunple þat þai shew, and sermon<sup>2</sup>,  
 4536 þan sal he shew grete parsecucion  
 And grevously þam tourment,  
 þat til his law wille noght assent,  
 And do þam to hard dede at þe last,  
 4540 Yf þai in þe trouthe be stedfast.  
 Anticrist sal be þan ful wrathe,  
 He sal do tak þa prophetes bathe  
 And in Ierusalem, thurgh þe devels rede,  
 4544 Hastyly do þam bathe to dede.

Enoch and Elijah  
shall preach for  
1260 days.

They shall be  
clothed in sack-  
cloth.

Antichrist shall  
put Enoch and  
Elijah to death.

<sup>1</sup> Cled (MS. Harl. 4196).

<sup>2</sup> Thurgh þair ensaunple and þair sermone (MS. Harl. 6923).

- pan sal pair bodys, als pe buke says,  
 In pe stretes ligg stille thre days  
 And an half, oboven erthe namly,  
 4548 For na man sal pam dur biry,  
 For drede pat pai sal haf pan  
 Of anticrist, pat wikked man.  
 pair enemyes when pai er slayn  
 4552 Of pair dede pai sal be fayn.  
 When pai haf ligger dede on pis wyse  
 Thre days and an half, pai sal ryse,  
 And pan pair enemyes a voce sal here  
 4556 Until pam spek, on pis manere:  
 'Ely and Ennok steyes up bathe,  
 For yhe er passed al maner of wathe.'  
 And als tye, when pai haf herd pis steven,  
 4560 In a cloude pai sal stey up til heven,  
 Pat alle pe pople pan sal so.  
 A grete wondre tyl pam pat sal be.  
 Aftir pair dede, als pe buke says,  
 4564 Anticrist sal regne, yhit fifteen days,  
 Pan sal he turne alle til hym haly  
 Pat war turned til Ennok and Hely;  
 And alle, pat til hym wille nocht trow pan,  
 4568 Sal pan be don til pe dede, ilk man.  
 Anticrist, in his grete tyranny,  
 Sal regne thre yhere and an half fully;  
 Pan sal God abrege his days,  
 4572 Als Mathew in pe Godspel says:  
*Nisi breuiati finissent dies, non  
 erit salva omnis caro.*  
 "Bot his days war abreged," says he,  
 4576 "Fone men fra pan sal save be."  
 Bot his tyme God abrege sal pan.  
 Til pis, says Saynt Gregore pe haly ma  
*Quia nos infirmos aspexit deus, dies*  
 4580 *malos quos singulariter intulit, misericorditer breuiabit.*  
 He says "for-pi, pat God sese right  
 Pat we er freyle and feble of myght,

Enoch and Elijah  
 after lying three  
 days upon the  
 earth shall rise  
 again.

After their death,  
 Antichrist shall  
 reign 15 days,  
 but his reign of  
 terror shall last  
 altogether three  
 and a half years.

- þe days þat er ille and hevy,  
 4584 þat er putted til sere men singularly,<sup>1</sup>  
 Yhit, at þe last, abrege sal he,  
 Thurgh his gudenes and his pyté."  
 Anticrist sal be with-uten pere,  
 4588 And he sal lyf twa and thretty yhere  
 And an half, als som clerkes says þai se;  
 Of awa many yhere his eld sal be  
 Fra þe tyme of his first bygynnyng,  
 4592 Until þe tyme of his last endyng.  
 For sum says he sal lyf als many yhere  
 Als Crist lifed, in manskynd here,  
 And when he has þus lang lyfed,  
 4596 þan sal na ma thurgh him by<sup>2</sup> greved.  
 He sal þan son fele Goddes vengeance  
 And with-uten any repentance,  
 He sal be slayn, ful sodanly.  
 4600 Thurgh þe myght of God almyghty,  
 Opon þe mounte of Olyvett,  
 In þe stede whar Crist his fete sett,  
 When he stey up til heven bright,  
 4604 And awa sal he ende thurgh Goddes might.  
 Som clerkes yhit says alsawa,  
 þat Saynt Michael sal hym sla,  
 Thurgh Goddes byddyng in þe same stede,  
 4608 In þe whilk he sal be funden dede.  
 And þe boke says, alawa, þat he,  
 Thurgh þe gast of Goddes mouthe slayn sal be.  
 Bot how awa it be pis es certayn,  
 4612 Thurgh Goddes myght þar sal he be slayn.  
 Anticrist mynisters, when he es dede,  
 Sal mak ioy þan in ilka stede,  
 And haf þair delices nyght and day,  
 4616 And wedden wyfes, and þus say:  
 'Alle-if our prince be dede þus  
 We haf pees and welthe plenteuus,'  
 And right als þai sal say þus alle  
 4620 Sodanly ded þai sal doun falle,

Antichrist shall  
live for 32½ years,

he shall be slain  
upon the mount  
of Olivet,

and after his  
death his follow-  
ers shall make  
great rejoicings,

but they shall be  
slain suddenly.

<sup>1</sup> singular (MS. Harl. 4196).

<sup>2</sup> be?

Five and forty  
days shall be  
given for re-  
pentance.

Thurgh þe myght of God almyghty,  
þus sal þai enden sodanly.  
Bot yhit when þai alle er þus fordone,  
4624 þe grete dome sal nocht be aftir alsone.  
For þe glose of Danyel þus says:  
“God sal graunt fyve and fourty days  
Til alle þas þat desayved sal be,  
4628 Thurgh anticrist and his meyné,”  
þat þai may amende þam of þair syn,  
And do penance, ar þe dome bygyn.”  
þe Iewes sal þan al turned be  
4632 Til þat right trouthe, þe whilk haf we  
þan sal God fulfille in þe last days,  
þis worde þat he in þe godspel says,  
*Et fiet unum ovile*

*et unus pastor.*

The power of the  
devil shall cease.

He sais “alle folkes to fald sal falle,  
And a hirde sal be to kepe þam alle.”  
þat folk Iewes and cristen men sal be talde  
4640 Under a trouthe in haly kirkes falde;  
Fra þat tyme forthe sal hali kirke be  
In pees and rest with-uten adversité.  
For þan sal faile alle power of þe fende,  
4644 Fra þat tyme unto þe worldes ende,  
Swa þat he sal nother tempte ne gryefe  
Haly kirk, ne man þat þan sal lyefe.  
Bot how mikel space sal be fra þan

The time of the  
doom has not  
been revealed to  
any.

4648 Til þe day of dome, wate na man;  
For of al þe prophetes, þat men may neven,  
And alle þe halghes, and angels in heven,  
Mught never nane witt þat privité,  
4652 What tyme þe day of dome sal be;  
For God wille þat nane it byfor wytte,  
Bot him-self þat has ordaynt itte;  
þarfor Crist til his disciples sayde þus,  
4656 Als þe boke of apostels werkes shewes us:  
*Non est vestrum nosse tempora vel momenta  
que pater posuit in sua potestate.*

- "It falles noght yhow knaw þe time privé  
 4660 þat þe fadir has sette in his awen pousté,"  
 þarfor na man suld aske, ne say  
 How mykel we hafe til domes day;  
 Ne we suld noght yherne it to lere,  
 4664 Ne witte wether it be ferre or nere.  
 Bot we suld mak us redy alle,  
 Als þe day of dome to morn suld falle,  
 And thynk ay on þat drede-ful dome,  
 4668 Als þe haly man dyd, Saynt Ierome.  
 þat ay þar-on thoght, bathe nyght and days,  
 And þarfor þus in a boke he says:  
*Sine comedam, sine bibam, sine aliquid*  
 4672 *aliud faciam, semper michi videtur illa*  
*tuba resonare in auribus meis, 'sur-*  
*gite mortui, venite ad iudicium.'*  
 He says "whether I ette or I drynk,  
 4676 Or oght elles do, ay me thynk  
 þat þe beme þat blaw sal on domeday,  
 Sounes in myn eres, þat þus says ay:  
 'Ryso yhe þat er dede, and come  
 4680 Un-to þe grete dredful dome'."  
 Now haf yhe herd of þe bygynnyng  
 Of antierist, and of his lif and his endyng,  
 þat men may a werray<sup>1</sup> taken calle,  
 4684 þat agayne þe day of dome sal falle.  
 Many ma takens yhit men sal se,  
 Byfor ar þat dreful day sal be,  
 Bathe in erthe and yhit in heven,  
 4688 Als we here Crist in þe gospelle neven,  
 Where he spekes of takens sere  
 þat sal falle, And says on þis manere:  
*Erunt signa in sole, et luna, et stellis;*  
 4692 *et in terris pressura gentium pro confusi-*  
*one sonitus maris et fluctuum, arescen-*  
*tibus hominibus pro timore et expectacione, que*  
*superuenient uniuerso orbi. Nam virtutes*

We should not  
 seek to discover  
 this secret, but  
 strive to be always  
 ready for the  
 doom.

The words of  
 St Jerome.

Tokens of the  
 day of doom shall  
 be seen upon  
 earth and in  
 heven.

<sup>1</sup> werray.

4696 *celorum movebuntur, Et tunc videbunt*  
*filium hominis venientem in nubibus,*  
*cum potestate magna et maiestate &c.*

Pir er pe wordes of pe gospelle,

4700 Pat Crist til his disciples gun telle.

He says pus als he ordaynd be done:

Signes shall be in  
the sun and  
moon,

"Takens sal be in pe son and in pe mone,

And in pe sternes pat in heven men may ken,

4704 And in erthe sal be grete thrang of men,

For pe mengyng of pe noys of pe se

Of pe fiodes, pat pan sal be;

And men sal wax dry in pat dyn

4708 For drede and for lang bydyng par-in,

Pat til al pe world sal com" says he,

and the mightis  
of heaven shall  
be stirred.

For pe myghtes of heven sal pan styrd be,

And pai sal se pe son of man

4712 Comand doun in cloudes pan,

With his grete myght and magesté,"

And pat tyme sal pe grete dome be.

Pir takens er tald astir pe lettre here,

4716 Bot pe exposicion may be on othir manere.

Alswa God, pat alle thynges knawes wele,

He says pus thurgh pe prophete Ioele:

*Et dabo prodigia in celo sursum, et signa*

4720 *in terra deorsum, sanguinem et ignem et*

*vaporem fumi; sol convertetur in tenebras et lu-*

*na in sanguinem, antequam veniat dies domini*

*magnus et manifestus.*

The words of the  
prophet Joel as  
to doomsday.

4724 He says "I sal gyfe wonders sere

Up in heven, als men sal here;

And takens doun in erthe ere-on to luke,

Pat es blode and fire and brethe of smoke;

4728 Pe son sal be turned in-til mirknes,

And pe mone in-til blode, and be lyghtles,

Byfor or pe day of our lord sal falle,

Pat sal be grete and openly shewed til alle.

4732 Pat grete day is pe grete day of dome,

Agayn whilk alle pir takens sal come;

Pan may men by swilk takens wytte  
 Pat it es pe mast day pat ever was yhitte,  
 4736 And pe straytest and pe mast harde,  
 Als men may se and here aftirwarde.  
 Yhit spekes pe haly man Saynt Ierome  
 Of fiften takens pat sal come  
 4740 Byfor Cristes commyng, als he says,  
 Pe whilk sal falle in XV days;  
 Bot whether any other days sal falle  
 Bytween pa days, or pai sal alle  
 4744 Continuely falle, day aftir day,  
 Saynt Ierom says, he can nocht say;  
 And yhit for certayn approves nocht he  
 Pat pa fiften days of takens sal be,  
 4748 Bot he reherces pa takens fiftene  
 Als he pam fand, and writen had sene  
 In som bokes of pe Ebriens,  
 Pat pa XV days contens.  
 4752 Bot Saynt Ierome shewes nocht ne telles,  
 Pat he pam fand writen ourwhar elles,  
 Bot in pe Hebriens bokes he pam fand  
 And reherces pam, als he saw pam stande,  
 4756 Ilka day aftir other even,  
 Als yhe may here me now neven.  
 Pe first day of pas fiften days,  
 Pe se sal ryse, als pe bukes says,  
 4760 Abowen pe heght of ilka mountayne,  
 Fully fourty cubyttes certayne,  
 And in his stede even upstande,  
 Als an heghe hille dus on pe lande.  
 4764 Pe secunde day, pe se sal be swa law  
 Pat unnethes men sal it knaw.  
 Pe thred day, pe se sal seme playn  
 And stand even in his cours agay[n],  
 4768 Als it stode first at pe bygynnyng,  
 With-uten mare rysyng or fallyng.  
 Pe fierth day, sal swilk a wonder be,  
 Pe mast wondreful fisses of pe se

The XV tokens  
 of the Doom,  
  
 are rehearsed by  
 St. Jerome,  
  
 as he found them  
 in the books of  
 the Hebrews.  
  
 I. The rising of  
 the sea.  
  
 II. The sinking  
 of the sea.  
  
 III. The sea be-  
 comes even and  
 returns to its  
 former course.  
  
 IV. The fishes of  
 the sea make a  
 dreadful noise.



- 4772 Sal com to-gyder and mak swilk romyng'  
 Pat it sal be hydus til mans heryng.  
 Bot what pat romyng' sal signify,  
 Na man may whit, bot God almyghty.
- V. The sea shall burn.  
 4776 Pe fift day, pe se sal brynne  
 And alle watters als pai sal rynne;  
 And pat sal last fra pe son ryayng  
 Til pe tyme of pe son doun gangyng.
- VI. A bloody dew shall fall upon grass and trees.  
 4780 Pe sext day, sal spryng a bloody dewe  
 On griase and tres, als it sal shewe.  
 VII. Buildings shall fall down.  
 Pe sevend day byggyns doun sal falle  
 And grete castels, and tours with-alle.
- VIII. Rocks and stones shall burstle together.  
 4784 Pe eght day, hard roches and stanes  
 Sal strik togyder, alle attanes.  
 An ilkan of pain sal other doun cast,  
 And ilkan agayn other hortel fast,  
 4788 Swa pat ilka stan, on divers wyse,  
 Sal sonder other in thre partyse.
- IX. Earthquakes.  
 Pe neghend day, gret erthedyu sal be,  
 Generaly in ilka contré;  
 4792 And awa gret erthdyn als sal be pan  
 Was never hard, sythen pe world hygan.  
 X. The earth shall be turned into one great plain.  
 Pe tend day par-affir to neven,  
 Pe erthe sal be made playn and even,  
 4796 For hilles and valeis sal turned be  
 In-til playn, and made even to be.  
 XI. Men shall come forth from caves and holes, and rovin about as if mad.  
 4800 Pe ellevend day men sal com out  
 Of caves, and holes and wend about,  
 Als wode men, pat na witt can;  
 And nane sal spok til other pan.
- XII. The stars shall fall from heve.  
 Pe twelfte day affir, pe sternes alle  
 And pe signes fra pe heven sal falle.
- XIII. The dead shall rise.  
 4804 Pe thredend day sal dede men banes  
 Be sett to-gyder, and ryse al attanes,  
 And aboven on pair graves stand;  
 Dis sal byfalle in ilka land.

<sup>1</sup> romyng (MS. Lands. 348)

- 4808 Þe fourtend day, al þat lyves þan  
 Sal dighe, childe, man and woman;  
 For þai shalle with þam rys ogayn  
 Þat byfor war dede, outhur til ioy or payn.
- 4812 Þe fiftend day, þos sal betyde,  
 Alle þe world sal bryn on ilk syde,  
 And þe erthe whar we now duelle,  
 Until þe utter end of alle helle.
- 4816 Þus tels Ierom þer takens fiftene,  
 Als he in þe bokes of Ebriens had sene.  
 Bot for alle þa takens þat men sal se,  
 Yhit sal na man certayn be
- 4820 What tyme Crist sal come til þe dome,  
 Swa sodanly he sal doun come;  
 For als byfel in Noe and Loth days,  
 Swa sal he com, for Luke in þe godspels says:
- 4824 *Et sicut factum est in diebus Noe, ita  
 erit adventus filii hominis: edebant  
 et bibebant, uxores ducebant et  
 dabantur ad nupcias, usque ad diem,*
- 4828 *qua intravit Noe in archam; et  
 venit diluvium et perdidit omnes: Si-  
 militer factum est in diebus Loth, ede-  
 bant et bibebant, emebant et vendebant,*
- 4832 *plantabant et edificabant,  
 qua die autem exiit Loth a Sodomis, et subito  
 pluit ignem et sulphur de celo, et perdidit  
 omnes; secundum autem hoc erit*
- 4836 *qua die filius hominis revelabitur.*  
 Þir er þe wordes of þe godspelle,  
 Þat es on Inglissche þus to telle:  
 "Als was done in þe days of Noé,
- 4840 Right swa mans son sal com" says he,  
 "Men ete and drank þan and war glade,  
 And wedded wyfes, and bridalles made  
 Until þe day, namly, þat Noe
- 4844 Went in-to þe shippe þat made he,

XIV. The death  
 of those still  
 living.

XV. The burning  
 of the world.

The time of the  
 Doom will be as  
 sudden, as was  
 the flood.

The days of  
 Noah.

- And sodanly come pe fode pat tyde  
 And fordid alle pe world awa wyde.  
 The days of Lot. Alsua in pe days of Loth byfelle,  
 4848 Men ete and drank, shortly to telle,  
 Ilkan with other, and salde and boght,  
 And planted, and bygged, and houses wrought,  
 And pat day, pat Loth yhed out of Sodome,  
 4852 Sodanly Goddes vengeance come;  
 It rayned fire fra heven and brunstane,  
 And tynt al pat pare was, and spard nane,  
 Right pus sal falle, als men sal se,  
 4856 pe day man son sal shewed be."  
 In pe ende of pe world, byfor pe dome,  
 A hideous fire shall burn the world and all that it contains. An hydus fire sal sodanly come,  
 pat alle pe world sal haly bryn,  
 4860 And nathyng spare pat es par-in,  
 For alle pe erthe sal bryn with-oute  
 And pe Elementes, and alle pe ayre aboute,  
 And alle pat God in pe world has wrought,  
 4864 Sal pan be brynned and wasted to nocht.  
 Dis fire pat thurgh pe world sal ryse,  
 Sal com pan fra sere partyse;  
 For alle pe fire pat es in pe spere,  
 All the fire in, under, and above the earth shall meet together. 4868 And under erthe, and aboven erthe here,  
 Sal mete togyder attans pan,  
 And bryn alle pat lyves, best and man,  
 And alle pat growes in erthe and ayre,  
 4872 Tille alle be clensed, and made fayre  
 Of alle pe corrupcions pat men may se,  
 pe whilk in pe ayre or in pe erthe may be;  
 Dis fire, als pe buk says als<sup>1</sup> lers,  
 This fire shall burn in four ways. 4876 Sal brin and wirk on four maneres.  
 It sal wirk als pe fir of helle  
 To punyasche pe synful pat par sal duelle  
 It sal wirk als fire of purgatory  
 4880 To clense men of veniel syn fully.

<sup>1</sup> And Ieres (Hearl. 4196)

- It sal wirk als fire of herth here,  
 Pat over alle sal bryn far and nere,  
 To wast alle pat on erthe springes  
 4884 Als gresse, and trea, and alle otherthynges,  
 And als wa pe bodys of ilk man  
 To brin haly in-to askes pan;  
 It sal wirk als pe fire of pe spere,  
 4888 To make pe elementes clene and clere  
 And alle pe ayre bright of hew,  
 And pe hevens, for to serve als new.  
 Thurgh pis fire pat pus sal rayke about,  
 4892 Pe face of pe erth sal brin with-out,  
 And pe shappe of pe world sal for-done be  
 Als it was first thurgh pe flode of Noe;  
 And als pat flode passed cubltes fiften  
 4896 Over pe heyghest mount, pat ever was sen,  
 Right swa pe fire als heyghe sal pas  
 To fordo pe world als it pan was;  
 And als God byfor his first commyng  
 4900 Wald here fordo, with-uten lettyng,  
 Alle pe world thurgh water anly  
 Agayn pe fire of lychery,  
 Right swa, byfor his last commyng,  
 4904 He sal of pe world mak endyng,  
 Thurgh fire pat sal swa brinnand be,  
 Agayn pe dasednes<sup>1</sup> of charité.  
 Pe wirkyng of pe fire swa brinnand  
 4908 Sal contend<sup>2</sup> pir thre short tymes passand,  
 Pat es bygynnyng, mydward, and ende,  
 Als in pis bok es here contende.  
 First pe fire, at pe bygynnyng,  
 4912 Sal cum byfor Cristes commyng,  
 Pat pe gude men sal pan clensen and fine,  
 And pe wikked men hard punnys and pyne,  
 Pat here luffed syn and thought it swete,  
 4916 And parfor says pus David pe prophete:  
*Ignis ante ipsum precedet, et inflammabit*  
*in circuitu inimicos eius.*

The elements  
shall become  
clear.

The world shall  
be purged by  
fire.

Three periods of  
this fire.

<sup>1</sup> coldnes (MS. Lands. 348).

<sup>2</sup> contends?

- "Pe fir byfor hym, on sere partys,  
 4920 Sal ga and about brine his enemyes;"  
 Put fire mens bodys to askes sal brin,  
 And pe world and alle pat es par-ine;  
 Pus sal pe fire first byfor come,  
 4924 Ar Crist com down til pe dome.  
 And when pe fire has wasted, als I talde,  
 Pan sal al men ryse, bathe yhong and alde,  
 Out of pair graves with saul and body,  
 4928 And come til pe dome pan alle halely  
 And our Loved Crist sal com down pan,  
 And sit in dome, als domes man,  
 And deme pan, bathe gude and ille,  
 4932 Als yhe may aftir-ward here, if yhe wille;  
 And yhit pe fire alle pat tyde  
 Sal brin about hym, on ilka syde,  
 Als pe prophete David bers wytnes  
 4936 In pe Psalter, par pus writen es:  
*"Ignis, in conspectu eius, exardescet,  
 et incircuitu eius tempestas valida."*  
 "Pe fyre sal brin in his sight," says he,  
 4940 And about hym grete tempest sal be."  
 And als lang als pat dome sal last  
 Pe fire sal brin, on ilk syde fast;  
 And when pe dome es broght til ende,  
 4944 Pa pat sal be dampned sal wende,  
 With alle pe fire pat swa sal brin,  
 Til helle pytt, and duelle ay par-in.  
 Pan sal alle pe fire be sweped doune  
 4948 In-til helle, with alkyn corrupcioun,  
 And alle pe filth of pe world, neshe and hard,  
 Als in pis bok es writen aftirward.  
 Pus thurgh alle pe world pe fire sal brin,  
 4952 And clense it of al manere of syn,  
 And of alle corrupcions, bath hegh and, law  
 Pat men may now se, here, and knaw;  
 And when pe fire has wasted al erdly thyng,  
 4956 Pan sal pe hevens sees of movyng.

The fire shall  
burn mens bones  
to ashes.

When this fire  
has destroyed  
every thing, the  
dead shall rise  
to the Doom.

The fire shall  
burn about the  
Doomsman.

After the Doom,  
the wicked with  
this fire, and all  
kinds of filth  
shall be swept  
into hell.

- Our Lord yhit pan, or he com doun,  
 For to sytte in dome in proper parsoun,  
 Sal send byfor, als pe buke tels,  
 4960 In four partys his angels,  
 With pair bemes pat pai sal blaw,  
 Pat alle pe world sal here and knaw;  
 Alle men pai sal pan upcalle  
 4964 And byd pam cum til pe dome alle.  
 Alle men sal ryse pan pat ever had life,  
 Man and woman, mayden and wyfe,  
 Gude and ille, with fleshe and felle,  
 4968 In body and saul, als clerkes can telle;  
 And pat in als short whyle als hert may thynk,  
 Or mans eghe may open or wynk,  
 Fra pe tyme pat pai pe son sal here,  
 4972 For pe apostel says on pis manere:  
*"Omnes resurgent in momento, in  
 ictu oculi, in novissima tuba."*  
 He says "alle sal ryse in a tym movyng,  
 4976 Als in pe space of an eghe twynklyng,  
 When pai here pe dredeful blast  
 Of pe beme, pat pan sal blaw last."  
 Alle men sal pan tite up-ryse  
 4980 In pe same stature and pe same bodyse,  
 Pat pai had here in pair lifedays,  
 And in non other, als pe buk says.  
 Pan sal alle ryse in pe same eld pan,  
 4984 Pat God had fully here als man,  
 Namly, when he uprayse thurgh myght  
 Fra dede, als says Saynt Austyn ryght;  
 Pan was he of threty yhere elde and twa,  
 4988 And of thre monethes par-with alswa;  
 In pat elde alle sal ryse at pe last,  
 When pai here pe grete bemes blast,  
 With pair awen bodys alle hale  
 4992 And with alle pair lymes, grete and smale.  
 For alle-if pe bodys of ilk man  
 Shulde alle be brynned til askes pan,

Christ, before he  
 comes to judge  
 the world, shall  
 send his angels  
 to sound aloud  
 their trumpets;

and then all  
 shall rise,

in the twinkling  
 of an eye.

The age of all  
 shall be thirty  
 two years and  
 three months.

Though the bod-  
ies of men be  
reduced to ashes  
and scattered  
about, yet shall  
they appear per-  
fect in all their  
limbs.

4996 And yhit pogh alle pe askes of pair bodys  
War strew[d] and skaterd in sere partys,  
Thurgh ilka land and ilka cuntré,  
Pai sal pan togyder alle gader[d] be.  
And ilka body sal rise pan halely,

5000 With alle pe lymes, pat falles til pe body,  
And with alle pe hare of body and hede  
Swa pat na hare sal want in na stede;  
For pare sal na hare be peryste,

5004 Als Saynt Luk says pe Evaungeli[s]te:  
*Capillus de capite,*  
*vestro non peribit.*

Not even shall  
a single hair be  
missing.

5008 "Na hare sal perishe, ne faile", says he,  
"Pat falles on pe heved for to be."

All defects of  
the limbs of the  
good shall be  
corrected.

And if any lymes be here unsemely,  
Thurgh outragiousté of kynd namely,  
God sal abate pat outrage, thurgh myght,  
5012 And make pa lymes semely to sight;  
And if any lym wanted, pat shuld falle  
Til pe body, or any war over smalle,  
Thurgh pe default here of kynd God pan wille

5016 Alle pe defautes of pe lymes fulfille,  
And pue sal he do namly, to al pa  
Pat sal be save and til blis ga.  
For pair bodys sal be semely and bright

5020 With avenand lymes til alle mens sight.  
Bot God sal amend on nane wise  
Defautes of pe lymes of synful bodys,  
For pair bodys sal alle unsemely be,  
And foul, and ugly<sup>1</sup>, opon to se.

The bodies of  
the sinful shall  
be foul and ugly  
to look upon.

Alle pat er gude pan and rightwyse,  
Pat sal be save, sal first upryse,  
And up in-to pe ayre be ravyste,  
5028 Againe pe comyng of Ihesu Criste,  
To kepe him when he down sal come,  
Als domesman for to sitte in dome.  
Pe maat parfite men sal Criste first kepe  
5032 And alle cum with hym in his felawshepe,

<sup>1</sup> The MS. has 'ungly'.

And with him ay be in body and saule,  
Als þe apostel says, Saynt Paule:

*Quoniam Christus Dominus iniussa et voce arcangeli,*  
5036 *et in tuba dei, descendet de celo, et mortui*      The words of  
*qui in Christo mortui sunt resurgent primi.*      St. Paul.

*Deinde nos qui vivimus, qui relinquimur, simul*  
*rapiemur cum illis in nubibus*

5040 *obviam Christo in aere, sic semper*  
*cum Domino erimus.*

He says "our Lord sal come doun fra heven,  
In Goddis byddyng, and archaungel steven,  
5044 And in þe son of Goddes awen beme,  
Alle þe world þan for to deme.

And pai pat er dede in Crist þan,  
Sal first uprise, ilka man;  
5048 And sythen we, on þe sam manere,  
þat now lyves and er left here,

Sal þan with þam in cloudes be ravyste  
Up in-to þe ayre for to mete Criste,

5052 And swa with our Lorde ay sal be,  
Fra pat tyme forward," þus says he.

Bot we synful pat sal rise þat tyde  
Bynethe on þe erthe sal Crist abyde  
5056 In drede and sorow charged with synne,  
For pai may nour-whare away wyne.

þam war lever be depe in helle þan,  
þan com byfor þat domesman.

5060 þai wald fayne fle, if þai myght,  
Or hide þam fra þat domesman sight  
Under erthe, or ourwhar elles,  
Als Saynt Johan, in þe apocalips, telles:

5064 *Reges terre et principes, et tribuni, et*  
*divites et fortes, et omnis*

*servus et liber, absconderunt se in*  
*speluncis et in petris moncium, et*

5068 *dicent montibus et petris, 'Cadite*  
*super nos', et collibus 'abscondite*  
*nos, a facie sedentis super tronum*  
*et ab ira agni.'*

The dead shall  
first arise and be  
ravished into the  
air to meet  
Christ,

but the wicked  
shall remain on  
the earth.



The wicked shall  
be in greet dread.

- 5072 He says "kynges of pelande and princessere,  
And chesstayns pat er under pain here,  
And riche men of divers cuntré,  
And strenthy men, and bond and fre,  
5076 In caves pai wald pan hyde ilkan  
And in craggess, and in roche of stan;  
And sal say til montayns and roches pus,  
'Fal opon us now and hyde us,  
5080 Fra pe face of hym pat syttes in throne  
And fra pe wrethe of pelamb', pustele Saynt Iohan.  
Many maner of men sal haf dred pan,  
To com byfor pat dreful domesman,  
5084 Namely, synful men with-uten hope,  
And yhit says pus pe haly man, Iope':  
*Domine quando veneris indicare terram,  
ubi me abscondam a vultu ire tue, quia*  
5088 *peccavi nimis [in orta mea]?*

The words of  
Job.

- "Loverd", he says, "when pou sal come  
To deme pe erthe and sytte in dome,  
Whar sal I fra pi wreth hyd me  
5092 For-why I haf synd ogaynes pe  
Ful gretely in my life here?"  
And yhit says Iob on pis manere:  
*Quis michi hoc tribuat  
5096 ut in inferno protegas me,  
et abscondas me donec  
pertransseat furor tuus?*

- "Loverd, wha may gyf to me", says he,  
5100 "pat pou in helle may hyd me  
And cover me at pe dredful day,  
Unto pi wrethe be passed oway,"  
Pan es it na wondre, als I sayde are,  
5104 If pe synful men haf drede and care,  
Pat sal dampned be and peryat  
For to cum in pe syght of Ihesu Crist,  
Pat til pan awa wrethful sal seme pan,  
5108 When Job pus says pe halyman.

The wrath of  
Christ.

<sup>1</sup> Job (MS. Harl. 4198).

- Our Lord Crist, thurgh his grete myght,  
 Sal þan com doun fra heven bright,  
 5112 Als domesman to sit in dome,  
 And with him grete multitude sal come  
 Of angels, and of archangels,  
 And of al other halghes, als þe buk teles:  
 5116 *Ecce Dominus veniet et*  
*omnes sancti eius cum eo.*  
 “Lo! our Lord sal com til þe dome  
 And alle his halghes sal with him come.”  
 5120 And sodanly he sal hym þan shewe,  
 Als says þe godspeller Saynt Mathewe:  
 “*Sicut fulgur exiit ab oriente,*  
*et paret in occidentis, ita erit*  
 5124 *adventus filii hominis, subitus,*  
*choruschan, et terribilis.*”  
 “Als þe levenyng out gas in short tyde  
 Fra þe est, and shewes it in þe west syde,  
 5128 Right swa þe commyng of man son sal be,  
 Sodayne and bright and dreful to se.  
 He sal com doun, nathyng sal him lett,  
 Even onence<sup>1</sup> þe mount of Olyvet,  
 5132 Whar he, in manhed, stey<sup>2</sup> up even  
 Fra his disciples, til þe fader in heven;  
 And in swilk fourme als he stey up þan,  
 He sal com doun to deme ilk man,  
 5136 Gude and ille, bathe yong and alde,  
 Als þe angels til his disciples talde:  
*Hic Ihesus qui assumptus est a nobis*  
*in celum, sic veniet et quemadmodum*  
 5140 *vidistis eum euntem*  
*in celum.*  
 Þai sayd “Ihesu Crist þat here es uptane  
 Fra yhow, til heven, with flessch and bane,  
 5144 Swa sal he com at þe world ende,  
 Als yhe saw hym up in-til heven wende;  
 In þat fourme of man he sal cum þan,  
 And sitte in dome als domesman.

Christ shall come  
 as Doomsman,  
 with a multitude  
 of angels.

He shall come as  
 the lightning;

And in the form  
 of man.

<sup>1</sup> ageyns (MS. Y.).<sup>2</sup> stied (MS. Y.).

When Criste es common doun to deme,

5148 In fourme of man, als he sal seme,

Christ shall judge  
all men in the  
vale of Jeho-  
shaphat,

In a place he sal his dome halde,

pat pe vale of Iosaphat es calde,

Whare alle men sal to-gyder meto,

5152 Als Crist says, thurgh Ioel pe prophete:

*Congregabo omnes gentes, et*

*adducam eas in valle Iosaphat.*

He says "alle men I sal to-gyder calle,

5156 And in vale of Iosaphat lede pam alle,"

And yhit mare to pat he says pus,

Als he thurgh pe prophete shewes us:

*Consurgent et ascendent*

5160 *omnes gentes in valle*

*Iosephat, quia ibi sedebo*

*ut iudicem omnes gentes.*

He says "al men sal ryse to pe dome,

5164 And in pe vale of Iosaphat come;"

"For par," he says, "I sal sitte namly,

To deme alle men als pai er worthy."

which is in  
the middle of  
the earth.

pat vale, pe vale of pe erthe men calles,

5168 For inyd pe erthe, with-outen, it fallis;

Iosaphat es pus mykel at say,

Als stede of dome, at pe last day.

Crist sal nocht fully pan doun come

5172 On pe erthe for to sitte in dome,

Bot up in pe nyre he sal sitte,

On a whyte cloude, als says haly wrytte:

*Ecce apparebit dominus super*

5176 *nubem candidam!*

"Lo! our Lorde sal shew hym pan

Christ shall sit  
upon a white  
cloud.

On a whyte cloude, and sitte als domesman."

Even aboven pat vale namly,

5180 Whare al men sal se his body.

Bot pe skillis why he sal pare sitte

Men may fynde here pat wille pam witte;

For pe vale of Iosaphat es sette

5184 Bytwene pe mount of Olyvet

- And Ierusalem, on þe other syde,  
 þat standes imyddes þe world so wyde;  
 And þar es þe mount of calvery,  
 5188 And þe sepulcre of Crist fast parby.  
 And in þat cuntré standes Bethleem,  
 Noght ful ferre fra Ierusalem;  
 þar-for Crist sal sytte par þat day,  
 5192 Onence þe myddes of erth þus for to say.  
 "Lo! here als yhe may alle now se  
 þe vale of Iosaphat under me  
 Where hyred was my moder Mary  
 5196 Of wham fleshe and blode for yhow tok I."  
 He may say "lo! here, als yhe se now,  
 Bethleem where I was born for yhow,  
 And in clotes lapped and layd was  
 5200 In a cribbe, bytween an ox and an asse."  
 He may say "lo here yhe may se stande  
 Ierusalem, þat es nere hande  
 Where I had for yhow many buffet,  
 5204 And with sharp skourges sare was bette,  
 And fra whethen þe crosse for yhow I bare,  
 þat on my shulder was layd þare."  
 He may say also "lo! here parby,  
 5208 Als yhe may se, þe mount of calvery  
 Whar I was hanged upon þe rode,  
 Bytween twa thefes for yhour gode;  
 Where my payn for yhow was mast  
 5212 And where I swelt and yhelded þe gast."  
 He may say yhit þus als wa;  
 "Lo! here þe sepulcre a lytil þar-fra,  
 Whar I was layde for yhow als dede,  
 5216 When I was beryd in þat stede."  
 He may say als wa, als here es sett,  
 "Lo! here þe mount of Olivett,  
 Whar aungels appered in mens lykenes,  
 5220 When I stey til [h]even þar blis ay es,  
 And tald yhow how my commyng shuld be  
 Tyl þe dome, als yhe may now se."

Christ shall sit  
 opposite the  
 middle of the  
 earth, and say:

"Here is the vale  
 of Jehosaphat  
 where my mother  
 Mary was buried;  
 and here is  
 Bethlehem where  
 I was born."

"Here is Jerusa-  
 lem where I was  
 beaten &c."

"Here is Calvary  
 where I was cru-  
 cified."

"Here is the se-  
 pulchre where  
 my body was  
 laid."

"Here is mount  
 Olivet where an-  
 gels appeared  
 when I ascended  
 to heaven."

Til þe hard rode tre fast fested;

5296 And of þe crowne of thornes þat was thrested  
On his heved fast, þat þe blode out rane,  
When þe thornes hym prikked til þe harnpane  
And of þe scourges alswa þat braast his hyde<sup>1</sup>,

5300 þat þe blode ran down, on ilk ayde.  
Alle þer takens sal þan be shewed  
Byfor alle men, bathe lerd and lewed;

The wicked shall  
see these signs  
to their confu-  
sion.

5304 Bot þe synful, þat dampned sal be,  
To þair shenshepe þan sal þam se.  
Crist sal shew þan his woundes wyde,  
In heved, and fote and in his syde,  
þat fressche sal seem and alle bledand

5308 Til þe synful, þat bifor hym sal stand.  
He sal shew, to þair confusioun,  
Alle þe signes of his passioun,  
And þe enchesoun and þe manere

5312 Of his ded þat he tholed here,  
And alle þis sal he do þis openly,  
To reprove þe synful men þar-by  
And þat sal be þair shenschip þan,

5316 For Saynt Austyn says þus, þe halyman:  
*Fortasse, in corpore suo, dominus cicatrices serra-*  
*vit ut in iudicio hostibus exprobaret,*  
*ut convincens eos dicat: Ecce homo*  
5320 *quem crucifixistis; Ecce Deus et homo*  
*quem credere noluistis: Videte vulnera*  
*que infixistis; agnoscite latus*  
*quod pupigastis propter eos*

5324 *apertum est et intrare noluistis.*

They shall see  
the scars of our  
Lord's wounds.

He says, "our Lord Goddes son almyghty  
Parantere has keped, in his body,  
þe erres<sup>2</sup> of his woundes sere,

5328 þat he tholed for mans syn here,  
For to shew þam til his enmys,  
Whan he sal sytte in dome als iustys

<sup>1</sup> Also the scourges that his flesshe to-toke (MS. Addit 11305)

<sup>2</sup> þe sere of his woundes swiþe clere (MS. Y.).

- To reprove þam at þe last day,  
 5332 And to atteyn þam, and þos say;  
 “Lo! here, þe man in flesshe and blode  
 þe whilk yhe hynged on þe rode;  
 Lo! her God and man, þat man wroght,  
 5336 In wham trow wald yhe noght;  
 Byhalde þe wondes þat yhe styked,  
 Sese here þe syd þat yhe priked,  
 þe whilk for yhow was open ay,  
 5340 And yhe wald entre be<sup>1</sup> ne way.”  
 A how mikel shenshep sal be  
 To þe synful þat alle þis sal here and se!  
 þe whilk til hym dos here na gude agayne,  
 5344 þat for þam tholed swa mykel payne;  
 And yhit noght þas þat dus na gud anly,  
 But other þat er swa ful of felony,  
 þat ay dos yvel ogayn gude,  
 5348 And ofte dos Godes son on rode  
 In þat, þat in þam es thurgh syn,  
 Of whilk þai wille never here blyn.  
 What may þai answer þan and say,  
 5352 How may þai þam excuse þat day?  
 In nathyng may þai be excused þan,  
 Swa rightwys sal be þe domesman;  
 For þat day, als þe buke wythenes,<sup>2</sup>  
 5356 Sal noght be shewed but ryghtwysnes,  
 Wyth gret reddour til synful namly,  
 þat sal be demed, als þa her worthy.  
 þai may defende þam be na ways  
 5360 For Johan, wyth þe gilden mouth, þosays:  
*Non erit tunc locus defensionis,  
 ubi videbunt Christum exhibentem,  
 testimonia insigniaque sue passionis.*  
 5364 He sais “na sted of defens þar sal be  
 War þai sal Crist þan openly se  
 Gyfhand wytne, and takens certayn,  
 Of his passioun and of his payn.

Behold him  
 whom ye hanged  
 on the cross and  
 whose side ye  
 pierced.

So righteous  
 shall be the judge,  
 that none shall  
 be able to excuse  
 themselves.

<sup>1</sup> bi (MS. Harl. 4196).

<sup>2</sup> witnes (MS. Harl. 4196).

On doomsday,  
angels and men,  
all shal trouble  
before the judge.

5368 Alle sal haf gret drede pat day,  
Bath gude and ille, als we here clerks say.  
Par sal be nouthur aungel na<sup>1</sup> man  
Pat pai ne sal tremble for drede pan;

5372 Alle-if pai wat pat pai sal be safe,  
Yhit sal pai pat day dre<sup>2</sup> hafe  
Noght for pam-self, for pai er gittles,  
Bot for pe gret reddure of ryghtwianes,

5376 And for pe gret austerité,  
Pat Crist sal shew pat day to se,  
Agayn pe synful men namly,  
Pat sal be dampned, wyth-outen mercy

5380 When rightwys men pat sal be saf,  
And aungels swa mykel dred haf  
What dred and dole aght synful haf pan?  
Parfor pos says pe halyman:

5384 *Si columpe celi contremiscent et  
pavent adventum Christi,  
et angeli pacis amare flebunt,  
peccatores autem quid facient?*

If the righteous  
steed in awe of  
Christe coming,  
what ought the  
sinful to fear?

5388 He says "if pe pylers of heven bright,  
Pat er haly men pat has liffed right,  
Sal dred Cristes comyng and manhede,  
And pe aungels alswa sal pan haf drede,

5392 And yhit gret ful bitterly par-to,  
What sal pe synful men pan do.  
Pat sal be dampned, als I sayd are?"  
And says pe haly man pus mare:

5396 *Si iustus rex salvabitur, impius  
et peccator ubi parabunt?*

"If pe rightwys man" yhit says he,  
"Sal unnethes pan saved be,

5400 pe synful and pe wykked man  
Whyderward sal pai wend pan?"  
Ryghtwysmen, als pe buk telles,  
Sal be saf pan and nan elles.

5404 Our Loverd in manhed sal pan eitt  
Obounn<sup>3</sup> pe synful, als says haly writ,

<sup>1</sup> ne,

<sup>2</sup> dred,

<sup>3</sup> Oboven (MS. Harl. 4196).

- Austerne and wrahte<sup>1</sup> wyth a fel chere,  
 Wyth pam to threp pat has lyfed ille here. The severity of  
the judge.
- 3408 Helle bynethen pat es wyde and depe,  
 Sal pan be open pam to kepe,  
 Pe erthe pat pai sal on stand sal scake,  
 Thurgh pair syn, and tremble and whake<sup>2</sup>, The quaking of  
the earth.
- 5412 Swa pat unnethe it sal pam bere,  
 Swa mykel pair syn pe erth sal dere.  
 Pe world about pam sal be brinnande, The burning of  
the world.  
 Pe devels on ilk syde pam sal stande,
- 5416 Gret sorow sal be omang pam par;  
 Pe heven oboven sal strike pam sar,  
 With thunders dyntes and levenyngs togyder; Thunder and  
lightning shall  
strike the  
wicked.  
 Pai wald pan fle and wate never whider;
- 5420 Pai sal be umset swa on ilka side,  
 Pat pai may nouthir fle ne pam hide.  
 Many accusers par sal be pan,  
 To accuse pam byfor pat domesman;
- 5424 For I fynd written, als yhe sal here,  
 Fiften maneres of accusours sere, Fifteen accusers  
shall appear  
against the  
wicked:  
 Pat sal accuse in pat dredeful day  
 Pe synful men, pat es to say,
- 5428 Conscience pat es called Ynwitt,  
 And pair awen syns, and hali writt,  
 Gods creatures pat we ken,  
 Devels and aungels and haythien men, 1. Conscience,  
2. Sin, 3. Holy  
Writ, 4. Creation,  
5. Devils, 6. An-  
gels, 7. The  
Heathen, 8. Mar-  
tyrs, 9. Rous and  
daughters,  
10. The Poor,  
11. Schjowts,  
12. Benefits re-  
ceived,  
13. Christ's pas-  
sion, 14. God,  
15. The Trinity.
- 5432 And martirs pat has feled tourments sore,  
 And othir pat wranges has tholed here.  
 Mens sows and doghters unchastyede,  
 Pover men pat pair nede myght nocht hyde,
- 5436 Suggettes, and benefices receyved here.  
 Pe tourmentes of Cristes passioun sere;  
 And God hym-self and alle pe trinité,  
 Alle pere ogayne pe synful sal be.
- 5440 First sal pair awen conscience,  
 Accuse pam pan in Cristes presence,

<sup>1</sup> wrahte (MS. Harl. 4196).<sup>2</sup> qwake (MS. Harl. 4196).



- Openly and noght in priveté;  
 For na thyng pan sal hidde be,  
 Alle thyng sal be shewed par oppenly;  
 For Danyel says pus in his prophecy:  
*"Sedit iudicium et libri aperti sunt."*  
*"Þe dome satt and þe bokes er oppen wyde";*  
 5448 And pus sal be sene pat tyde.  
 Þe bokes er conscience and noght elles,  
 Als þe glose par-on pus telles:  
*Consciencia omnibus revelabuntur.*  
 I Conscience. 5452 "Conscience", it says, "of ilka thyng  
 Sal be shewed til alle mens knawying."  
 II. The sins of  
 the wicked shall  
 be reweyted.  
 Þair syns als wa, bathe mare and les,  
 Sal þam accuse, als þe boke bers witnes.  
 5456 For þair syns sal ay with þam last,  
 Als þai war bunden about þair nekes fast,  
 Þe whilk þam sal accuse pat day;  
 Agayn whaim þai sal noght kun say;  
 5460 And als stolne thyng wreghes a thes funden,  
 When it es about his neke fast bounden,  
 Right swa þair syns sal wreghe þam par,  
 Als þai bunden about þair nekes war,  
 5464 And pan sal þair syns say pus;  
 Til ilka synful man "þou wrought us,  
 And we er þin with-uten dout,  
 And þou has lang borne us about."  
 III. Holy writ. 5468 Als wa accuse sal haly writt,  
 Namly þas men pat knawes it,  
 Or þe poyntes has berde pat falls par-to,  
 And wuld noght aftir haly writt do.  
 IV. Creation. 5472 Yit sal Godes creatures sere,  
 Accuse þam on diverse manere,  
 Als þe aon and þe mone and þe sternis,  
 And þe elementes þa[t] us governis;  
 5476 And alle þe world sal be þan redy,  
 To accuse þe synful men oppenly;  
 For alle creatoures hate þam sal,  
 When he es wrathie pat es maker of alle.

- 5480 Als wa deuels sal accuse þam þar  
 Of alle þair syns, bathe les and mar.  
 And of þa syns þat þai sal out-say,  
 Til whilk þai egged þam, bathe nyght and day,
- 5484 And of þas þai sal þam þar accuse,  
 Als a thefe his felaghe of theft duse,  
 Þat hym accuses of þe same thyng  
 Þat he with hym did thurgh his eggyng;
- 5488 Þe deuels at þe dome sal be redy,  
 Þat to tempte men here ay er bysy;  
 And þai write alle syns, bathe les and mar,  
 Of whilk þai may accuse þam þar,
- 5492 And alle syns þai sal reherce þan,  
 And þar-for þus says Iob, þe halyman:  
*Scribis Domine contra me amaritudines,*  
*id est, permittis scribi contra me peccata amara.*
- 5496 "Loverd, þou suffers here", says he,  
 "Be writen bitter syns ogaynes me."  
 Aungels als wa, als we here clerkes say, VI. Angels shall  
 Sal accuse þe synful men at þat day, say that the  
 wicked would  
 not follow their  
 counsels.
- 5500 For God þat til þam þair sauls touke,  
 For to kepe here als says þe buke,  
 Sal aske of þam, at his comyng,  
 Acount to yhelde of þair kepyng;
- 5504 Þan sal þe aungels answeren þar-to,  
 And say þus, "our rede þai wald noght do  
 Bot agayne our wille foly þai wald use",  
 Þus sal aungels þe synful accuse.
- 5508 Als wa haythen men, als says þe buke, VII. The heathen  
 þat never baptem ne right trouthe tuke, shall accuse the  
 false christian.  
 Als Iewes and Sarzys and Paens,  
 Þat wate noght what Criestes law bymens,
- 5512 Sal þan accuse als men sal se,  
 Þe fals cristen þat dampned sal be,  
 For þe haythen men at þat grete assys  
 Sal þan be halden als men rightwys,
- 5516 To regard of þe fals cristen men  
 Þat wald noght kepe þe comandmentes ten.

VIII. The Saints  
and Martyrs shall  
accuse the sinful  
of cruelty.

They shall cry  
to God for ven-  
geance.

IX. Sons and  
daughters shall  
accuse their pa-  
rents.

- Bot spendes pair fyre wittes in vayne,  
Parfor pai sal have mykel mare payne.  
5520 In pe pitte of helle pat pam sal margriefe  
pan pe haithen men of mysbylyse.  
Pe halghes alswa sal accuse alle pa,  
pat sal be dampned and to helle ga;  
5524 And namly martirs, Godes awen knyghtes,  
pai sal accuse pe synful wyghtes,  
Als pe tirsantes pat pam pynd and sloghe,  
And othir pat pam til tourmentes droghe,  
5528 Of wham vengeance til God pai cry,  
Als pe appocalips pus shewes par-by:  
*Usquequo Domine sanctus et verus, non vindicas  
sanguinem nostrum de his qui habitant in terra.*  
5532 Pat es "haly Loverd, sothefast and gude,  
How lange sal be ar pow venge our blude  
Of our enemys pat in erthe duelles."  
On pia manere pe appocalips telles;  
5536 Sen pai to God ay vengeance cry,  
Of pam pat of pair blude er gilty,  
Howe suld pai pan in pe tyme of wreke  
Be stille and noght ogayne pam speke?  
5540 Alswa alle pas pat has tholed here  
Fals[h]edes and wranga on sere manere,  
Sal pat day accuse pam sone,  
pat pam has here gret wranges done.  
5544 Yhit sons and doghters pat unchaastyd war  
Sal accuse pa[i]r fadirs and modirs par,  
For-pi pat pai war rekles and slawe  
To chasty pam and hald pam in awe,  
5548 And to teche pam gude thewes,  
And parfor pe wys man pus in buke shewes  
*De patre nupio conquerentur filii, quoniam  
propter ipsam sunt in opprobrium.*  
5552 "Pe sons sal pleyne pam pan", says he,  
"Of pe ille fader and agayn hym be,  
For thurgh defaute of hym er pai  
In grete reprove", pat es to say,

- 5556 In default of his disciplyne,  
 Parchaunce, be dampned til helle pyne,  
 And pe fader alswa be with pam spilte,  
 For he es pe cause of pair gilte.
- 5560 Yhit pe pover sal pam ple[y]ne thurgh right, X. The Poor shall make complaints against the rich.  
 Of pe riche men in Godes syght,  
 And accuse pam pan ful grevosly,  
 For pai had of pam na mercy,
- 5564 For to helpe pam here in pair neda,  
 Nouthir to clathe pam ne to fede,  
 Bot lete silver and gold on pam rust,  
 Pe whilk pai had in hurde uptrust;
- 5568 And par-of til pure wald noght gyve,  
 When pai sawe pam at meschyve,  
 Par-for pe ruste of pat moweld moné  
 Agayne pam pan sal wittnes be.
- 5572 And wormes and moghes on pesame manere,  
 Pat in pair clathes has bred here,  
 Pe whilk pai had here over mesur,  
 And of pam wald noght parte til pe pur,
- 5576 Sal pat day be in wittenes broght,  
 For pe pure pat pai helped noght.  
 Alswa pa pat sugettes war til man, XI. Subjects shall accuse their rulers.  
 Sal accuse pair soveraynes pan,
- 5580 And'pam has greved thurgh maystré and myght  
 And of other wald do pam na right.  
 Pe benefices pat God did pam here,  
 Sal pam accuse on sere manere, XII. The gifts that God has given man shall make accusation against the wicked.
- 5584 For agayne pam sal Crist allege sone,  
 And shewe pam what he had pam done,  
 And reherce his benefices, mare and les,  
 To reprove pam of pair unkyndenes.
- 5588 Yhit pe tourmentes of Cristes passioun,  
 Pat he tholed for mans salvacioun,  
 Sal pam accuse at pat gret dome, XIII. Christ's sufferings shall bear witness against the sinful.  
 For-why pus says Saynt Ierome:
- 5592 *Crux contra te perorabit, Christus*  
*per vulnera sua, contra te allegabit,*

' pat?

*cicatrices contra te loquentur,  
clavi de te conquerentur.*

The testimony  
of the cross.

5596 He says "perroyce on whilk he dieghed for man  
Sal stratly pray ogayne pe pan,  
And Crist, thurgh his wondes wide,  
Ogayne pe sal allege pat tyde;

5600 pe erres of his wondes sal speke  
Og[ayne] pe and of pe aske wreke;  
pe nayles pat in his hend and fete stak,  
On pe sal pleyne and gret playnt mak.'

XIV. God and  
XV the Trinity  
shall accuse the  
unrighteous.

5604 At pe last, God hym-self, mast of myght,  
And pe trinité sal accuse pam right,  
For pai wrethed God in pair legge ponsté,  
And alle pe parsons of pe trinité,

5608 Bathe pe fadir and pe son and pe haly gast.  
par-for pat accusyng sal be mast,  
Bot pe secunde parson pan alle sale deme,  
pates Crist Godes son, pat pan mau sal seme.

5612 Alle pat sal com byfor Crist pat day,  
Sal strayta counte yhelde, ar pai passe away,  
Of alle pair lif howe pai here lyved,  
Pan sal be sene what pai God gryeved

All accusations  
shall be made  
openly before  
saints and an-  
gels, wicked men  
and devils.

5616 And byfor alle pe world shewed sal be,  
Oppenly and noght in privité;  
And byfor halghes and aungels bright,  
And byfor devels horribel til mans sight,

5620 And byfor alle wykked men als wa,  
pat sal be dampned til endles wa.  
For alle sal be pan par, gude and ille,  
To deme and be demed als right wysnes wille;

5624 For Crist, pat rightwyse dome man,  
Sal calle alle men byfor hym pan,  
Als pe prophet David bera witnes,  
In paanter whare pus writen es:

5628 *Advocavit celum deusum et terram,  
discernere populum suum.*

He says "he sal bifor hym calle  
pe heven fra aboven and pe erthe alle,

5632 For to deme right his folk pat day."

And pis vers es pus mykel at say,  
He sal calle pan heven byfor hym tit,  
Dat es to say, haly men and parfit,

Heaven and  
earth shall come  
before the judge.

5636 Dat with hym in dome pan sal sitt,  
And wyth hym deme, als says haly writt;  
Bot pe erthe es noght elles to telle,  
Bot wykked men and devels of helle,

5640 Pe whilk he sal calle at his wille,  
For to chede<sup>1</sup> out pe gude fra pe ille.

Pan sal ilka man parof pair lyfyng  
Be sette until and<sup>2</sup> hard rekkenyng,

Each man will  
be called to a  
hard reckoning.

5644 For men sal pan strayte account yholde  
Of alle pair tyme of yhouthe and elde;  
Noght anly of ane or twa yhere,  
Bot alle pe tyme pat pai lyfed here,

5648 And speycaly of ilka moment,  
Of alle pe tyme pat God pam lent.  
A moment of tyme es nan othir thyng,  
Bot a short space als of a eghe twynklyng.

5652 Na moment sal be unrekend pan.  
Als Saynt Bernard says, pe halyman:  
*Sicut non peribit capillus de capite,*  
*ita non erit momentum de toto*

5656 *tempore de quo sane*  
*non conqueratur.*

He says "als nan hare of alle pe hed  
Sal perisse pat tyme in na sted,

Account must be  
given of every  
moment of our  
life.

5660 Right swa sal be na moment,  
Of alle pe tyme pat God had<sup>3</sup> sent,  
Of whilk sal be made na pleynyng."  
In pe tyme of pat last rekkenyng,

5664 Alswa pai sal yhelde account certayne,  
Of ilk idel worde, spoken in vayne,  
Dat es to say, pat war fruytles,  
Als haly writt bers wittnes:

<sup>1</sup> chese (MS. Harl. 4196).

<sup>2</sup> and (MS. Harl. 4196).

<sup>3</sup> has (MS. Harl. 4196).

- 5668 *De omni verbo ociosi in die iudicii  
reddenda est ratio.*  
 þe buke says shortly on þis manere:  
 "Of ilkan idel word and vayne here,  
 Every idle word  
 and thought will  
 be judged 5672 Reason sal be yholden right  
 At þe day of dome, in Goddes sight;"  
 And noght anely of idel wordes sayd,  
 Bot of ilk idel thocht þat God noght payd,  
 5676 For excuse þam may þai noght  
 Nouthur of idel worde ne of thocht,  
 þat þai spak or thocht astir þai had witt,  
 Of whilk þai war never here qwitt;  
 5680 Wharfor our Loverd God alle-mychty,  
 Spekes þus thurgh þe prophet Ysay:  
*Ego cogitationes eorum venio ut congregem  
cum gentibus ad iudicandum sicut iudico gentes.*  
 The words of  
 Isaiah. 5684 He says "I com to gadir with men  
 þe thoghtes of þam þat I ken,  
 For to deme þam alle, mar and les,  
 Als I sal men deme, thurgh rightwysnes."  
 5688 Many aght be dredand þar-for,  
 And yhit saie þus Saynt Gregor:  
*Ergo ne Deus vias cuiuscunque considerat  
ut nec minutissime cogitationes, que*  
 5692 *apud eos usu valuerunt, in iudicio  
indiscusse remaneant.*  
 St. Bernard on  
 the doom. He anys "God", þat alle wydom kan,  
 "Swu byhaldes þe wayes of ilk man  
 5696 þat þe lest thoghtes þat thurgh use hadyhe  
 In þe dome sal noght undiscussed be."  
 And noght anely of idel word and thocht,  
 Bot of alle idel werk þai ever men wrought;  
 5700 þai sal alswa yhit account yhelde  
 Noght anly of gret dedes of elde,  
 Bot of smale dedes of þair yhouthe,  
 Fra þe tyme þat þai any witt couthe,  
 5704 þat þai had wrought, bathe nyghtes and days,  
 And þarfor Salamon þus says:

- Letare iuuenis in adolescencia tua, et in bono sit cor tuum in diebus iuventutis tue,*  
 5708 *et ambula in viis cordis tui et in tuitu oculorum tuorum; Et scito quod pro omnibus hiis te adducet dominus in iudicium.*
- 5712 He says "pou yhung man be glad and blithe, The words of Solomon.  
 In pi yhouthede pat passes swithe,  
 And pat pi hert in gude be stedfast,  
 Whilles pe days of pi youthe sal last
- 5716 And in pe ways of pe herht ga  
 And in pe syght of pin eghen twa;  
 And wytt pou for alle pis of yhouthede,  
 Our Loverd sal pe into pe dome lede;"
- 5720 Whar resons sal be yholden sere;  
 And parfor says Iob on pis manere:  
*Et consumere ne vis peccatis adolescentie mee.*  
 "Loverd wil pou waste me to noght
- 5724 Thurgh pe syns pat I haf wrought,"  
 Alswa men sal pan yhelde acount done,  
 Noght anly of pat pat pai wrang had done  
 Witandly thurgh pair knawying, . . . !
- 5728 Bot alswa of pat pat pai did thurgh erryng, Sin committed through ignorance will be judged.  
 Of whilk pai sal noght be excused pan,  
 Als in buk pus says pe wyse man:  
*Pro omni errato, sine bonum sine malum*
- 5732 *sit, adducetur homo in iudicio.*  
 He says "for ilka thyng pat erred es  
 Be it gude or ille, mar or les,  
 Man, at pe last day, sal be ledde
- 5736 To pe dome pat es maast dredde;"  
 And parfor David, als pe psauter shewes us,  
 Was ful dredand, pat says pus:  
*Et ignorancias meas me monuerunt.*
- 5740 "Loverd" he says, "ne mene pou noght  
 Of my freyle unknowynges of thocht."  
 Yhit sal pai yhelde acunt withdrede,  
 Noght anly of ilk apert ille dede,



Many good deeds  
will appear as  
sinful

5744 Bot alswa of ilkan ille dede privé,  
Pat semed by syght pat gude suld be;  
For some dede pat ille es, sems gud here,  
For Saynt Gregor says on pis manere:  
5748 *Interdum sordet in oculis iudicis quod*  
*fulget in oculis auditoris.*

Hesays "some tyme es foule in pe domes mans sight  
Pat in eghe of pe herer shynes bright."

5752 Bot at pe dome sal pat discused be,  
Als in pe psalme men may writen se:  
*Cum accipero tempus,*  
*Ego iusticias indicabo.*

The doom shall  
be given through  
righteousnes.

5756 God says pis wordes thurgh pe prophet David  
And many othir pat accordes par-with,  
He says "when I haf tyne receyved right  
I sal deme rightwysnes. thurgh myght."

5760 Alswa yhit men byhovs nedly pan,  
Yhelde acount byfor pe domes man,  
Noght anely of werkes pat pai had wrought,  
Bot alswa of dedes pat pai did noght,

5764 And of werkes of mercy and of almus  
Pat pai noght did, for pe gods pelle shewes pus:  
*Esuris et non dedistis michi manducare,*  
*sitis et non dedistis michi bibere.*

(If werks not  
done.

5768 Pis es, als yhe sal aftirward here,  
How God sal say on pis manere:  
"I hungerd, and yhe me noght fedde,  
I thrested, and yhe me na drynk bedde."

5772 For pis pai sal be arsoned straytly,  
And for other werkes noght done of mercy.  
And noght anely for pa werkes noght don,  
Bot for pe gude pat par-of myght haf comen son.

Men shall give  
account of the  
same entrusted  
to them.

5776 Men byhovs alswa acount yhelde  
Of pair saulen, pat pain byhoved welde,  
And haf in kepyng whille pai myght lif,  
Of whilk pai sal pan answer gyf.

5780 Now if a kyng of a riche kyngryke  
Pat had a doghter, pat war hym like

- Of bewté and of face and body,  
 Þe whilk he luvéd specialy
- 5784 And eghtild to mak hir qwene of worshepe, The king and  
his 'reeve'.  
 And bytaght hir til his ryfe to kepe,  
 If he þar aftir keped hir mys,  
 Me thynk it war na dout of þia
- 5788 Þat ne þe kyng wald haf rekkenyng,  
 And acount and answer of þat kepyng.  
 For it semes þat þe kyng had grete encheson  
 To sette hym for þat kepyng to reson,
- 5792 And þe mare rekkesly<sup>1</sup> þat he hir yhemed  
 Þe mare grevosly hym aght be demed.  
 What suld þe kyng of heven do þan,  
 Of a man or of a woman,
- 5796 Til wham he has bytaght to kepe here,  
 His doghtir þat es hym leve and dere, The soul is  
God's daughter.  
 Þat es man saul his awen liknes,  
 Whilles it fra dedly syn keped es,
- 5800 Þe whilk he eghteld to coroun qwene  
 In heven þar ioy sal ay be sene?  
 Whaswa es rekles and kepes it ille,  
 He sal be aresoned, and þat es skille,
- 5804 Of þe kepyng of it þat he tuke;  
 Þarfor þe wyse man says þus in his buke:  
*Custodi solícite*  
*animam tuam.*
- 5808 Þat es on Ynglis in þis manere,  
 He says "kepe þi saul bysily here".  
 Bot he es sely þat may sikerly say  
 In þe tyme of þe dede at his last day
- 5812 'I yhelde my saul in þis dede stour  
 Til þe Loverd þat es my saveour.'  
 Men sal yhit yhelde acount stray[t]ly Men shall answer  
for the custody  
of the body.  
 Noght of pair saules with-in anely
- 5816 Bot alswa of pair bodys with-oute  
 Þat pai had to kepe, and bare aboute  
 Of whilk pai sal yhelde rekkenyng,  
 Sen pai had þar-of þe kepyng.

A man's body is  
as a castle.

5820 Ilka mans body may be cald,  
Als a castelle here for to hald,  
Pat til man es gyfen of God to kepe  
For his profit and Goddes worshepe.  
5824 Pe enemys ofte assailes it hard  
And parfor says Saynt Bernard: *Pat* . . ."  
*Bonum castrum custodit*  
*qui corpus suum custodit.*

5828 "A gude castelle" he says, "kepes he  
"Pat his body kepes in honesté."  
Man sal yhelde account alawa,  
At pe dome, ar pai popen ga.

Soul and body  
conjunctly must  
be accounted for.

5832 Pat stratly of pam sal be tane;  
Noght anely of pe saules by pam ane,  
Ne anely of pur bodys par-by,  
Bot of bathe togidir ioyntly,

5836 Pat es to say, ilkan sal pan  
Yhelde account of alle hale a man,  
For a man properly may noght be cald,  
Bot-if pe body and saul togidir hald

5840 Pe saule be itaelf man es nane,  
Ne pe body with-out saule by it ane.  
Bot man may be called on twyn manere,  
Whilles pai bathe er knyrt togyder here.

Inner and outer  
man.

5844 For pes clerkes pat gret clergy can  
Calles man bathe Inner man and utter man.  
Inner man onence pe saule anely  
And utter man onence pe body.

5848 Bot pe body and saule bytwene pam twa,  
Makes bot a man and na ma,  
Parfor men sal yhelde account ioyntly  
Of bathe togyder, pe saule and pe body;

5852 And forpi pat God, astir his stature,  
Made man mast digne and noble creature  
Parfor if man be til God frawarde  
And unkynde and of hym tak na rewarde,

5856 Pat ilk dignité of man namely,  
Sal, at pe dome, yhelde hym gilty.

- Yhit sal men yhelde account [nought] anely  
Of pair self, bot of other many,
- 5860 pat es to say, of ilka neghebur,  
pat men fals to help and to socur.  
For God til ilk man commandes right  
To helpe his neghebur after his myght.
- 5864 And pas, pat may helpe and wille nought,  
Sal pan til ful strayt account be broght.  
Alswa fadirs and modirs, at pat day,  
Sal yhelde account, pat es to say,
- 5868 Of sons and doghtirs pat pai forthe broght,  
pe whilk pai here chastied nought.  
And loverds alswa of pair meigné  
pe whilk pai lete uniusified be
- 5872 And maysters of pair disciples alswa,  
pat pai lete be unthewed, and untaght ga,  
And chastid pam nought, ne pam wald lere,  
Forpi says Salamon on pis manere:
- 5876 *Virga discipline fugabit stulticiam  
in corde pueri colligatam.*  
"pe waude", he says, "of disciplyne smert,  
Sal chace foly out of pe childes hert."
- 5880 parfor maysters som tyme uses pe wand  
pat has childer to lere undir pair hand.  
Prelats of ordir and of dignyté  
Sal account yhelde in sere degré
- 5884 Of pair suggets undir pair powere,  
How pai pam reweld in pis lyf here,  
And answer of pam pat lyfed nought wele,  
For pus says pe prophet Eszechiele:
- 5888 *Eccel ego requiram gregem  
meum de manu pastoris.*  
God says pus thurgh pe prophete:  
"Lot I sal make my flok of shepe
- 5892 Of pe hird pat had pam undir his hand;"  
Of pis word aght prelates be dredand.  
Men sal alswa yhelde rekkenynges sere  
Of al gudes pat God has gefen pam here,

Men must give  
an account of  
their neighbours,

Fathers and Mo-  
thers of their  
children,

Lords of their  
households,

Masters of their  
disciples,

Priests of their  
subjects,

Men of gifts re-  
ceived.

- Gifts of nature, 5896 Als of gudes of kynde and gudes of graces,  
 grace and for- And gudes of hap pat men purchases.  
 tune
- I. Gifts of nature. 5900 And delyvernes and bewte of body;  
 Swilk gudes of kynd here has many.
- II. Gifts of grace. Gudes of grace may pir be,  
 Mynde, and witte, and sūtillē,  
 5904 And fair shewyng of speche sūtillē,  
 And knawyng bathe of gude and illē,  
 Vertus of grete devocioun  
 And luf of lyf of contemplacioun.
- III. Gifts of for- 5908 Gudes of hap er pir to gesce,  
 tune. Als honours, power, and ryche[s].  
 Of alle pir gudes men hyhoves  
 Yhelde acounte, als pe buke pruves,  
 5912 And answer straytly of pam alle.  
 I drede many in arrirage<sup>1</sup> mon falle,  
 And til perpetuele prison gang,  
 For pai despended pa gudes wrang,  
 5916 For-whi God has gyfen here nathyng.  
 Of whilk he wille noght haf rekkennyng.  
 Som sal yhit, als I sayd ar,  
 Yhelde account ful straytly par  
 5920 Of pe gudes pat pai wald noght bede  
 Til other pat of pam had nede,  
 For alle er we als a body here,  
 For pe apostel says on pis manere:  
 5924 *Omnes enim unum*  
*corpus sumus.*
- We are all as 5928 He says "we er alle als a body",  
 limbs of one pat has diverse lyms many.  
 body  
 And als a lym of a body here  
 Es redy, astir it has powere,  
 To serve alle pe other, mar and les,  
 Of pat office pat gyven it es,

<sup>1</sup> arrange (MS. Harl. 4196)

- 5932 Right swa ilk man pat here lyfes,  
 Of alle pat God thurgh grace him gyfes,  
 Suld other serve, pat par-of has nede, Of mutual help.  
 Als he wille answeere at pe day of drede.
- 5936 Ful many men lyfes here of pa  
 pat er halden for to do swa,  
 Als he pat gret and myghty es, The strong  
should assist the  
weak.  
 Es halden to defende pam pat er les ;
- 5940 And pe ryche pat mykel rychesces has, The rich should  
give to the poor.  
 To gyf pam pat here in povert gas ;  
 And men of laghe alswa to travayle  
 And to counsaile pam pat askes counsayle ;
- 5944 And leches alswa, if pai wyse ware,  
 To hele pam pat er seke and sare ;  
 And maysters of pair science to ken,  
 Namly, pam pat er unlered men ;
- 5948 And precheours Goddes worde to preche,  
 And pe way of lyf other to teche.  
 pus es ilk man halden with gude entent, Each man is  
bound to help  
his neighbour.  
 To help other of pat God has pam lent
- 5952 Frely for Goddes luf, and for noght elles,  
 Wharfor Saynt Petre pe apostel pus telles:  
*Unusquisque, sicut accipit gratiam, in alterutrum illam administrare debet.*
- 5956 He says "ilk man pat grace has here "Give as ye have  
received."  
 Als he resayves grace, on pe same manere  
 Suld he it ministre and frely bede  
 Til ilkan other pat pai<sup>1</sup> of has nede"
- 5960 And pus es ilk man halden to do,  
 For in pe godspelle yhitsays God mar parto:  
*Quod gratis accepistis,  
 gratis date.*
- 5964 He says "pat pat yhe haf of grace fre  
 And frely resayved, frely gyf yhe."  
 pus sal men pan yhelde resons sere We shall have to  
yield an account  
of every moment  
of our lives,  
 Of alle pair lyf, als writen es here,
- 5968 pat es of alle tymes spended in wayne,  
 And of ilka moment of tyme certayne ;

<sup>1</sup> par?

- Of every idel word and thought,  
 And of ilkan Idel word and thought,  
 And of ilkan ydel dede pat pai wroght.
- 5972 Outher in elde or in pair yhouthe,  
 Astir pe tyme pat pai witt first couthe,  
 And of dedea pat pai thurgh erryng did;  
 And noght anely of open werkes bot of hid,
- 5976 And noght anely of werkes wroght, bot unwroght  
 Als of werkes of mercy pat done war noght;  
 of soul and body, And of pair awen saules pai sal reken par,  
 And of pair bodys pat pam about bar;
- 5980 And noght anly of ayther by pam-self pan,  
 Bot of bathe togyder als of a man;  
 And yhit noght anely of pam-self alle,  
 Bot of pair neghburs answer pai salle;
- and of our neigh-  
 bours.  
 Fathers, mothers, 5984 And fadirs and modirs sal rekken pat tyde,  
 Of pair sons and pair doghtirs unchastide;  
 And loverdes als wa of pair men namly,  
 Pe whilk pai wald noght iustify;
- Teachers, 5988 And maysters of pair disciples als wa,  
 Pe whilk pai lete untaght in folis ga;  
 Prelates and priests, And prelates and prestes of ilka suggette,  
 pat pai wald noght in right rewel sette;
- all will have to  
 yield a strict  
 account of those  
 under them 5992 And alle other pat wrang and in ille entent  
 Pe gudes spended pat God had pam lent,  
 And of alle wrang baldyngs of gudes serr,  
 Of whilk pai parted noght til other here
- 5996 pat of pam had nede, als pai myght se;  
 Of alle pir thynges mon sal aresoned be.  
 At pe day of dome, als God has ordaynd,  
 Whar nathing sal be hid ne laynd,
- 6000 Of alle pir, men sal yhelde acount strayt,  
 Sal nathing pan be par to layt.  
 Ful sely es pat man or woman,  
 pat a gude rekkenyng may yhelde pan,
- 6004 Swa pat he may pas qwyte and fre  
 Of alle thyng, pat may rekend be.  
 And awa sely may be alle pas,  
 pat fra bethen in charite gas;
- Happy is that  
 man who may  
 give a good  
 reckoning

- 6008 For he þat has here gude endyng,  
 Sal pas wele þar, with light rekkenyng.  
 At þe day of dome, als byfor es talde,  
 Alle men sal be bathe yhung and alde, Young and old  
 shall be judged.
- 6012 And gude and ille, alle sal com pider.  
 Swa mykel folk com never togyder,  
 Ne never was sene sythen þe werld bygan,  
 Als sal be sene byfor Crist þan,
- 6016 Þat sal be demed aftir þai haf wrought.  
 Bot som sal deme and sum noght,  
 For som sal deme with þe domes-man, Some shall 'deme'  
 with the dooms-  
 man,  
 Þat thurgh dome sal noght be demed þan.
- 6020 Som sal be demed þan ryghtwysly,  
 Þat sal deme on na party;  
 Bot many other þar sal seme,  
 Þat sal nouthur be demed ne deme.
- 6024 Þa þat sal deme and noght demed be,  
 Sal be parfit men with God privé.  
 Of þa þat demed sal be and dem sal noght,  
 Sal some til blisse be demed and broght; Others shall 'be  
 demed' to bliss;
- 6028 And sum sal be demed to helle to wende,  
 Whar pyn sal be with-uten ende.  
 Bot alle þat trowed noght als trow we,  
 Sal nouthur deme ne demed be;
- 6032 Bot for þai wald noght til our trouthe come,  
 Þa sal wende til helle with-uten dome. Many shall go to  
 hell without be-  
 ing judged.  
 First pas þat with Crist sal deme þat day  
 And noght be demed, er namly þai
- 6036 Þat here forsuke þe werldes solace,  
 And folowed rightly Cristes trace,  
 Als his apostels and other ma,  
 Þat for his luf tholed angre and wa;
- 6040 Þa sal deme with Crist and nan elles,  
 For-whi in þe godspelle þus he telles:  
*Vos, qui secuti estis me, sedebitis  
 super sedes duodecim, iudicantes duodecim*
- 6044 *tribus Israel.*  
 He says "yhe þat folowes me here lyfand,



- Sal sitt opon twelf setes demand  
 Þe twelf naciouns of Israel,"
- 6048 **Men of charity.** Þat es, þas þat God sese here als lele.  
 Som sal noght deme, bot demed be  
 Til blis, als men of grete charité  
 Þat blethely wirk wald þe werkes of mercy,
- 6052 **False christians  
shall 'be demed'  
to hell.** And keped þam here fra syn dedly.  
 Som sal noght deme, bot be demed  
 Til helle, and fra God be flemed,  
 Als þas þat er fals cristen men,
- 6056 Þat keped noght þe comandmentes ten,  
 And wald noght here forsake pair syn,  
 Bot whils þai lyfyed ay dwelle þar-in.  
 Som sal noght be demed þat day
- 6064 **Pagans and Jews  
go straight to  
hell without  
judgment.** Þat sal wende to helle and dwelle þar ay,  
 Als þarns and sarazynes þat had na law,  
 And lewes þat never wald Crist knaw,  
 Þarfor þai sal ga til payne endeles,
- 6068 With-outen dome, for þus writen es:  
*Qui sine lege peccant,  
 absque lege peribunt.*  
 "þas þat with-outen lawe uses syn
- 6072 With-outen law sal peryashe þar-in."  
 And þar-for at þe day of dome namly,  
 Ilk man sal haf as he es worthy.  
 A ful hard day men sal þat day se,
- 6076 When alle thyng sal þus discussed be.  
 Þat day, sal na man be excused  
 Of nathing þat he wrang here used,  
 Þat sounes in ille on any manere,
- 6080 **There is no  
mercy for the  
wicked: none  
shall plead for  
them.** Of whilk he was never dolyverd here.  
 Þe synful sal þare na mercy have,  
 For nathing may þam þan save;  
 For-why þai sal þan na help gett
- 6084 Of sergeaunt, ne aturne, ne avoket,  
 Ne of nan other for þam to plede,  
 Ne þam to counsaile ne to rede,

' I e whiche sounes to ille in eny manere dede.  
 Of þe whiche he hade in thougt no manere drede (MS. Y).

Ne na halghe sal for þam pray.

6088 Þis may be cald a ful harde day,  
Forwhi þan, als þe buke bers witnes,  
Sal noght be shewed bot rightwysnes,  
And grete reddure, with-uten mercy,

The day of doom  
is a day of  
righteous judg-  
ment;

6092 Until alle synful men namely.

Þa pat of pair syn here wald noght stynt;  
Þai sal pat day for ever be tynt  
Fra God, with-uten any recoverere,

6096 And delyverd be until þe devels powere.

Ful wa sal synful men be pat day,  
And til helle pyne be put for ay,  
And þarfor men may calle pat day,

6100 Þe grete day of delyveraunce,  
Þe day of wreke and of vengeance,  
Þe day of wrethe and of wrechednes,  
Þe day of bale and of bitternes,

To the wicked it  
is the day of  
wrath.

6104 Þe day of pleynyng and accusyng,  
Þe day of answer and of strait rekkenyng,  
Þe day of iugements and of Iuwys,  
Þe day of angre and of angwys,

6108 Þe day of drede and of tremblyng,  
Þe day of gretynge and goullyng,  
Þe day of crying and of duleful dyn,  
Þe day of sorow pat never sal blyn,

6112 Þe day of flaying and of aff[r]ay,  
Þe day of departyng fra God away,  
Þe day of merrying and of myrk[n]es,  
Þe day pat es last and pat mast es,

6116 Þe dai when Crist sal make ende of alle;  
Þus may nan discryve pat day and calle.  
Our loverd pat alle thyng can se and witt

At þe dredeful day of dome sal sitt,  
6120 Als kyng and rightwyse domesman,  
In dome to deme alle þe werld þan,  
Opon þe setil of his magesté.

Christ shall sit  
that day upon  
his throne as  
king and judge.

Pat day sal alle men byfor hym be,

- 6124 Bathe gude and ille, mare and les;  
 pan sal nocht be done bot rightwyanes.  
 The final doom. He sal deme al men of ilka degré,  
 Til ioy or payne pat demed sal be,  
 6128 And' rightwyse domes-man and suthfast  
 And gyf a fynal domo at pe last.  
 Bot how he sal deme I sal shewe,  
 Als telles pe godspelle of Mathewe;  
 6132 Hys angels pan, aftir his wille,  
 he good shall be separated from the bad. Sal first departe pe gude fra pe ille,  
 Als pe hird pe shepe dua fra pe gayte,  
 pat falles to be putt til pastur strait.  
 6136 By pe shepe understand we may  
 pe gude men pat sal be saved pat day.  
 By pe gayte understand we may  
 pe ille men, pat pan dampned sal be.  
 6140 pe gude sal be sette on his right hand,  
 And pe ille on his lefte syde sal stand;  
 pan sal our loverd say pus pat tyde  
 Til pan pat standes on his right syde:  
 6144 *Venite, benedicti patris mei,  
 possidete paratum vobis regnum  
 a constitutione mundi.*  
 The words of Christ to those on his right hand. He sal say pan, "commes now til me.  
 6148 My fadir blussid childer fro.  
 And weldes pe kyngdom pat til yhoweas dight  
 Fra first pat pe world was ordaynd right."  
 For I hungerd and ybe me fedde,  
 6152 I thrested and at drynk yhe me bodde;  
 Of herber grete nede I had,  
 Yhe herberd me with hert glad,  
 Naked I was, als yhe myght so,  
 6156 Yhe gaf me clathes and clad me;  
 Seke I was and in ful wayke state,  
 Yhe wisit me, bathe arty and late;  
 In prisson when I was halden stille,  
 6160 Til me yhe come with ful gude wille.

' Als?

- þan sal þe rightwys men þat day,  
 Til our loverd answer þus and say;  
 ‘Loverd when saw we þe hungry,  
 6164 And to gyf þe mete war we redy;  
 And when myght we þe thresty se,  
 And gaf þe drynk with hert fre;  
 When saw we þe nede of herber have;  
 6168 And to herber þe vouched save;  
 When saw we þe naked and we þe cled,  
 And when saw we þe seke and in prison sted,  
 And visited þe with gude wille,  
 6172 And comforted þe, als was skille?’  
 Our loverd sal þan þam answer þus,  
 And say, als þe godspelle shewes us:  
 ‘Suthly I say yhou, swa yhe wrought,  
 6176 þat ilka tyme when yhe did oght  
 Until ane of þe lest þat yhe myght se  
 Of my brether, yhe did til me.’  
 þan sal our loverd til alle þas say,  
 6180 þat þan on his lefte syde sal stand þat day,  
 And spek til þam with an austerne chere,  
 þir wordes þat er hydus to here:  
*Discedite a me maledicti, in ignem*  
 6184 *eternum, qui preparatus est diabolo*  
*et angelis eius.*  
 “Yhe weryed wyghtes wende fra my sight,  
 Until þe endeles fire þat es dight  
 6188 Til þe devel and til his angels.”  
 And þan sal he say þus, als þe buke tels,  
 ‘I hungred and had defaute of mete,  
 And yhe wald noght gyfe me at ete;  
 6192 I thrested, and of drynk had nede,  
 And yhe wald na drynk me bede;  
 I wanted herber, þat I oft soght,  
 And alle þat tyme yhe herberd me noght;  
 6196 Naked with-uten clathes I was,  
 And with-uten clathes yhe let me þas;

The question of  
the righteous.

The reply of Our  
Lord.

Christ reproaches  
these on his left  
hand with their  
want of love  
towards him.

- Seke I was, and bedred lay,  
 And yhe visite me nouthur nyght ne day:  
 6200 In prison I was, als wele wyst yhe,  
 And yhe wald na tyme com til me.'  
 Pan sal pai answere, als men sal here,  
 Til our loverd, and say on pis manere:  
 6204 'Loverd when saw we pe haf hunger or thrist  
 Or of any herber haf grete brist;  
 Or naked, or seke, or in prison be,  
 And we na thyng did ne mynystred to pe?'  
 6208 Pan sal our loverd answer ogayne  
 And say til pam pir wordes certayne:  
 'Suthly I say yhou, als falles par-to,  
 Alle tyme pat yhe wald noght do  
 6212 Til ane of lest pat myne er kydde,  
 Als lang til me yhe noght didde.'  
 Pus sal our loverd reherce openly  
 Til rightwys men, pe werkes of mercy,  
 6216 For to make pam openly kyd,  
 Til grete worshepe of pam pat pam dyd;  
 And shew til pe synful, als falles par-to,  
 Pair unkyndenes, pat wyld noght do  
 6220 pe werkes of mercy for his luf,  
 Til pair grete shenshepe and reprove.  
 When he has pus sayde and made ende,  
 Pe synful with pe devels sal wende  
 6224 Until helle fire, pat never sal slake.  
 A ful hidus cry pan sal pai make,  
 And say 'allas! pat we ever war wroght.  
 In manskynd; whyne war we noght!  
 6228 Whyne had God made us awa,  
 Pat us thurt never haf feled wele ne wa!  
 Now sal we bryn in pe fire of helle,  
 And with-uten ende par-in duelle.'  
 6232 Helle pan pam sal swelghe als-tite  
 With-uten any lenger respyte;  
 And alle pe fire pat pan sal be sone,  
 And alle pe corrupcions pat ever has bene,

The inquiry of  
the wicked

The answer  
given to them by  
Christ.

When Christ  
has said these  
things, the  
wicked shal go  
along with the  
devils into hell.

- 6236 And þe filthe and alle þe stynk  
 Of alle þe world þan sal synk  
 Doun with þam in-til þe pitte of helle,  
 To eke þair sorow þat þar sal duelle.
- 6240 Bot þe ryghtwysmen, als þe buke bers wytnes The righteous  
shall wend to  
endless bliss.  
 Sal wende til blisse, whar lyfe es endeles,  
 With our loverd and hys aungels ilkane  
 Shynand brighter þan ever son shane.
- 6244 Now have yhe herd, als es contende  
 In þis fift part, how þe world sal ende,  
 And how Crist, at his last commyng,  
 Sal in dome sitte and discusse alle thyng.
- 6248 Here may a man read þat has tome,  
 A large proces of þe day of dome,  
 Þat a lang tyme aftir I haf redde  
 Suld contene by skille, ar alle war spedde;
- 6252 Bot ye sal understand and witte,  
 Als men may se in haly writte,  
 Þat thurgh þe wysedom and þe vertu,  
 And þe myght of our Lord Ihesu,
- 6256 Alle þe processe þat sal be þat day,  
 Of whilk any clerk can speke or say,  
 Sal þan swa shortely be sped and sone,  
 Þat alle sal be in a moment done. All shall be done  
in the twinkling  
of an eye.
- 6260 A moment es als of a tyme bygynnyng,  
 Als short als an eghe twynkelyng.  
 A grete wondir may þis be kyd,  
 Omang alle wondirs þat ever God dyd,
- 6264 Þat in swa short tyme at his commyng,  
 He mught deme and discusse al thyng;  
 Bot of þis suld nane muse, lered ne lewed,  
 For als grete wordirs<sup>1</sup> has God shewed;
- 6268 Als grete a wonder es when he wroght,  
 With a short worde, alle þe world of noght,  
 And of þis þe prophete bers wittnes,  
 Þat says þus, als it wryten es:

<sup>1</sup> wondirs (MS. Harl. 1964).

6272 *Quia ipse dixit et facta sunt,*  
*ipse mandavit et creata sunt.*

God spake and  
 all was done.

"God sayde," says he, "and alle was done  
 He bad and alle was made sone."

6276 þus in a short tyme alle thyng made he,  
 Mare wondir þan þis mught never be,  
 þan may he als shortly make endyng  
 Of alle thyng, als he made bygynnyng.

6280 For swa witty and myghty es he  
 þat na-thyng til hym impossibel may be.  
 þe processe of pat day þat I haf talde,  
 Al þe men of þe world, batheyhung and alde,

6284 Sal se and undirstand it alle,  
 In als short tyme als it sal falle.  
 Now haf yhe herd me speke and rede  
 Of þe wondir þat þan sal be and drede.

6288 Bot alle pogh yhe haf herd me rede and say  
 Of þe reddure, þat sal be done pat day  
 Untille alle synful men namely,  
 þat sal be dampned with-uten mercy,

6292 Als men may in þis part wryten se,  
 Na man þarfor suld in dispayre be;  
 For alle þat has mercy here sal be save,  
 And alle þat here askes mercy sal it have,

None should  
 despair, for all  
 may obtain  
 mercy

6296 Yf þai it sekas whilles þai lyf bodily,  
 And trewely trayste in Goddys mercy,  
 And amende þam and þair syn forsake,  
 Byfor þe tyme ar þe dede þam take,

6300 And do mercy here and charité,  
 þan gette þai mercy and saved sal be.  
 Bot if þe dede byfor haf þam tane,  
 Ar þai haf mercy, þan gette þai nane,

6304 Bot reddure of rightwysnes anely,  
 For þan sal be shewed na mercy.  
 Here may ilk man, if he wille,  
 Haf mercy þat þus pat falles þar-tille;

6308 þoghe he had done never swa mykel syn,  
 If he amended hym, he myght it wyn;

- For þe mercy of God es swa mykel here, The mercy of  
God reaches  
over all.  
And reches over alle, bathe fer and nere,
- 6312 þat alle þe syn þat a man may do,  
It myght sleken, and mare þar-to,  
And þar-for says Saynt Austyn þus,  
A gude worde þat may comfort us:
- 6316 *Sicut scintilla ignis in medio maris,  
ita omnis impietas viri ad miseriam dei.*  
"Als a litel spark of fire," says he,  
"In mydward þe mykel se,
- 6320 Right swa alle a mans wykkednes  
Un-to þe mercy of God es."  
Here may men se how mykel es mercy,  
To fordo alle syn and folý.
- 6324 For-why if a man had done here However great a  
man's sin, there  
is forgiveness  
for it.  
Als mykel and als many syns sere,  
Als al þe men of þe werld has done,  
Alle myght his mercy fordo sone;
- 6328 And if possibel whare, als es noght,  
þat ilk man als mykel syn had wroght,  
Als alle þe men þat in þe werld ever was,  
Yhit mught his mercy alle þair syn pas.
- 6332 þan semes it wele, als men may se,  
þat of his mercy here [t]he[re] is grete plenté,  
For his mercy spredes on ilka syde  
Thurgh alle þe werld, þat es brade and wyde,
- 6336 And sheues it be many ways,  
And þarfor þe prophete David says:  
*Misericordia Domini plena  
est terra.*
- 6340 "þe erthe", he says, "es ful of meroy." The earth is full  
of mercy.  
þan may men it fynde here plentuously;  
And he þat has mercy, ar he hethen wende,  
At þe grete dome sal fynde Criste his frende,
- 6344 Whar rightwysnes anely sal be haunted,  
And na mercy þan be graunted.  
After þe grete dome alle þe werld brade  
Sal seme þan als it war new made.



After the doom  
the earth shall  
be purified

- 6348 Þe erthe sal be þan even and hale,  
And smethe and clere als cristale;  
Þe ayre about sal shyne ful bright,  
Þan sal ay be day and never nyght,  
6352 For þe elementes alle sal þan clene be  
Of alle corrupciouns þat we here se;  
Þan sal alle þe world, in alle partye,  
Seme als it war a paradys,

The stars shall  
shine brighter  
than the sun  
does at present.

- 6356 Þe planetes and þe sternes ilkane,  
Sal shyne brighter þan ever þai shane.  
Þe son sal be, als som clerkes demes,  
Seven sythe<sup>1</sup> brighter þan it now semes;  
6360 For it sal be als bright als it first was,  
Byfor ar Adam did trespas.  
Þe mone sal be als bright and clere,  
Als þe son es now þat shynes here;

The sun shall  
stand in the east,

And the moon  
opposite to it in  
the west.

- 6364 Þe son sal þan in þe este stande,  
With-uten removyng, ay shynande,  
And þe mone ogayne it in þe weste,  
And na mare sal travayle bot ay reeste,  
6368 Ala þai war sette at þe bigynnyng,  
When God made þam and alle thyng;  
Þai war þan, als men may trow,  
Mykel brighter þan þai er now.

The moving hea-  
vens shall cease  
to perform their  
usual course.

- 6372 Þe movand heve[n]s with-uten dout,  
Sal þan ceese o turnyng about,  
And na mare about in course wende,  
For of alle thyng þan sal be made ende.  
6376 Þe movand heavens now about gas,  
And þe son and þe mone þair course mas;  
And þe othir planetes ilkane,  
Moves als þai þair course haf tane;  
6380 And alle þe elementes kyndely duse  
Þat þat es nedeful til man use.  
Þus ordaynd God þam to serve man,  
Bot of alle swylk servise þai sal ceese þan.  
6384 For alle men astir domesday  
Sal be war þai sal duelle for ay,

<sup>1</sup> sythes (MS. Harl. 4196).

- þe gude in blis, in rest and peese,  
 þe ille in payne þat never sal ceese.  
 6388 What nede war þat þa creatures þan,  
 Shewed swilk servyse mare for man.  
 Na qwik creature sal þan be lyfand,  
 Thurgh out þe werld in na land,  
 6392 Ne nathyng sal growe þan, gresse ne tre, Nothing shall  
live or grow upon  
the earth.  
 Ne cragges ne roches sal nan þan be,  
 Ne dale, ne hille, ne mountayne;  
 Bot alle erthe sal be þan even and playne,  
 6396 And be made als clere and fayre and clene,  
 Als any cristal þat here es sene;  
 For it sal be purged and fyned with-oute,  
 Als alle other elementes sal be aboute,  
 6400 And na mare be travayled o<sup>1</sup> na side,  
 Ne with na charge mare occupide.  
 Now haf yhe herd me byfor rede  
 Of þe day of dome þat many may drede,  
 6404 And of þe wondirful takens many,  
 þat salle falle byfor þat day namly,  
 And how þe werld þat we now se,  
 Aftir þe dome als new made sal be,  
 6408 Als here es contened, wha-swa wille luke,  
 In þe fifte part of þis buke;  
 Here on now wille I na langer stande,  
 Bot ga til þe sext part neghest folowande, The sixth part  
speaks of the  
pains of hell.  
 6412 þat specialy spekes, als writen es,  
 Of þe paynes of helle þat er endeles,  
 þat<sup>2</sup> alle men, þat here lyfe byhoves lede,  
 Aght specialy mast to drede;  
 6416 For þa paynes er swa fel and hard,  
 Als yhe sal here be red aftirward,  
 þat ilk man may ugge, bathe yhunge and alde,  
 6420 þat heres þam be reherced and talde.  
 Her begynnes þe sext party of þis boke  
 þat spekes of þe paynes of Helle.<sup>3</sup>

<sup>1</sup> on<sup>2</sup> Bot (MS. Harl. 4196).<sup>3</sup> This heading is absent from MSS. Galba E IX, Harl. 4196).

Many speak of  
hell, but few  
know what the  
wicked suffer  
there.

Many men here spekes of helle,  
6424 Bot of pe paynes par fune can telle,  
Bot wha-swa heremught wit and k[un]aw wele  
What paynes pe synful par sal fele,  
Pai sold in grete ferdlayk be broght,

6428 Ay when pai on pa paynes thocht;  
For pe mynde of pam myght men feer,  
Swa bitter and swa horribel pai er;  
Bot forþi pat many knawes uoght right,

6432 Whatkyn paynes in helle er dight,  
With-uten ende for synful men,  
parfor I sal shewe yhow, als I can,  
Aparty of pa paynes sere,

6436 Als yhe may sone astirward here.

Where hell is

Bot first I wille shew where es helle,  
Als I haf herd som grete clerkes telle,  
And aythen wille I shew yhow mare,

6440 And speke of pe paynes pat er pare.  
Som clerkes says, als pe buke bera witnes,  
Pat helle even in myddes pe erthe es;  
For alle erthe by skille may likend be

Hell is in the  
middle of the  
earth

6444 Til a rounde appel of a tre,  
Pat even in myddes has a colke,  
And swa it may be tille an egge yholke;  
For als a dalk es even luydward

6448 Pe yholke of pe egge, when it es hard,  
Ryght awa es helle pitte, als clerkes telles,  
Ymyddes pe erthe and nourwhar elles.  
And als pe yholk ymyddes pe egge lys,

The earth is in  
the middle of the  
heavens

6452 And pe white about on pe same wys,  
Right swa es pe erthe, with-uten dout,  
Ymyddes pe heavens pat gas about.

Dus may men se by an egge hard dight,  
6456 How heven and erthe and helle standes right.  
Ful hydus and myrke helle es kyd,  
For-why it es with-in pe erthe hyd,  
Pider pe synful sal be dryven,

6460 Als tye als pe laet dome es gyven

- With alle þe devels ay þar to duelle,  
 þat now er in þe ayre and in helle,  
 þar sal þai alle be stoped togider;  
 6464 Wa sal þam be þat sal wende þider,  
 For þar es swa mykel sorow and bale,  
 And swa many paynes with-uten tale,  
 þat alle þe clerkes þat ever had wytt,  
 6468 þat ever was, or þat lyfes yhitt,  
 Couth noght telle ne shew thurgh lare,  
 How mykel sorow and payne er þare.  
 And if it thurgh kynd myght be swa,  
 6472 þat an hundreth thousand men or ma,  
 Had an hundreth thousand tungen of stele,  
 And ilk tung mught speke wysely and wele  
 And ilka tung of ilka man,  
 6476 Had bygunnen when þe werld bygan,  
 To spek of helle, and swa suld speke ay  
 Whils þe werld suld last til domes day,  
 Yhit mught þai noght þe sorow telle,  
 6480 þat to synful es ordaynd in helle;  
 For-why na witt of man may ymagyn  
 What paynes þar er ordaynd for syn.  
 Bot men may fynd, wha-swa wil loke,  
 6484 Som maner of paynes wryten in boke,  
 Omang all other paynes þat er in helle,  
 Als men has herd wyse clerkes telle;  
 Bot what man es swa wyse and wytty  
 6488 þat couthe telle þa paynes proprely,  
 Bot it war he þat had bene þare,  
 And sene þa paynes bath les and mare?  
 Bot he þat þar commes for certayne,  
 6492 May noght lightly turne agayne;  
 He most duelle þar and never oway com,  
 For þe buke says þus of wysdom:  
*Non est agnitus, qui reversus*  
 6496 *est ab inferis.*  
 þat es on Ynglisse "men knawes nane,  
 þat turned fra helle þat þider was gane."

The pains of  
hell cannot be  
numbered.

The 'wit' of man  
is unable to im-  
agin what the  
pains of hell are  
like.

None return  
from hell.

- For alle pat er par most duelle for ay,  
 6500 **P**ai may never be broght oway,  
 Bot-if war thurgh miracle anely,  
 And thurgh specyul grace of God almyghty,  
 Thurgh whilk som, pat in helle has bene,  
 6504 And horrible paynes par has sene  
 Has bene broght oway fra alle pat stryf,  
 And bene turned ogayne fra ded til lyf;  
 Als Lazar was Mary brother Maudalayne,  
 6508 **P**at saw and herd pare many a payne,  
 Pat tyme namely when he was ded,  
 For his saul pan was at pat sted,  
 Four dayes, als God vouched save,  
 6512 And awa lang his body lay here in grave;  
 And at pe last God raysed hym ryght  
 Fra ded til lyf thurgh his myght;  
 Bot pat pat he saw he noght forgatt,  
 6516 And sone pare-after als he satt  
 With Crist at pe meete in Martha hows,  
 He talde a party of pa paynes hydus;  
 Bot yhit durst he noght al telle,  
 6520 For drede of Crist, pat he saw in helle,  
 Yhit lyfed he after fyften yhere,  
 Bot he lughe<sup>1</sup> never, ne made blythe chere,  
 For drede of dede pat he most este dreghe,  
 6524 And of pe paynes pat he saw with eghe.  
 For how bitter pe dede es nan may witt,  
 Bot he anely pat has feled itt,  
 And what paynes in helle er, nane wil wene  
 6528 Bot he anely pat has pam sene.  
 Als wa twa of Symeon sons ryght,  
 Pe whilk Caryn and Lentyn hight,  
 When pa first war dede and bethen went,  
 6532 **P**ai saw in helle many a tourment,  
 And sithen when Crist dighed on pe rode,  
**P**ai rase fra ded and about yhode,  
 And tald how Crist, byfor pat he ras,  
 6536 Til helle come and take out pat his was.

Lazarus went to  
hell and remained  
there four days.

He told a little  
of what he had  
seen thero,

But though he  
lived fifteen years  
after, he never  
laughed nor  
made merry.

The two sons of  
Symeon went to  
hell and at the  
crucifixion rose  
again.

<sup>1</sup> loghe (MS. Harl. 4196).

- And mykel couthe þai þan telle  
 Of þe paynes þat þai saw in helle.  
 Bot þai had no leve als I wene  
 6540 To telle alle þat þai þar had sene;  
 Wharfor þai lyfed here ay in penaunce,  
 And never aftir made blithe countinace,  
 Of wham es writen in a pistel þus,  
 6544 þat Pilat sent til Tyberius,  
 þat þan emparour of Rome was,  
 For to certifie hym of þis cas.  
 And yhit many other þat war dede,  
 6548 Has bene sumtyme at þat stede,  
 And sene þar many hydus payne,  
 And thurgh miracle turned til lyf agayne;  
 Bot omang alle þat þar has bene sene,  
 6552 I fynde wryten paynes fourtene,  
 Thurgh whilk þe synful sal be pyned ay, There are fourteen general pains which the wicked shall suffer in hell. ✓  
 In body and saul aftir domesday;  
 þe whilk er als general paynes of helle,  
 6556 And whilk þas er I sal yhow telle.  
 þe first es fire swa hate to reken,  
 þat na maner of thyng may it sleken.  
 þe secunde es calde als says som,  
 6560 þat na hete of fire may overcom.  
 þe thred alswa es filthe and stynk  
 þat es stranger þan any hert may thynk.  
 þe ferthe es hunger sharpe and strang.  
 6564 þe fift es brynnand threst omang.  
 þe sext es swa mykel myrknes,  
 þat it may be graped, swa thik it es.  
 þe seve[n]d es þe horribel sight  
 6568 Of þe devels þat þar er hydusly dight.  
 þe eghtend payne es vermyn grete,  
 þat þe synful men sal gnaw and frete.  
 þe neghend es dyngyng of devels hand,  
 6572 With melles of yren hate glowand.  
 þe tend payne es gnawyng with-in  
 Of conscience þat bites als vermyn.

Those who vi-  
sited hell, had  
no permission  
to disclose all  
its secrets.

There are four-  
teen general  
pains which the  
wicked shall  
suffer in hell.

1. Heat,

2. Cold,

3. Filth and  
Stink,

4. Hunger,

5. Thirst,

6. Darkness,

7. 'Sight' of de-  
vils,

8. Vermin,

9. Beating by  
devils,

10. Gnawing of  
conscience,

11. Scalding  
tears, 6576 þe clevend es hate teres of gretynge.  
þat þe synful sal scalden in þe dounfallyng.
12. Shame and  
dignytee, þe twelfte es shame and shenshepe of syn  
þat þai sal haf þat never sal blyn.
13. Bonds of fire, þe threttend es bandes of fire brimmand,  
6580 þat þai sal be bunden with fote and hand  
þe fourtend payne despayre es cald,  
14. Despair þat þe synful sal ay in hert hald.  
Alle þir er generale paynes in helle;  
6584 Bot þar er other ma þan tung may telle,  
Or hert may thynk or eer may here,  
Of special paynes þat er sere,  
þe whilk many, afir þai er worthy,  
6588 Sal thole ever-mare in saule and body;  
Bot of alle þa paynes can I noght say,  
For na man þam reken ne specyfy may,  
Bot yhit wille I speke som-what mare  
6592 Of þe general paynes þat I shewed are,  
And with som authorities þam bynd,  
Als men may in sere bukes writen fynd.  
þe first als I tald es þe fire hate.  
1. The first pain  
is unquenchable  
fire 6596 þat na thyng may sleken ne abate;  
Whare þe synful men sal bryn thurgh hete  
Of whilk God spekes þus thurgh þe prophete:  
*Ignis succensus est in furore*  
6600 *meo, et ardebit usque ad in-*  
*ferni novissima, id est, usque*  
*in eternum.*  
"Fyre es kyndeld in my wreth", says he,  
6604 "And sal bryn until ende of helle sal be,  
þat es ever-mare, als God vouches save,  
For helle sal never-mare ende have."  
þat fire es swa hate, and ay brynnes,  
6608 þat if alle þe waters þat standes or rynnes  
On erthe, and alle þe sese with-out, e,  
þat encloses alle þe erthe aboute,  
Suld ryn in-til þat fire swa hate,  
6612 Yhit myght it noght it sleken ne abate,

All the water  
on earth would  
not be sufficient  
to lessen the  
heat of hell fire.

- Na mare þan a drope of water shire  
 If alle Rome brend, mught sleken þat fire.  
 For þe fire of helle þat es endeles,  
 6616 Es hatter þan fire here es,  
 Right als þe fire þat es brinnand here,  
 Es hatter and of mare powere,  
 þan a purtrayd fire on a waghe,  
 6620 þat es paynted outhur heghe or laghe,  
 With a rede coloure til mens sight,  
 þat nouthur brynnes ne gyfes light,  
 Ne on othir manere auales ne ders.  
 6621 Of þir twa fires I fynde writen twa vers.  
*Quam focus est mundi picto fervencior igne,  
 Tam focus inferni superat fervencia mundi.*  
 "Als þe fire of þe world hatter es  
 6628 þan a fire paynted, be it mare or les,  
 Rightswa þe fire of helle passes thurgh hete,  
 Alle þe fires of þe world, smale and grete,  
 And for-þi þat þe synful brynned ay here,  
 6632 In þe fire of fole yhernyngs sere,  
 It es right þat þai brynne þare .  
 In þat hate fire for ever-mare.  
*"Est locus indignis ubi non extinguitur ignis,  
 6636 Non qui torquetur, nec qui torquet, morietur."*  
 Þe secunde payne es grete calde,  
 þat þe synful sal fele, als I ar talde;  
 þat cald sal be swa strang and kene,  
 6640 þat if þe mast roche þat man has sene,  
 Of þe mast mountayne in any land,  
 War al attanes in fire brynnand,  
 And even Imyddes þat cald war,  
 6644 It suld frese and turne al in-til yse þar ;  
 And for-þi þat þai, omang other vice,  
 Brynned ay here in þe calde of malice,  
 And ay was dased in charité,  
 6648 þarfor it es right þat þai be  
 In þat strang calde ever-mare lastand,  
 Whar þai sal frese, bathe fote and hand.

The fire of hell  
is endless.

The wicked on  
earth lived in  
burning lusts,  
therefore shall  
they burn in hell  
for ever.

II. The second  
pain is intense  
cold.

A burning moun-  
tain would freeze  
if cast into this  
cold.



The devils shall  
alternately tor-  
ment the wickeds  
by heat and cold.

6652 Þe devels sal tak þam fra þat fire,  
And east þam, with ful grete ire,  
In-til þat cald to eke þair payne,  
And este þam east in þe fire ogayne;  
Þus sal þai east þam to and fra,

6656 And ever-mare þai sal fare swa.  
Of þis þe haly man bers wittenes  
Iob þat says þus, als writen es:  
*Ab aquis nivium transibunt*

6660 *ad calorem nivium.*

"Fra waters of snawes þe synful sal wende  
Til þe over mykel hete þat has nan ende."  
And Saynt Austyn says on þis manere,

6664 In a buke, als es writen here,  
*Dicuntur namque, mali candere*  
*externus calore ut ferum in for-*  
*nace, et interius frigore ut*

6668 *glacies in yeme.*

The awful sheel  
is burning with  
out enough heat  
and frozen within  
through cold.

"Þe wikked sal outwith be glowand  
Thurgh hete, als men in fire brynnand,  
And with-in thurgh calde sharpe and kene,

6672 Als yse þat es in wynter sene,"  
Þus sal þai ay be in calde and hete;  
Þis tourment es ful strang and grete.

III. The third  
pain is stink and  
stink

6676 Þethred payne es, als men heres clerkes telle,  
Þe grete styuk and filthe þat es in helle;  
Of þis Saynt Ierom, þe haly man,  
Says þus, als I here shewe yhow can:  
*Ibi est ignis inextinguibilis,*

6680 *et fetor intollerabilis.*

"Þe fire es þat of swa grete pousté,  
Þat it may never mar slekend be,  
And swylik filthe and styuk es in þat ugly hole,  
Þat nan erthely man mought it thole;"

No greet is this  
pain that it  
poises man's  
imagination

6684 For na man in erthe may ymagyn  
Swa mykel filthe, als sal be þat-in,  
Whar-for þat sal be mare styuk  
6688 Þan tung may telle or hert thynk.

- þe whilk stynk, with filthe and fen,  
 Sal be strang payne til synful men,  
 And yhit þe fire þat bryn þam sal,  
 6692 Sal gyfe a st[r]ang stynk with-alle,  
 For it sal be fulle of brunstane and pyk,  
 And of other thyng þat es wyk;  
 And for þe synful delyted þam here namly,  
 6696 In þe filthe and stynk of lechery,  
 It es right þat þai be ay omang  
 þe stynk and filthe in helle swa strang.  
 þe ferthe payne es, als I haf herd say,  
 6700 þe strang hunger þat þar sal last ay,  
 þe whi[l]k þe synful in helle sal fele,  
 Ever-mare als þir clerkes knawes wele.  
 þe strenthe of hungre sal þam swa chace  
 6704 þat þair awen flesshe þai sal of-race;  
 And for hungre þai sal yherne it ete,  
 For þai sal gett nan other meete;  
 For hungre þai sal be als brayne-wode,  
 6708 Bot þe dede þar sal be þair fode,  
 Als says þe prophet in a stede:  
 'þai sal be fedde with þe dede :'  
*Mors depascet*  
 6712 *eos.*  
 þis es on Inglys þus to rede:  
 "þe dede þam sal dolefully fede."  
 For als he þat has here hungre grete,  
 6716 Thurgh kynde langes mast aftir mete,  
 Right swa þe synful þat sal duelle þare,  
 Yhit sal lange aftir þe ded wel mare  
 þat þai mast hated and drede here,  
 6720 Bot dighe may þai noght on na manere,  
 Of þis Saynt Ion bers wittnes,  
 Als in þe apocalipse writen es:  
*Disiderabunt mori, et mors*  
 6724 *fugiet ab eis.*  
 "Yherne þai sal to dighe fra þair wa,  
 And þe ded sal ay fle þam fra;"

The fire in hell  
shall give forth  
a strong stink,  
through the  
brimstone and  
pitch that is  
there.

IV. The fourth  
pain is hunger.

The sinful shall  
tear off their  
own flesh.

For hunger they  
shall be mad.

'Death shall be  
their food.

They shall desire  
to die, but in  
vain.

The wikked shall  
be tormented by  
hunger because  
they wuld not,  
while on earth,  
give to the poor.

And forpy þat pai wald gyf na mete  
'Til þe poer, þat here hunger had grete,  
Ne of þam had nonther reuthe ne mercy,  
Bot used ay outrage and glotony,  
It es right þat pai haf þis payne

6732 Grete hungre in helle ay þar ogayne.

✓ V. The fifth pain  
is great thirst.

þe fiste payne es, ala sal befallē,  
Grete threst þat pai sal haf with-alle.

Swa mykel in helle sal be þair threst,

6736 þat þair hertes sal nere clewe' and brest;

▲ flame of fire  
shall be the  
drink of the  
sinsful.

Bot þe flaume of fire pai sal drynk,  
Mened with brunstan þat foul sal stynk,  
And with smoke of fyre and wyndes blast,

6740 And with other stormes þat ay sal last,

þat alle togider þan sal mete;  
And þarfor says David þe prophete:

*Ignis et sulphur et spiritus*

6744 *Procellarum pars calicis eorum.*

He says þus, als we writen fynde,

Fire, brimstone,  
storms with wind  
shall be part of  
their drink,  
along with smoke  
and stench

"Fire and brunstan and stormes with wynde,  
A part sal be þar of þair drynk,"

6748 And þat sal be mened with smoke and stynk;

Yhit sal pai drynk, ogayne þair wille,

Another manere of drynk þat es ille,

þat sal be bitter and venemus,

6752 And be cald þair wyne, for þe prophet says þus:

*Fel draconum vinum eorum, et venenum  
aspidum insanabile.*

Galle of dragons,  
and venem of  
snakes, shall be  
their wine

"Galle of draguna þair wyne sal be,

6756 And wenym of snakes þar-with," says he,

"þat may nought be helod wele,"

Swa violent it es to fele.

þir wordes, astir þe lettre, er hard to here,

6760 Bot men may þam take on othir manere.

þai sal swa brynnand threst thole,

þat þair hertes sal bryn with-in ala a cole,

<sup>1</sup> clefe (MS. Harl. 4196).

- For na licour sal pai fynd to fele,  
 Pat pair threst mught sleke and pair hertes kele;  
 6764 Pai sal for threst þe hevedes souke  
 Of þe nedders pat on þam sal rouke,  
 Als a childe pat sittes in þe moder lappe,  
 And when it list, soukes hir pappe;  
 6768 For I fynd þis word in haly writt,  
 Als Iob says pat witnesses it:  
*Caput aspidum*  
*sugent.*
- 6772 "Þe heved of nedders pat on þam sal fest"  
 He says, "pai sal souke þan for threst."  
 Strang payne of threst þan haf pai  
 When þaisal souke for therst' swilk venymay.
- 6776 And for-þi pat pai wald never blethely  
 Gyf til poer at drynk pat war thresty,  
 To sleken pair threst, ne on þam thynk,  
 Ne nouther gyf þam mete ne drynk,  
 6780 And on pair-selven na drynk wald spare  
 Na day, til pai drunken ware,  
 It es þan right pat pat pai in helle fele  
 Brynnand threst pat never sal kele;  
 6784 Pat sal pai haf when pai com pider,  
 And sharp hungre alswa bath to-gydre,  
 Pat never sal cesse, als I sayde ar;  
 For þir twa paynes with othir er endel[e]s þar,  
 6788 Of þis Saynt Ierom bers wittnes,  
 Pat says þus, als writen es:  
*In inferno erit fames infinita,*  
*et sitis infinita.*
- 6792 "In helle sal be whar never es rest  
 Endel[e]s hungre and endeles threst."  
*Inferni pene sunt hec, vermes, tenebreque*  
*flamma, chorus demonum, fetor, friguesque fa-*  
*mes, sitis, horror.*
- 6796 Þe sext payne es over mykel myrknes,  
 Pat in helle sal be ay endeles;

The wicked  
 for thirst  
 shall suck  
 the heads of  
 adders.

They shall suffer  
 in this way be-  
 cause they would  
 not give drink  
 to the poor.

This pain is  
 endless.

VI. The sixth  
 pain is darkness.

<sup>1</sup> threst (MS. Harl. 4196).

This darkness is  
so thick that it  
may be felt. 6800

pat swa thik es pat men mught it grape,  
Fra whilk pe synful sal never eschape.  
For na hert may thynk ne tung telle,  
Swa mykel mirkenes als es in helle,  
Of whilk Iob spekes, als pe buk shewes wele,

6804 And says, pe synful sal grape and fele  
Myrkenes, als mykel at mydday  
Als at mydnyght, pat sal last ay:  
*Palpabunt tenebras in meride,*

6808 *sicut in media nocte.*

In hell there is  
no day, but ever  
night.

"In helle es never day bot ever nyght;  
par brynnes ay fire, bot it gyf[es] na light."

The wicked shall  
see paine and  
torments by  
tokens of the  
sparkes which the  
fire shall scatter

Bot yhit pe synful sal ay se  
6812 Alle pe sorowe pat par sal be,  
And ilka payne and ilka tourment,  
Thurgh sparkes of fire pat about sal spreit.  
Bot pat sight sal be til pam pare,

6816 Na confort, bot sorowe and kare.  
Pus to eke pair paynes, pai sal haf sight,  
With-uten any comfort par of light;  
And for-pi pat helle es ay lightles,

6820 It es cald pe land of myrkenes,  
pat es depe and myrke and hydus,  
parfor says Iob, pe haly man, pus:  
*Ut non revertar ad terram*

6824 *tenebrasam*

Ile says; "Loverd pat I noght turne away  
Til pe myrke land", where sorow es ay,  
Where wonyng es ay hydus and ille.

6828 Als Iob says pat pus spekes mar par-tille:  
*Ubi nullus ordo, sed sempiternus*  
*horror inhabitans.*

Hell is a land of  
horror, where the  
wicked are tor-  
mented, because  
they void dark-  
ness rather than  
light.

"Par nan ordre wonand es," says he.

6832 "Bot ugliness pat ever mare sal be."

And forpi pat pe synful in pair lys here,  
Lufed ay myrknes of syns sere,

And wald noght turne pam when pai myght.

6836 Fra pat myrknes til Goddes light,

- It es right pat pai duelle pare,  
 In pat hidus myrknes ever-mare,  
 And never-mare aftir light se;
- 6840 A strang payne til pam pat sal be.  
 þe sevend payne es of þe fourtene  
 þe sight of devels pat sal be sene  
 Omang þe synful pat sal be in helle,
- 6844 In whas company pai sal ay duelle.  
 þat sight sal be swa hidus to se,  
 þat alle þe men of cristianté  
 Couthe noght, thurgh witt, ymagyn right,
- 6848 Ne descryve swa hydus a sight,  
 Als pai pan sal se in helle ever-mare,  
 Of ugly devels pat sal be pare,  
 For pan sal be ma devels in helle,
- 6852 þan any tung can reken or telle;  
 And ilkan sal mare grysely seme  
 þan any man can ymagyn and deme:  
 For swa hardy es na man, ne swa balde
- 6856 In pis werld, nouthur yhung ne alde,  
 If he myght right consayve in mynde,  
 How grysely a devel es in his kynde,  
 þat durst for alle gude of mydlerde
- 6860 A devel se here, swa suld he be aferde;  
 For þe hardyest man in flesshe and bane  
 þat here lyfes, yf he sawe ane  
 Of þa devels in pair awen lyknes,
- 6864 Suld wax wode for ferde and be wittles.  
 For-why na witt of man may endure  
 To se a devel in his propre figure.  
 How sal pai fare pan pat ay sal pam se,
- 6868 And ay in company with pam be?  
 þe synful sal ever-mare on pam luke  
 For þus we fynde wryten in boke:  
*In inferno videbunt eos, facie ad faciem,*
- 6872 *quorum opera in terris dilexerunt.*  
 “In helle pai sal pam se, face to face,  
 Whas werkes pai lufed and folowed þe trace,

VII. The seventh pain is the 'sight of devils'.

There are more 'ugly' devils in hell than any man can reckon or tell.

The sight of a devil would cause the hardiest man to become mad for fear.

The sinful shall ever look upon devils.

This sight shall  
cause much cry-  
ing and sorrow. 6876

Whilles pai war here in erthe lyfand; "  
And with pat syght, als I understand,  
pai sal duleful crying and sorow here,  
For Saynt Austyn says on pis manere:

*Demones igne scintillante*

6880 *videbunt, et miserabilem  
clamorem flencium et la-  
mentancium audient.*

The wicked shall  
see the devils  
through the  
sparks of fire  
that shall fly  
about.

"pai sal se par devels with eghe,  
6884 Thurgh sparkes pat of pe fire sal heghe,  
And here par-with on ilka party,  
pe wretched synful grete and cry."

And pe sorow and dule pat pai sal make,  
6886 Sal never-mar par cees ne slake;  
And forpi pat pat here hated to se,  
And to here pat pat gude suld be,  
And parfor it es reson and ryght,

6892 Pat pai ay se pat gryssely syght,  
And pat pat' heryng haf of duleful dyn,  
To eke pair payn for pair sin.

VIII. The eighth  
pain is horrible  
venomous ver-  
min that shall  
mowre to and  
fro, gnaw and  
suck the synful

pe aghtend payne, als pe buke says us,

6896 Ea pe horribel vermyn venemus.

pe whilk sal on pe synful rouke,  
And ever-mare pam gnaw and souke,  
Als ugly draguns, and nedders kone;

6900 And tades swa hydus was never here sene  
And othir vermyn ful of venym,  
And wode beastes gryssely and grym,  
pat with tethe sal with pam ay gnaw and byte,

6904 On alle pair lyme, whar pai had delite  
Synful werkes here for to wrik,  
Agayne pe law of God and of haly kyrk.

Thus shall they  
suffer becaus  
they thought sin  
sweet.

pus for pai did ay ogayns Goddes lawe,  
6908 Vermyn and wode beastes sal pam ay gnawe,  
For pair syn pat pam thought here swete,  
parfor God says pus thurgh pe prophete:

6912 *Dentes bestiarum immittam in eos, cum furo-  
re trahentium in terra atque serpencium.*

' pai?

- “I sal send in þe synful”, says he,  
 “þe tethe of bestes þat felle sal be  
 With wodenes of þam in-til erthe drawand,  
 6916 And of nedders þam fast gnawand.”  
 Þussal wode bestes and vermyn gnaw þam ay wild beasts and  
vermin shall re-  
main with the  
wicked for ever.  
 And never-mare pas fra þam oway;  
 And þat payne þe synful byhoves ay dreghe,  
 6920 For-why þair vermyn sal never dieghe,  
 Bot ever-mare lyfand with þam duelle,  
 Þarfor God says þus in þe godspelle:  
*Vermis eorum non morietur,*  
 6924 *et ignis eorum non extinguetur.*  
 “Þair vermyn salle never deghe,” says he, Their vermin  
shall never die.  
 “Ne þair fyre salle never slekend be;”  
 And to þat says þus Saynt Austyne,  
 6928 Þat spekes here of þat vermyne:  
*Vermes infernales sunt immortales qui, ut pis-  
ces in aqua, ita vivunt in flamma.*  
 He says, “vermyn of helle salle ay lyfe,  
 6932 And never deghe þe synfulle to gryefe,  
 The whilk salle lyfe in þe flawme of fyre, The vermin  
shall live in the  
flame of fire, as  
fishes do in clear  
water.  
 Als fyssches lyfes in water schyre.”  
 Þat vermyn on þam salle ay crepe,  
 6936 In þam fest þair clokes full depe; <sup>1</sup>  
 Þai salle umlapp þam alle aboute,  
 And gnaw on ilka lym and souke;  
 With vermyn þai salle alle coverd be,  
 6940 Swa þat na lym of þam salle be fre,  
 And swa þai salle be ay gnawand  
 On þair lym, whether þai lyg or stand;  
 Vermyn in helle salle be þair clethyng  
 6944 And vermyn salle þare be þair beddyng.  
 Na clathes þai salle have to gang in,  
 Ne na beddes to lyg in bot vermyn,  
 Wharfor I fynd wryten þare I have red,  
 6948 How þe prophete discryved swilk a bed  
 To þe kyng Nabogodonosor,  
 And sayd þus to mak him ferd þarfor:

<sup>1</sup> And in þaim feste þair *clowes* ful depe (MS. Harl. 6923).



*Subter te sternetur linea, et*

6952 *operimentum tuum vermes.*

Worms shall be  
the bed of the  
sinful.

He says "of wormes pi bed salle be  
pat salle be strowed thyk under pe,  
And pi covertoure on pe sene

6956 Salle be vermyn fulle felle and kene."

Such beds are  
prepared for  
those that dwell  
in hell.

Swilk beddes er ordaynd in helle  
Ffor synfulle men pat par salle dwelle.  
pus salle pai be pyned for pair syn,

6960 Ever-mare with fyre and vermyn,

And with many other payns ma;  
Ffor God vouches safe pat it be swa,  
Ffor pus fynd we wryten in haly wrytt,

6964 In a boke of pe Bibelle pat hate Iudyth:

*Dabit dominus ignem et vermes*  
*in carnes eorum, ut urantur*  
*et senciunt, usque in sem-*

6968 *pternum.*

It says "fyre and vermyn pat ay salle lyfe,  
Our lord tyll pe flesch of synfulle sallowyse,  
Swa pat pai salle bryn ever-mare,

6972 And ay fele of vermyn bytyng aare."

This paine sor  
presses all earthly  
pain

Pis payne es mare to fele and se,  
pan alle pe paynes pat may be  
In pis world here, mare and les,

6976 Als pe boke openly bers witnes,

pus salle vermyn in helle be gret payne.  
Bot yhit may men say here ogayne,  
Ffor men may in som boke wryten se

6980 Pat after pe grot dome pat last salle be,

Na quyk creature salle lyf pan,  
Bot anely aungelle, develle and man,

How may vermin  
live in hell since  
no living thing  
shall live after  
the doom?

'How suld in helle pan or ourwhare elles.

6984 Any vermyn lyf als men telles,

Or any other best pat mocht dere?"

To pis may men gyf answer

On pis manere, wha-swa kan;

6988 Pe vermyn pat salle be pan,

- Als I understand, noght elles es  
 Bot devels in vermyn lyknes,  
 Pat salle byte and knaw pe synfulle pare,  
 6992 To eke pair payne and mak it mare.  
 þus salle pe devels gnaw þam with-out,  
 In lyknes of vermyn alle about.  
 And pair conscience als vermyn,  
 6996 Salle gnaw þam over-alle with-in,<sup>1</sup>  
 And pat gnawying salle be fulle hard,  
 Of whilk I salle speke sone afterward.  
 þat vermyn in helle salle be mare grysely  
 7000 þan vermyn here es, and mare myghty.  
 By vermyn here þan pat greves sare,  
 Men aght to drede pe vermyn pare;  
 And forþi pat pe synfulle was here namely,  
 7004 Ay fulle of hateredyn and of envy,  
 And wald noght amend þam of pat syn,  
 Bot lete it gnaw þam ay with-in,  
 It es ryght and skylle thurgh Godes lawe,  
 7008 þat pe vermyn in helle ay þam gnawe.  
 þe neghend payne es to understand,  
 Dyngying of devels with hamers glowand;  
 Ffor pe devels pe synfulle salle ay bete  
 7012 With glowand hamers huge and grete  
 And als smyths strykes on pe yren fast,  
 Swa pat it brekes and brestes at pe last,  
 Right swa pe devels salle ay dyng  
 7016 On pe synfulle, with-outen styntyng;  
 And with hamers gyf swa gret dyntes,  
 þatalle to powdre moght stryke hard flyntes;  
 Ffor harder dyntes gaf never engyne,  
 7020 þan pai salle gyf, als says Saint Austyne:  
*Sicut machina bellita percutit*  
*muros opidi, ita demones ym-*  
*mo asperius et crudelius, corpora malorum*  
 7024 *et animas flagellabunt, post iudicium.*  
 He says "als men may se ane engyne cast,  
 And at pe walles of a castelle stryke fast

The 'devils take  
the likeness of  
vermin.

IX. The ninth  
pain is beating  
by 'devils with  
glowing ham-  
mers.'

The devils shall  
strike the sinful  
without ceasing.

As a warlike  
machine strikes  
the walls of a  
city,

- With a stane pat es huge and hevy,  
 So shall devils 7028 Swa salle devils stryke pase' mare felly  
 strike the souls  
 and bodien of  
 the wiked.  
 Pe ille bodyse and saules pat salle dwelle,  
 After pe last gret dome in helle."  
 Pus salle pai dyng on pam ever-mare,  
 7032 With gret glowand hamers, and nanespare.  
 And pis payne tylls pam salle be endles,  
 Als pe bok here-ol bers witnos;  
 Ffor pai salle have power ay and leve,  
 7036 Pe synfull men to dyng and greve,  
 Als in a boke es schewed tylls us,  
 Pat Saynt Austyne made, pare he says pus:  
*Parata iudicia blasphemtoribus, et percu-*  
 7040 *cientibus malleis stultorum corpora.*  
 "Pe domes salle pan be redy  
 Tille pe sklaunders of God alle myghty,  
 And tylls pase pat salle be ay smytand  
 The sinful shall 7044 Pe bodyse of synfulle with melles in hand."  
 thus suffer for  
 neglecting 'holy  
 discipline.'  
 And forpi pat pai wald noght take  
 Haly disciplyne here, for Godes sake,  
 parfor pe devels salle stryk pam pare,  
 7048 With hevy melles ay, and nase spare.  
 Pe tend payne es pe gnawing with-in  
 Of pair conscience pat never salle blyn;  
 Ffor with-in pamsalle pe worme of conscience frete  
 7052 Als with-uten salle do vermyn grete,  
 And swasalle pai ever-mare, with-uten dout,  
 Be gnawen and byten with-in and with-out.  
 Ffulle mykelle sorow salle pan be in helle  
 7056 Omang pe synfulle pat pare salle dwelle;  
 Ffor pai salle ever pus cry and say,  
 'Allas! Allas! and walaway!  
 Whi ne wald we never are trow,  
 7060 What payne and sorow here es now.'  
 Pan salle pai pleyne pam of pair wickednes,  
 And say pus, als in boke wryten es:  
*Quid nobis profuit superbia, quid diticia-*  
 7064 *rum iactancia, omnia transierunt velud um-*  
<sup>1</sup> puse?

*bra, et tanquam nuncius percurrente, et tanquam  
na vis procedens in fluctuantem aquam, et tan-  
quam avis transvolans in aere, cuius itineris non*

7068 *est invenire vestigium.*

"What awayld us pryde", pai salls say,  
"What rosyng of ryches or of ryche array?"

They shall say  
'What availed us  
all our pryde,  
boast of riches  
and rich array,  
which like a sha-  
dow has passed  
away.'

Alle pat pomp als we se now,

7072 Es passed oway als a schadow,

And als messenger bfore rynand,

And als schypp pat gase in water flowand,

And als foghel fleghand in pe ayre als wynd,

7076 Of whase gate men may na trace fynd."

Pus salls alle pair pomp oway pas,

And be als thyng pat never was,

Pan salls pam thynk when alle es oway,

7080 Alle pair lyfe here bot als anehowr of a day,

Pof pai never so lang had lyfed here,

Pai may say on pis manere:

'Right now born we war in pe world to be,

7084 Ryght now in alle our delytes lyfed we,

Ryght now we degged and passed oway

Now er we in helle and swa salls be ay,'

Pan salls pai know how ille pai haf lyfed,

7088 When pe worme of conscience pam has greved,

Pat with-in salls pam ay gnaw and byte

Ffor pai in vanyté had here delyte,

The gnawing of  
conscience shall  
remind them of  
their vanity

And for-pi pat conscience styrd pam noght,

7092 To forsake pair folyes pat pai wrought,

Bot folowed ay here pair flesschly wills;

Parfor it es gud, ryght, and skylle,

Pat pe worme of conscience with-in,

7096 Ever-mare in helle pam gnaw for pair syn.

Pe ellevend payne es teres of gretynge

Of pe synfulle pat, with-uten styntyng,

Sal grete ever-mare, als says pe boke;

XL The eleventh  
pain is, scalding  
tears.

7100 Ffor-whi what for sorow, and what thurgh smoke

And what thurgh cald, and what thurgh hete

Pat pai salls thole, pai salls ay grete,

Tears shall ever  
more run from  
the eyes of the  
wicked.

And þus teres fra þair eghen salle ryn  
7104 Ever-mare and never salle blyn.

Swa mykelle water als salle falle þan,  
Ffra a mans eghe may gesce na man;  
Ffor-whi þai salle ay be gretand,

7108 And þair teres salle be ay flowand,  
And fra þair eghen ryn swa fast,  
And þair gretung swa lang salle last,  
Þat in alle þe world here, als I wene,

In all the world  
is not so much  
water seen as  
shall fall from  
their eyes.

7112 Es noght swa mykelle water sene,  
Als fra þair eghen salle falle þare;  
Ffor þai salle be gretand ever-mare.  
Wharfor Saint Austyn says þus,

7116 Whase wordes er ancientyke tylls us:  
*In inferno plures effundentur lacrimæ  
quam sunt in mari gutte.*

More tears are  
shed in hell than  
there are drops  
in the sea.

“In helle,” he says, “out-ghotted salle be,  
7120 Ma teres þan dropes er in þe se.”

Þe synfulle salle þare þus ever-mare grete,  
And þair [teres] salle be of swa gret hete,  
Þat þe water þat þan salle down-ryn,

7124 Ffra þair eghen, salle þan schald and bryn,

This water shall  
be hotter than  
molten lead or  
boiling brass

Ffor it salle be hotter þan ever was  
Molten led or welland bras,

Als I have herd gret clerkes telle,

7128 þat has deseryved þe payns of helle;  
And for-þi þat þai had here ay lykyng  
In þair syn and never forthynkyng,  
Ne sorow þarfore, for þam thocht it swete,

7132 þarfor þai salle in helle ay grete,  
And with þair teres be schalded sare,  
To eke þair paynes, als I sayd are.

XII. The twelfth  
pain is disgrace

Þe twelfte payne es schame and schenshepe,  
7136 þat þe synfulle salle have in helle swa depe,  
Of ilka syn þat ever þai dyd;

Ffor-whi þare salle be kuawen and kyd  
Alle þair syns of thought, or word and werk,

7140 Als says Saint Austyne þe gret clerk:

*Omnia in omnibus patebunt, et se abscondere non valebunt.*

- “Alle pair syns in þam salle shewed be  
7144 And þai may nouthur þan þam hyde ne fle.”  
þai salle have mare schame of pair syn þare, The disgrace of the wicked in hell.  
And pair schendschepe salle be mare,  
þan ever had any man here in thocht  
7148 Ffor any velany þat ever he wrought,  
And þat schame with þam salle last ay,  
And never salle pas fra þam oway;  
þai may say þus þat þare þan dwelles,  
7152 Als þe prophete in þe psauter telles;  
*Tota die verecundia mea contra me est, et confusio faciei mee cooperuit me.*  
þat es, “my schamefulnes,” says he,  
7156 Alle day es ogayns me,  
And þe schenschepe of my face  
Salle cover me, in ilka place.”  
þai salle swa schame ay of pair syn, For shame shall they burne,  
7160 þat þam salle thynk als þai suld bryn,  
Ffor þe gret schame þat þai salle have þare,  
þat never salle cese, bot last ever-mare;  
Wharfor if na payne war in helle,  
7164 Bot þat schame anely, þat I of telle,  
And be through it in more pain than is possible here.  
It suld be tylle þam þare mare payne,  
þan any man couth here ordayne;  
And forþi þat þai here in pair lyfe,  
7168 Durst never for schame of syn þam schryve,  
Bot with-uten schame to syn was bald,  
It es ryght þat þai have, als I tald,  
Schame in helle for pair syn,  
7172 Of whilk þai wald here never blyn.  
þe threttende payne es, als clerkes wate, XIII. The thirteenth pain is bonds of fire with which the sinful shall be bound.  
þe bandes of fyre brynand fulls hate,  
With whilk þe synfulle salle be bonden,  
7176 Als in som boke wryten es fonden;  
And þa bandes of fyre salle never slake.  
Ffor þai wald never pair syn forsake,

The stuf in  
hell shall be  
bound with burn-  
ing chains.

- 7180 þai salls be with þa bandes brynd.  
In hells hard bonden, both fote and hand,  
And straytely streyned ilka lym,  
Thurgh þe devels þat er ugly and grym.  
Pair wonyng in helle salls be endeles,  
7184 Omang styng and fylth in gret myrknes,  
Whare ever es nyght and never day,  
Als men may here gret clerkes say.  
þan salls þai fele. when þai þare come,  
7188 Godes vengeance thurgh ryghtwise dome,  
Ffor þair syn þat him here mysþays,  
Wharfor God þus in þe gosselle says:  
*Legatis manibus et pedibus, mittite*  
7192 *in tenebras exteriores.*  
“Lat bynd þair hend and þair fete fast,  
And in-to þe utter myrknes þam cast,”  
þat es in þe deppest pytt of helle,  
7196 Whare mare sorow es þan tong may telle.  
þare salls þair hevedes be turned downward,  
And þair fete upward bonden hard,  
And þair bodyse be streyned bi fete and hed,  
7200 With brynd bandes glowand red;  
þai salls be pyned on þis manere,  
With other paynes many and sere,  
Als a gret clerk says openly,  
7204 In a boke þat he made thurgh study,  
Of sere questyons of divinite,  
þat es cald ‘Flos Sciencie’  
þat es on Ynglys ‘þe flour of konyng’  
7208 Whare wryten es many privé thyng;  
In þat boke þus he telles,  
How þai salls hyng þat þar þan dwelles:  
*Capita, inquit, eorum erunt ad inferos deorsum versa,*  
7212 *pedes sursum erecti, et undique penis distenti.*  
He says “in þe ground of helle dongrounc  
“þe hevedes of synfull salls be turned doun,  
And þe fete upward fast knytted  
7216 And in strang payns be streyned and tytted.”

Their heads shall  
be turned down  
ward and their  
feet upward,

And in strong  
pains they shall  
be stretched and  
racked.

- And for-pi, pat pai war here ay redy  
 To syn, with sere lymys of pair body,  
 Parfor pai salle be bonden pare
- 7220 Be divers lymys, als I sayd are,  
 With bryndand bandes hate glowand,  
 Pat ever mare salle be lastand;  
 And for-pi pat pai wald noght God know,
- 7224 Na kepe pe ordre here of his law,  
 Bot turned pam ay fro God-ward,  
 And on pe world pair hertes sett hard,  
 And swa mysturned here pair lyfyng
- 7228 In-tylle vanyté and flesschly lykyng,  
 Parfor it es ryght and resoun, e  
 Pat pai be turned up-swa-donne,  
 And streyned in helle and bonden fast,
- 7232 With bandes of fire pat ay salle last.  
 Pe fourtende payne es despayre to telle, XIV. The four-  
 In whilk pe synfulle salle ay dwelle, teenth pain is  
 With-uten hope of mercy pan, despair.
- 7236 Ffor Salamon says pus, pe wise man:  
*Omnes qui ingrediuntur ad infernum non rever-*  
*tentur, nec apprehendent semitas vite.*  
 He says "alle pase pat tyllle helle wendes,
- 7240 And in despayre salle be omang fendes,  
 Salle never after turne ogayne,  
 Ne tak pe ways of lyfe certayne."  
 For when pai er dampned thurgh iugement,
- 7244 And with body and saule tille helle er sent,  
 Pai salle never after, with-uten dout,  
 Have hope, ne thynk to com out,  
 Bot ever-mare dwelle with-uten hope,
- 7248 Ffor pus says pe haly man Job:  
*Quia in inferno nulla est*  
*redemptio.*  
 "Ffor in hell", he says, "es na redempcyoun"
- 7252 Thurgh na help of frende; for na devocyone  
 Of prayer, ne almuosedede, ne messe, There is no re-  
 May pam help, ne pair payn mak les. demption for  
 those in hell.



- A strang payn salls pis be in helle,  
 7256 Ever-mare pus in despayre to dwelle,  
 With-uten hope of recouwerere.  
 No hope in the  
 hearts of those  
 in hell.  
 Pis passees alle pe payns of pis lyfe here,  
 Ffor here has na man payn swa strang,  
 7260 pat he ne has som tyme hope omang,  
 Outher of remedy pat men may kast,  
 Or pat it salls end and noght ay last;  
 Elles suld pe hert, thurgh sorow and care,  
 7264 Over-tyte fayle, warn som hope ware;  
 Ffor in sorow here hope comfortes best.  
 And mensays, warn hope ware it suld brest.  
 Bot in helle na hope may falle in thoght,  
 7268 And pair hertes brest may noght;  
 Ffor pai er ordaynd to lyf ay pare,  
 Swa pat pai may be pyned ever-mare.  
 Bot pe lyfe of pam in pat stede  
 Death is better  
 than continual  
 pain.  
 7272 Es wers and bytterer pan pe dede.  
 Bot better it war to be fully slayne,  
 pan over-lang lyfe in strang payne;  
 Bot pe synfulle salls ay pare in payne be,  
 7276 And na ded may pam sla bot ay pam fle,  
 Als pe boke openly schewes us,  
 Whare we may fynd wryten pus:  
*Mors fugiet ab eis.*  
 The wicked who  
 are in hell, shall  
 desire to die,  
 but death shall  
 flee from them.  
 7280 "Pe ded", pat here es strang and hard  
 "Salls ay pan fle fra pam-ward,"  
 pe payns of pe ded pai salls ay dreghe,  
 Bot pai salls never-mare fully deghe;  
 7284 pai salls ay lyf in sorow and stryfe,  
 Bot pair lyf salls seme mare ded pan lyfe;  
 pair lyfe in mydward pe ded salls stand,  
 Ffor pai salls lyfe ever-mare degband,  
 7288 And deghe ever-mare lyfand with-alle,  
 Als men dose pat we se in swowne falle;  
 And for-pi, pat pai here mykelle lufed syn,  
 And thurgh over-mykelle hope ay lyfed par-in,

- 7292 And to leve pair syn had never wille,  
 Parfor it es gud, ryght and skylle,  
 Pat pai be ay for pair foly,  
 In helle with-uten hope of mercy.
- 7296 Now have I schewed yhow, als I couth telle,  
 Pe fourtene generalle payns in helle;  
 Bot yhit es over pase a payne generalle, The greatest pain  
in hell is the  
greatest yearning  
for the sight of  
God.  
 Pat of alle other es mast principalle,
- 7300 Pat es tharnyng for ever of the syght namly,  
 Of our Lord God alle-myghty.  
 Ffor whilk syght pat pai for ever have tynt,  
 Pai salle have sorow pat never salle stynt;
- 7304 And pe sorow pat parfor salle falle  
 Salle be mast payne to pam of alle,  
 For als pe syght of God in heven, es  
 Mast ioy of alle other, mare and les,
- 7308 Right swa pe tharnyng for ever of pat syght,  
 Es pe mast payne in helle dyght;  
 Ffor alle pe payns pat in helle may be,  
 Sould nocht pam dere if pai moght him se.
- 7312 Yhit salle pare be sere payns many ma The pains of  
hell cannot be  
reckoned.  
 Als pe boke says, and mare sorow and wa  
 Pan alle pe men of erth, ald and yhong,  
 Moght thynk with hert or telle with tong,
- 7316 Pat pe synful men pat salle wende  
 Tille helle salle have with-uten ende,  
 Pe whilk payns and sorow salle never cees;  
 Ffor pare salle never be rest ne pees,
- 7320 Bot travail and stryfe with sorow and care,  
 Full wa salle pam be pat salle dwelle pare;  
 Pai sall thynk on nathyng elles, In hell the  
wicked shall  
never be at  
peace.  
 Bot on pair payns, als som clerkes telles,
- 7324 And on pair syn pat pai here wrought,  
 Swa salle payns and sorow troble pair thocht;  
 Ffor pare salle be pan herd and sene,  
 Alkyn sorow and trey and tene.
- 7328 Pare salle be wantyng of alkyn thyng,  
 In whilk moght be any lykyng,

- And defaut of alle thyng pat gud moght be,  
 And of alle pat ille es gret plenté.  
 In helle salls be pan fulle dolefulle dyn,  
 Omang pe synfulle pat salls dwelle par-in,  
 Pat ever-mare salls pus cry and say:  
 "Alias, alias and walaaway!"
- 7336 Pat ever we war of wemmen borne,  
 Ffor we er fra God for ever lorne?"  
 Pan salls paigrete and goule and with teth gnayste  
 Ffor of help ne mercy par pam nocht trayste.<sup>1</sup>
- Deville shall roar  
 and yell about  
 the wicked,  
 7340 Pe devels about pam pan in helle,  
 On pam salls ever-mare rare and yhelle;  
 Swa hydus noyse pai salls pan make,  
 Pat alle pe world it moght do qwake,
- 7344 And alle pe men lyfand pat herd it,  
 To ga wode for ferd and tyne pair witt.  
 Pe devils ay omang on pam salls stryke,  
 And pe synfulle pare-with ay cry and skryke;
- 7348 Parc salls be pan mare noyse and dyn,  
 Pan alle pe men of erth couth ymagyn;  
 Ffor pare salls beswilk rareyng and ruschyng  
 And raumpyng of devels and dyngyng and duaching
- 7352 And skrykyng of synfulle, als I said are,  
 Pat pe noyse salls be swa hydus pare,  
 Omang devels and pase pat salls com pider,  
 Ryght als heven and erth strake togyder.
- 7356 Ane hydus thing es it to tells  
 Of pe noyse pat salls pan be in helle;  
 Pe devels, pat ay salls be fulle of ire,  
 Salls stopp pe synfulle ay in pe fyre,
- Full of ire they  
 shall stuff the  
 wicked in the  
 fire,  
 7360 Swa pat pai salls glowe ay als fyre brandes  
 And ay when pai may weld pair hands,<sup>2</sup>  
 Ffor sorow pai salls pam hard wryng;  
 And walaaway pai salls ay syng.
- 7364 In helle salls be pan swa gret thrang,  
 Pat nane may remow for other ne gang.

<sup>1</sup> Pai salls gret and with teth gnayste,  
 For mercy par pam nane traiste (MS. Harl. 6923).

<sup>2</sup> MS. Harl. 6923 reads *styr* for weld.

- On na syde, backward ne forward  
 Ffor pai salls be pressed togyder swaharde, The wicked shall  
be pressed as into  
 7368 Als pai war stopped togyder in ane oven, an oven, full of  
fire beneath and  
 Ffulle of fyre bineth and oboven; above it, never-  
 Bot never-pe-les helle yhit ea swa depe, theless hell is  
large enough to  
 And swawyde and large, pat it moght kepe hold all the  
wicked.
- 7372 Alle pe creatures, les and mare,  
 Of alle pe world if myster ware.  
 Ilka synfulls salls pare on other prese,  
 And nane of pam salls other eese,
- 7376 Bot ever fyght togyder and stryfe,  
 Als pai war wode men of pis lyfe,  
 And ilk ane scratte other in pe face, The damned  
shall scratch each  
others faces.  
 And pair awen flessch of-ryve and race,
- 7380 Swa pat ilk ane wald him self fayn sla,  
 If he moght, swa salls him be wa,  
 Bot pare-to salls pai haf na myght,  
 Ffor pe ded salls never mar on pam lyght.
- 7384 Ffulle fayn pai wald pan ded be,  
 Bot pe ded salls ay fra pam fle;  
 After pe ded pai salls yherne ilk ane,  
 Als in pe apocalypse schewes Saint Iohan:
- 7388 *Desiderabunt mori, et  
mors fugit ab eis.*  
 "Pai sall yherne", he says, "to deghe ay,  
 And pe ded salls fle fra pam oway;"
- 7392 Omang pam salls ay be debate,  
 Ilk ane of pam salls other hate. They shall be  
full of hatred  
and shall curse  
their fellows.  
 Pai salls be fulls of hateredyn pan;  
 Ilk ane salls other wery and ban,
- 7396 And say "cursed kaytif and wa worth pe,  
 And weryed mot pou ever be,  
 And weryed mot pai be ever-mare,  
 Pat pe gat and pat pe bare,
- 7400 And pe tyme pat pou was born als wa,  
 Ffor pi payne es tylls me sorow and wa;  
 It pyues me and greves me sare,  
 Als mykells als myne awen payn or mare,

- 7404 Ffor my payne it ekes, and mase mare grevus."  
 Ilk ane tylle other pan salle say pus.  
 Those in hell shall curse each other;  
 Pus ilk mans payne salle other dere,  
 And nane of pam salle other forbere;
- 7408 Noutherson, ne doghter, ne systyr, ne brother  
 Ffader ne moder, ne yhit nane other;  
 Ffor ilk ane salle other hate dedly,  
 And ilk ane gryn on other and cry.
- 7412 Ilk ane sallegnaw pairawen tonges in sonder,  
 And ilk ane salle pare on other wonder.  
 Pus in helle salle pai far ay,  
 They shall slander God;  
 And par-with sklaundre God and say:
- 7416 "Whar-to made God us tylle his lyknes,  
 And lates us now dwell pare sorow ay es;  
 Bot it semes pat God made us in wayne,  
 When we er pus putted till endles payne,
- 7420 Or he us made for noght els to dwelle  
 In erth, bot to be fyre brandes in helle."  
 ' And curse the day of their birth.  
 Pai salle wery pe tyme pat pai war wroght.  
 And say "allas whine war we noght."
- 7424 Pus salle pai sklaundre God omang,  
 Swahard pair payns ealle be, and swastrang;  
 Pai salle ilk ane on other stare and gryn,  
 Ala wode mendose here, and makes gret dyn;
- 7428 An hydus thing to here it ware,  
 Wha-swa couth telle pe payns pare,  
 Als properly als pai salle pare be.  
 Bot pat couth noght alle pe men of cristianté.
- 7432 Ne alle pe clerkes pat ever had witt,  
 The pains of hell are innumerable;  
 Sen pe world bigan, ne pat lyfes yhit  
 Couth never telle, bi clergy, ne arte  
 Of pa payns of helle pe thowsand parte.
- 7436 Ffor pe noumbre of payns pat pare grieses  
 Passes pe mens witt pat here liefes,  
 Or pat ever lyfed in any degré,  
 And pat may men bi skylle pus se;
- 7440 Ffor ilka syn pat pe synfulle has wroght,  
 Whar it never swa lytelle venyalle thocht,

- pai salls have certayne payne pare,  
 After pat pe syn es les or mare.  
 7444 Wha couth pan telle, war he neverswa wyse, There is a pain  
for every sin,  
 Alle pe syns and alle pe folyse,  
 Both dedly and alswa venyale,  
 And leve nane untald, gret ne smale.  
 7448 Pe whilk a man has here fallen in,  
 Ffra pe tyme pat he first bigan to syn.  
 Both in thocht, in word and dede?  
 Alswa say nane es pat tyme couth rede.<sup>1</sup>  
 7452 And for ilka thing done here in vayne,  
 In helle es ordaynd certayne payne  
 Tille synfulle men pat salls dwelle pare.  
 Pan bihoves pam, als I sayd are,  
 7456 Ffor ilka syn pat pai dyd here, And for every  
thing done here  
in vain.  
 Have certayne payne singulere;  
 And for ilka manere of syn and foly,  
 Be pyned in helle specyaly.  
 7460 And als oft-sythe als pai here newed pairsyn  
 Als oft-syth pair payn salls new pare bigyn;  
 Parfor awa many payns tulle pam salls falle, So many pains  
shall there be in  
hell that no wis-  
dom may com-  
prehend them all.  
 Pat na witt may comprehende pam alle;  
 7464 Ffor na syn pat pai ever here dyd,  
 Dedly ne veniele, salls be hyd,  
 Bot alle openly sene and nan be laynd,  
 Ffor whilk salls be pare sere payns ordaynd;  
 7468 Wha mought pan alle pe payns telle,  
 Pat pe synfulle men salls have in helle?  
 Ffor-whi if a man fra hethen pass oway  
 In a dedly syn, at his last day,  
 7472 Ffor ilka vennyel syn, pat ever dyd he,  
 He salls pan diversly pyned be;  
 And als oft renoueld<sup>2</sup> salls be ilk payne, The least pain  
of hell is greater  
than all the pains  
of this world.  
 Als he turned new tulle ilk syn ogayne.  
 7476 And pe lest payne pare es mare to se,  
 Pan alle pe payns of pis world may be.

<sup>1</sup> Als wha say na man couth thaim rede (MS. Harl. 6923).<sup>2</sup> renewed?

The sorrow of  
this world is but  
joy compared  
with the pains  
of hell.

Ffor alle pe payns of pis world here,  
Pat ever was sene fer or nere,  
7480 Als to pe lest payne pare moght noght betald,  
Bot als a bathe of water, nouthur hate ne cald<sup>1</sup>  
Ffor alle pe sorow of pis world, ilka dele,  
War noght bot als solace and ioy to fele,  
7484 Als to regard of pe lest payne,  
Pat es in helle; pis es certayne,  
Ilk synfulle salle haf syght pare  
Of alle pe payns, both les and mare,  
7488 Pat alle pe synfulle men salle dreghe.  
Pan salle ilk ane se pare with eghe  
Men and wymmen, many a thousand,  
On ilk syde about, in sere payns dwelland;

The sight of an  
other's pain shall  
be a source of  
suffering to the  
damned.

7492 And pat aycht, pat ilk ane salle pare se  
Of ilka payne, tyll pam payne salle be;  
Ffor alle pe payns pat salle falle tyll ilk man  
Salle be sorow tyll alle pat sese pam pan.  
7496 Pus salle ilk ane dreghe mare payn in helle,  
Pan hert moght ever think or tong telle;  
What of payns pat to pam-self salle be dyght,  
And what of payns pat pai salle have of aycht.  
7500 Ffor alle pe payns, pat pare salle be knawen,  
Salle greve ilk man als mykelle als his awen;  
Swilk payns to here, als men may here rede,  
Acht to mak ilk man of helle have drede;

If a man under-  
stand what were  
the sufferings of  
those in hell, he  
would hate all  
folly.

7504 For I trow pat here es no man lyfand,  
Swa hard-herted, pat wald understand  
And trow what payns in helle er wrought,  
Pat ho ne suld have gret dred in thocht,  
7508 Pe whilk suld mak him hate alle foly,  
Wharfor he war awyik payns worthy.  
Bot alle pase pat wille pair syn forsake,  
Whils pai lyfe here, ar pe ded pam take,  
7512 And of alle thing have forthynkyng  
Pat pai have done ogayns Godes bydyng,

<sup>1</sup> Als a leuke bath nouthur hate ne calde (MS. Harl. 6923).

- And turn þam tylle God fra þair syn,  
 And ask his mercy and trayst þar-in,  
 7516 And be lufand un-tylle him and bowsom,  
 In þa payns of helle salle never com,  
 Bot tylle þe blys of heven mon þai wende,  
 And have þare þair lykyng with-uten ende.  
 7520 Here have I spoken of þe payns of helle,  
 Als yhe have herd me openly telle,  
 And of þe sext part of þis boke made ende.  
 Now wille I tylle þe sevend part wende,  
 7524 þat es þe last part of alle;  
 þe whilk spekes als I shew yhow salle,  
 Specialy of þe ioyes in heven,  
 þat er mare þan any tong may neven.  
 7528 Bot fyrst I wille schew yhow whare heven es,  
 Als clerkes says and þe boke bers witnes;  
 And efter þat I salle schew yhow mare,  
 And telle yhow of sere ioyes þat er þare.
- 7532 Here bygyns þe sevend part of þis boke  
 þat es of þe ioyes of heven.  
 Many þe blys of heven covaytes,  
 Bot fone þe ryght way þider laytes;  
 7536 And som thurgh syn er made so blynd,  
 7536\* þat þe right way þider þai kan noght fynd,  
 Som wald be þare, with-uten dout,  
 Bot þai wille noght travaille þare about;  
 Bot whasa wille tak þe way þider-ward,  
 7540 Behoves in gud werkes travaille hard;  
 Ffortylle þe kyngdom of heven may no man com  
 Bot he ga bi þe way of wisdom;  
 þe way of wysdom es mekenes  
 7544 And other virtuse, mare and les.  
 And þat way es cald a gastly way,  
 Bi whilk men suld here travaille ay,  
 þat es þe way þat ledes men even  
 7548 Untylle þe hegh kyngdom of heven.  
 Bi other way may nane, bot he fleghe,

Those who turn  
to God here,  
shall never feel  
the pains of  
hell.

Many desire the  
the bliss of hea-  
ven but few seek  
the right way.

Man may only  
reach heaven by  
the way of wis-  
dom.



Heaven is the  
highest place  
that God has  
made.

Pass up tyll heven it es swa heghe;  
Ffor it es pe heghest place pat God wrought,  
7552 And pe first, when he made alle thing of noght.  
Na man may geace swa lang smce,  
Als es fro hethen untill pat hegh place;  
Ffor bitwene us and pat heghe heven

7556 Es alle pe firmament to neven,  
pe<sup>1</sup> clerkes bi skylle hevens calles,  
pe whilk er ay move and als falles.  
pus er oboven us hevens sere,

7560 Bot alle er pa noght olyke clere;  
Ffor pe heghest heven es wele bryghter  
pan pe other hevens pat er lagher;  
Ffor pe heghest has swa mykelle bryghtnes,

7564 And swa fayre and swa delytable es,  
pat alle pe men of erth couth noght  
Swa mykelle ymagyn, ne think in thocht.  
Sere hevens God ordaynd for sere thyng,

God has made  
several hevens.

7568 Bot pe heghest God made for our wonyng.  
pese hevens er oboven us heghe,  
Als clerkes says, pat er wise and sleghe;

1. The starry  
heaven.

Ane es, pat we pe stered heven calls,  
7572 pare pe planetes and pe sternes er alle,  
pat men may se here, on nyght, achyne;

2. The crystalline  
or watery heaven

Ane other es, pat clerkes calles cristallyne,  
pat next oboven pe stered heven es,

7576 And es mare pan pat of wydenes;  
Som clerkes it calles on pis manere;  
pe water heven, pat es als clere  
Als cristalle, pat hoves oboven pare,

7580 Ryght als water pat frosen warc;  
pus telles Berthelemewe in pe boke  
Of properties of aere thinges to loken:

These two he-  
vens revolve  
round the earth,  
which is very  
small

7584 Dis twa hevens ay about-rynnen,  
Both day and nyght, and never blynnen;  
pe erth, pat pa hevens about-gasen,  
Es bot als a poynt lmyddes a compase;

<sup>1</sup> pat

- Swa lytelle it es semand with-out  
 7588 To regard of þa hevens about;  
 And lmyddes þe erth es ordaynd helle,  
 Þare þe synfulle, þat salla be dampned salledwelle  
 Als men may before rede and se,  
 7592 And lawer þan helle may na place be;  
 Þus both þe hevens about-gase ay  
 And never salla ceese untill domesday;  
 Ffor clerkes says þat knawes and sese,  
 7596 Of þir twa hevens þe propertese,  
 Þat if þai moved noght, alle suld peryssch,  
 Both man and beste, foghel and fyssch  
 And alle þat under þam may be,  
 7600 Þat lyves and growes, both gresse and tre,  
 All suld be smored<sup>1</sup> with-uten dout,  
 Warne þa hevens ay moved about;  
 Ffor if þai stode never swaschort while styll,  
 7604 Alle þat on erth es suld perysch and spyll;  
 Þus telles gret clerkes of clergy,  
 Þat has bene lered in astronemy  
 And knawes þe constellacyouns  
 7608 And þe heven þat þe erth enviroons.  
 Of þair moveyng þan have yhe no wonder,  
 Ffor it noryssch[es] alle þat es þare-under,  
 In wate and drye, in hate and cald,  
 7612 Ay whils þai move, als I bifore tald,  
 Þir hevens about-gase alle erthly thynges  
 And þam norysches and forth-brynges,  
 Ffor als clerkes says þat to þam tentes  
 7616 Þai tempre þe streng[t]he of alle þe elementes  
 Ay als þai move whils þai about-ga.  
 Bot þe thred heven es oboven þa twa,  
 Swa wonderly heghe and swa ferre  
 7620 Þat nathyng may be heghere;  
 Yhit som clerkes ma hevens nevens,  
 And says þat þare er other seven hevens,

Hell in the middle  
of the earth, is  
the lowest place.

The starry and  
the watery hea-  
vens revolve con-  
tinually, should  
they stop all  
things would be  
destroyed.

The motion of  
these heavens  
nourishes all  
things.

3. The third  
heaven is above  
the others.

<sup>1</sup> Al schulde be spilt wyth-uten doute (MS. 22283).

- Some say that  
the planets are  
heavens and are  
seven in number  
1. Moon, 2. Mer-  
cury, 3. Venus,  
4. Sun, 5. Mars,  
6. Jupiter, 7. Sa-  
turnus.
- The Moon is the  
lowest, Saturn is  
the highest  
planet.
- The air may be  
called a heaven.
- The distance of  
the earth from  
the moon is  
500 winters, so  
says Rabbi Moses.
- Pat semes lawer, als men may se,  
 7624 Pan pe twa heavens falles to be,  
 Ffor-whi pe clerkes pe planetes alle  
 Bi certayne skylle heavens pai calle.  
 And seven planetes er oboven us;  
 7628 Ffyrst pe Mone and Mercury and Venus,  
 Sythen pe Son and pan Mars and Iubiter,  
 And Saturnus oboven pan pat es hegher.  
 Ilk ane pair course about ay mase  
 7632 In pair cercles, als God ordaynd hase;  
 Pai styk nocht fast, als smale sternes dose,  
 Ilk ane his course mase thurgh use;  
 Ilka planete falles for to be  
 7636 Hegher pan other in ordre and degré;  
 Pe Mone, pe fyrst and lawest, es sene,  
 And Saturnus pe heghest es, als I wene;  
 Oboven us er alle pe planetes seven,  
 7640 And pe cercle of ilk ane es called ane heven  
 Pat er wonderly bryght and fayre;  
 Yhit ane other heven es called pe ayre  
 Pat es lagher, par pe foghles has flyght,  
 7644 And pat heven es mast nere our syght  
 Bot it es nocht swa clere ne cleane  
 Als pe other heavens oboven er sene:  
 Alle pe cercles of pe planetes alle  
 7648 Pat we here clerkes pus heavens calle,  
 Er bryght and clere, als pe bokes schewen us  
 And ilk planete es ferrer pan other fra us;  
 Ffra pe erth untylle pe cercle of pe mone, es  
 7652 Pe way of fyve hundreth wynter, and na les,  
 Pat es als mykelle space at say,  
 Als a man moght ga, in playne way,  
 In fyve hundreth yhere fully.  
 7656 If he moght lyfe swa lang in body,  
 Als a gret philosophir pat hyght  
 Rabby Moyses telles ryght  
 Pat thurgh witt mykelle couth se;  
 7660 And over pat alle, swa says he,

- Pat ilka cercle pat es sene  
 Of ilka planete, may contene,  
 Als men may fynd wryten here,  
 7664 Pe way of fyve hundreth yhere  
 Als es gesced in brede and thyknes,  
 Swa mykelle and thyk ilk ane es,  
 Pat es at say, als mykelle space here  
 7668 Als a man moght ga in fyve hundreth yhere.  
 Pof pat travaille him suld noght gryfe  
 If he here swa lang moght lyfe;  
 And fra pe poynt of pe erthe tille Saturnus  
 7672 Pe heghest planete may be gesced pus,  
 Pe way of seven thowsand yhere  
 And thre hundreth, als es wryten here,  
 Pat es at say, als es here contende,  
 7676 Als mykelle space als a man moght wende  
 In seven thowsand yhere, and' playn way gang  
 And th[r]e hundreth, if he suld lyf swa lang;  
 Swa pat ilk yhere be accounted halely  
 7680 Of thre hundreth days and fourty,  
 And pat pe way of ilka day  
 Be fully of fourty myle of way,  
 And pat ilka myle fully contene  
 7684 A thowsand pases or cubites sene.  
 Raby Moyses says alle pis,  
 Pat er noght alle my wordes bot his;  
 Bot whether alle pis be soth or noght,  
 7688 God wate, pat alle thyng has wroght,  
 Ffor he made alle thyng thurgh myght and sleght  
 In certain noumbre and mesure and weght;  
 Bot swa sutelle and wise may na man be,  
 7692 Pat pat mesuryng knawes swa wele als he;  
 Ffor na thyng pat may be, mare or les,  
 Or pat ever was, tulle him unknawen es;  
 Himself fra erth, upward met pat way,  
 7696 When he sey tulle heven on halghe Thursday,  
 Pat wate he best thurgh wytt and sleght,  
 What space pat way contened of heght.

Each circle of  
a planet contains  
the way of 500  
years.

Saturn, the  
highest planet,  
is distant from  
the earth 7300  
years.

Each year con-  
sists of 340 days

A days journey  
is 40 miles, and  
each mile con-  
tains 1000 cubites.

Christ measured  
this distance  
when he ascended  
to heaven on  
Holy Thursday.

Bi alle pe hevens had he gane,

7700 And passed alle pe sternes ilk ane,  
And up tylle pe heghest heven he went,  
And alle pis way he passed in a moment,  
In pe heghest part of pe sternal heven.

Above the plan-  
ets are the  
stars,

7704 Oboven alle pe planetes seven,  
Standes swa many sternes smale,  
Pat na man may pam telle bi tale,  
Pat standes fast pare, als pe buke proues,

7708 And er led about with pe heven pat moves,  
Als nayles er in a whele with-out,  
Pat with pe whele er turned about;  
Bot pe planetes er noght led swa,

Like balls in a  
wheel they go  
about with the  
hevens.

7712 Ffor in pair cercles about pai ga.  
Pe sternes semes smale, als we deme,  
Bot swa smale er pai noght als pai seme,  
Ffor pai er schewed fra us swa fer,

The stars appear  
small to us, but  
they are not re-  
ally so.

7716 Pat we may noght se how mykelle pai er;  
Bot pe lest sterne pare pat we on-luke.  
Es mare pan erth, als says pe boke;  
Ffor clerkes says, if alle erth in fyre ware,

7720 And possibel war pat a man war pare,  
Him suld thynk, pof it bryned bryght,  
Les pan pe lest sterne pat schynes on nyght,  
Pan aght pat heven gret space contene,

7724 Pare swa many sternes may be sene.  
Alle pir hevens here sene may be,  
Bot pe alther-heghest heven mayna man se.  
Tille pat heven couth clerk thurgh arte,

The highest  
heaven no one  
can see.

7728 Despace gesce bi ane hundreth thowsand part  
Ffor it es swa heghe, als Sydrak says,  
Pat if a stane pat war of pays,  
Of ane hundreth mens lyfthyng,

It is so high that  
a stone of a  
hundred men's  
lifting would take  
1000 years before  
reaching the  
earth.

7732 Might falle fro pepen, it suld be in fallyng  
A thowsand yhere and na les,  
Ar it come at pe erth, swa heghe it es;  
Bot aungels pat fro heven er sent,

7736 May com doune tylle erth in a moment.

- And up ogayne tyll heven may flegh,  
 In pe space of a twynkellyng of ane eghe.  
 And swa may a saule pat es cleene and lyght,  
 7740 Com pider fro hethen in als schort a flyght,  
 Thurgh pe myght of God and thurgh noght elles  
 And swa has done many pat pare dwelles;  
 Pis may be halden a gret ferly,
- 7744 Omang alle pe wonders of God alle-myghty,  
 Pat ane aungelle may pass swa many myle,  
 Ffra heven tyll hyder, in swa schort awhyle.  
 And a saule thurgh Godes myght and grace,
- 7748 May fro hethen com pider in swa short space.  
 This hevenes pe alther-heghest place of alle,  
 Hegher es na thyng pat may bifalle,  
 Pe whilk alle thyng contenes of dignyté,
- 7752 And in nathing contende may be,  
 It contenes over-alle, on ilk party,  
 Bath bodily thyng and gastly,  
 And als helle es lawest place pat may falle,
- 7756 Swa es pis heven alther-heghest place of alle;  
 And als sorow es ay in pe lawest place,  
 Swa es ay in pe heghest, ioy and solace.  
 And als tyll pe lawest place, drawes us syn,
- 7760 Swa tyll pe heghest may vertues us wyn.  
 Pis heven es cald heven empiry  
 Pat es at say heven pat es fyry,  
 Ffor it sames alle als fyre of gret myght,
- 7764 Pat brynnes noght bot schynes bryght.  
 Pis heven falles noght about to ga,  
 Ne moves noght als dose pe other twa,  
 Bot standes ay styll, for it es pe best,
- 7768 And pe most worthi place of pees and rest  
 Pat God has ordaynd for pair wonyng,  
 Pat gyfes pam here tyll ryghtwise lyfyng.  
 Pis heven es cald Godes awen se,
- 7772 Ffor par syttes pe haly trinite,  
 And alle pe orders of aungels,  
 And alle pe blyssfulle spirites pat in heven dwels,

The souls of the  
 righteous may  
 pass from earth  
 to heaven in the  
 twinkling of an  
 eye.

Heaven is the  
 highest place of  
 all.

Sorrow is in hell,  
 but joy in heaven.

The highest  
 heaven does not  
 move as the  
 other heavens do.

It is called God's  
 own seat.

And þe saules of gud men and clene,

7776 þat in þis world ryghtwyse has bene.

And at þe dredfulle day of dome,

When alle men salle bifor God come,

þan salle alle the ryghtwyse men wend pider,

7780 In body and saule both togyder,

þe whilk anely þan salle be save,

And fulle blys in body and saule have

þan salle mare ioy be in heven,

7784 þan hert may thynk or tong kan neven,

Or ere may here or any eghe se,

þe whilk þai salle have. þat save salle be;

þan passes þat ioy alle mens witt,

7788 Als es fonden wryten in haly wrytt.

*Quod oculus non vidit, nec*

*auris audit, nec in cor ho-*

*minis ascendit, quod preparavit*

7792 *Deus diligentibus se.*

“Eghe moght never se, ne ere here,

Ne in-tylle mans hert com þe ioyes sere

þat God has ordaynd þare and dyght,

7796 Tylle alle þat here lufes him ryght.”

Ffor swa mykelle ioy þare salle be,

þat alle þe men of Cristianté,

If ilk ane war parfyt in clergy

7800 In divinité and in astronomy,

In gemettry and gramer, and arte,

Couth nought gese bi þe thowsand parte,

Ne think in hert ne with tong neven,

7804 þe ioyes þat þan salle be in heven.

Ffor swa wyse here was never man yhit,

Ne swa sleghe, ne swa sotelle of wytt,

Had he never swa mykelle understanding,

7808 Bot God anely þat knowes alle thyng,

þat couth telle a poynt or ymagyn

Of þe ioyes in heven þat never salle blyn,

Als proprely als þai er þare to say,

7812 Bot als þe boke þam schewes, swa we may.

There shall be  
more joy in  
heaven than heart  
may think or  
tongue tell.

None, though ever  
so learned can  
tell a thousand  
part of the joys  
of heaven.

	Alle manere of joyes er in pat stede.	All kinds of joy are in heaven
	Pare es ay lyfe with-outen dede;	Everlasting life.
	Pare es yhowthe ay with-outen elde,	
7816	Pare es alkyn welth ay to welde.	
	Pare es rest ay, with-outen travayle;	Rest,
	Pare es alle gudes pat never sal fayle;	Gooda,
	Pare es pese ay, with-outen stryfe;	Peace,
7820	Pare es alle manere of lykyng of lyfe;	Pleasure,
	Pare es, with-outen myrknes, lyght;	Light,
	Pare es ay day and never nyght;	Day and never night,
	Pare es ay somer fulle bryght to se,	Bright summer and never winter,
7824	And never mare wynter in pat contré:	
	Pare es alkyn druryes and rychesce,	Riches,
	And mare nobillay pan any man may gesce;	Nobility,
	Pare es mare worsche[pe] and honoure,	Honour,
7828	Pan ever had kyng here or emparoure;	
	Pare es alkyn power and myght	Power,
	And endeles wonyng sykerly dyght;	Security
	Pare es alkyn delyces and eese,	Delights,
7832	And ayker peysilbilnes <sup>1</sup> and pese;	
	Pare es peysebelle ioy ay lastand,	Joy,
	And ioyfulle selynes ay lykand;	Happiness,
	Pare es sely endeles beyng,	
7836	And endeles blysfulhede in alle thyng;	
	Pare es ay blysfulle certaynté,	
	And certayne dwellyng ay fre;	
	Pare es laykyng and myrthes sere;	Play and mirth, <sup>g</sup>
7840	Pare es laghyng and lufly chere;	Laughter, <sup>h</sup>
	Pare es melody and aungels sang;	Melody and song, <sup>i</sup>
	And lovyng and thankyng ay omang;	Praise,
	Pare es alle frendschepe pat may be,	Friendship,
7844	And parfyte luf and charyté;	Love,
	Pare es acorde ay and anehede,	Unity,
	And yheldyng of mede for ilk gud dede;	Rewards,
	Pare es lowtyng and reverence,	Reverence,
7848	And boghsomnes and obedience;	Obedience,
	Pare es alle vertuse with-outen vyce,	Virtues,

<sup>1</sup> peysibilnes?



- Pare es plenté of dayntes and delice;  
 Pare es alle pat lykes and may avayle,  
 7852 And nathing pat greves or may fayle;  
 Pare es alle pat gud es at wille,  
 And na thyng pat may be ille.  
 Wisdom, Pare es alle wisdom with-uten foly.  
 7856 And honesté with-uten vilany;  
 Beauty Pare es bryghtnes and bewté  
 Of alle thing pat men salle pare se.  
 Alle pir ioyes er pare generalle.  
 The greatest joy, 7860 Bot pe mast soverayne ioy of alle  
 in heaven is the sight of God's face.  
 Es pe syght of Godes bryght face.  
 Pat passes alle other ioyes and solace;  
 Ffor swa mykelle may na ioy be,  
 7864 Als es pe syght of pe trinité,  
 Pat es pe fader, and Son, and Haly gaste.  
 Pe syght of whilk salle be ioy masté;  
 Ffor-whi swa mykelle ioy and blys  
 7868 Na ioy may be als es pis.<sup>1</sup>  
 Ffor alle pat pan salle se him ryght,  
 May know alle thing thurgh pat syght,  
 Pat ever was, and es, and salle be.  
 7872 Als men may afterward rede and se.  
 Here have I shewed on a general manere  
 Pe ioyes of heven, many and sere.  
 Of the special 7876 Bot now will I specynly show yhow mare  
 'blysses and their contraries.  
 Of seven maners of blysses pure,  
 And of seven schenscheperes in helle alle swa,  
 Pat er even contrary tylls pa,  
 And whilk blysses falles specynly  
 7880 Tylls pe saule, and whilk tylls pe body,  
 Of pas pat God in heven salle se;  
 And whilk schenscheperes salle appropriated be  
 Tylls pe bodyse of pass. pat salle ga  
 7884 Tylls helle, and whilk tylls pe saules alle swa.  
 I spak bifore of sere ioyes generaly,  
 Bot now will I here sere blysses specify.

<sup>1</sup> Forwhi pat may be ioy ne hille,

Swa mekyl to fele als is pis. (MS. Harl. 2394.)

- And pair contraryes pat er hard,  
 7888 Als yhe salle here be red afterward.  
 Saint Anselme says, pe haly man,  
 Als I here schew yhow kan,  
 Pat omang alle pe ioyes of heven,  
 7892 Sallē be sene specialle blysses seven,  
 Pat pe bodyse salle have pat salls be save, The souls and  
bodies of the  
righteous have  
seven special  
blessings.  
 And other seven pat pe saules salle have  
 In pe kyngdome of heven alle to-gyder,  
 7896 After pe dome, when pai com pider;  
 Bot tyllē pe synfullē bodyse pare ogayne The wicked, on  
the contrary, are  
tormented in  
soul and body by  
seven pains.  
 Pat salle be dampned tyllē helle payne,  
 Seven specialle schendschepe salle falle  
 7900 And other seven tyllē pe saules with-alle  
 In helle to-gyder lastand ever-mare,  
 Wa es pam pat salle dwelle pare.  
 Heres now, ar I pass ferrer,  
 7904 Whilk pa specyalle blysses er,  
 Pat er appropriated tyllē pa bodyse  
 And tyllē pe saules of men ryghtwyse, The 'blesses' of  
the body and  
their contraries.  
 And pair contraryes, pat I schendschepe calle  
 7908 Pat tyllē pe synfullē bodyse and saules salle falle.  
 Pe fyrst blys es bryghtnes cald 1) Brightness is  
the first bliss.  
 Pat pe saved bodyse salle ay hald;  
 Ffor be pair bodyse never swa dym here, The bodies of  
the righteous  
shall shine  
brighter than the  
sun.  
 7912 In heven pai salls be fayre and clere  
 And mare schyneand and mare bryght,  
 Pan ever pe son was tyllē mans syght;  
 Swa fayre a syght bifore was never sene,  
 7916 Als salle be pan, ne swa clene,  
 When ilka body pat salle be save,  
 Swa mykelle bryghtnes pare salle have;  
 Ffor if a man had eghen swa bryght,  
 7920 And if swa moght be, swa mykelle syght.  
 Als had alle pe creatures lyfand,  
 Yhit moght he noght, als I understand,  
 Ogayne swa mykelle bryghtnes loke,  
 7924 Als a body salle have, pus says pe boke.

The bodies of  
the damned shall  
be dark and  
hideous

Bot pe dampned bodyse pare ogayne  
Salle be foule and stynkand als carayne;  
And fulle myrk and dym salle pai be  
7928 And fulle hydas and wlatoom to se;  
Ffor swa foul a syght saw never man  
Als pe dampned bodyse salle be pan,  
pat with pe saules salle dwelle in hellsdepe,  
7932 pis salle to pam be payne andschendschepe.

II. The second  
bliss is swiftnes

The bodies of  
those saved shall  
fly whither they  
please.

pe secunde blys after es swyftnes,  
pat ilk body salle have pat ryghtwise es;  
Ffor in les while pan a man may wynke,  
7936 pai salle mow fleghe whider pai willethyne  
With body and saule togyder thurgh flyght,  
Ffra heven tyllle orth and ogayne ryght,  
And fra pe ta syde of pe world wyde,  
7940 If pai wyld, tyllle pe tother ayde;  
And whider-swa pai pair thocht wille sett  
Nathyng pam salle ogayne-stand ne lett.  
pis may pai do with-uten travayle.

This swiftnes  
shall never fail.

7944 And pis swyftnes salle never sayle;  
Ffor als pe lyght of pe son, thurgh strenthe,  
May fleghe fra pe est tyllle pe west on lenthe,  
Ryght swa pai may whyder pai wille, fleghe  
7948 In a schort twynkellyng of aue eghe.  
Ffor pai salle be als swift pan  
Als any thocht es here of man.

The bodies of  
the synful shall  
be heavily laden  
with syn

Bot pe synfulle bodyse salle ever-mare  
7952 On a contrary manere fare;  
pai salle be swa hevy charged with syn,  
Both with-uten and with-in,  
pat pai salle have no myght to stand,  
7956 Ne unnethes to styr fote ne hand,  
Ne yhit nane other lym of body.

III. The third  
bliss is strenght  
and myght

pair syn salle weghe on pam swa hevy  
pe thred blys es strenthe and myght  
7960 pat pe ryghtwise bodyse salle have thurgh ryght,  
Ffor thof pai feble here and wayke ware,  
Swa mykelle myght pai salle have pare,

- And swa mykelle strenthe ay lastand,  
 7964 Pat na thyng salle mow ogayne pam stand;  
 Swa pat paisalle mow remowe at pair wille,  
 Ilka mountayne and ilka hille,  
 Pat ever was in pe world sene;  
 7968 And if pai wild, alle pe erth bidene,  
 With-uten any ogayne-standing,  
 Or any lettynge of any-tyng;  
 And in pat dede have no mare ewynk,  
 7972 Pan a mau has here to loke or wynk.  
 Bot pe synfulle bodyse, pat dampned salle be,  
 Salle be swa wayke and swa feble to se,  
 Pat pai salle unnethes mow stand,  
 7976 Ne myght have anes to lyft pair hand  
 To wyepe pe teres fra pair eghen oway,  
 And pat waykenes salle last with pam ay.  
 Pe ferth blys alle-swa es fredome  
 7980 Pat pesaved bodyse salle have pat salle come  
 Tylle heven, whare alkyn ioyes er,  
 To do what pai wille with-uten daunger;  
 Ffor-whi pai salle never fele na thyng  
 7984 Bot pat at salle be at pair lykyng;  
 And na thing salle pam warn ne lett,  
 To do pair wille whare-swa it es sett;  
 Ffor alle thing tylle pam salle be boghand,  
 7988 And na thing salle ogayne pam stand,  
 Ne ogayns pam na thing be sett,  
 Pair wille ne pair purpose to lett,  
 Nowther men, ne stele, ne stane, ne tre.  
 7992 Ne noght elles, swa fre salle pai be;  
 Pai salle mow passe ay whare pai wille  
 And alle pair lykyng pan ful-fylle.  
 Dis fredom and pis fraunches  
 7996 Salle be appropriated tylle pe saved bodyse  
 With pe saules of pam pat God salls chese,  
 And pis fredom pai salle never lese.  
 Bot on contrary manere ogayne pat blys,  
 8000 Pe dampned bodyse salle fredom mys;  
 The righteous shall remove at will mountains and hills.  
 The bodies of the sinful shall be weak and feble.  
 IV. The fourth bliss is freedom.  
 The righteous shall ever do what they please;  
 The wicked shall be treated as slaves.

- Ffor pai salls be stresced in helle als thrall,  
 And alle pat may greve thole with-alle;  
 Pai salls be chaced ogayne pair wille
- 8004 Tylle alle manere of thing pat es ille;  
 Pus salls pai in helle in thraldom be,  
 Ffra whilk pai may never mare fle.  
 Pe syft blys, als clerkes wate wele,
- V. The fifth bliss  
 is Health. 8008 Es hele pat pe saved bodyse salls fele,  
 With-uten seknes or grevaunce,  
 Or angre, or payne, or penaunce;  
 Ffor lvel ne payne salls never pam greve,
- 8012 Bot in hele and lykyng pai salls ay leve,  
 In heven with ioy on ilka eyde,  
 Ffor pure salls pai be glorifyde.  
 Bot pe dampned bodyse, on other-wyse,
- The damned shall  
 be tormented by  
 disease. 8016 Salls have strang yvels and angwyse,  
 Als saules has pat in purgatory dwels  
 Ffor certayne tyme, als pe boke tela.  
 Bot swa lang lastes no seknes pare.
- 8020 Als in helle, for pat lastes ever-mare;  
 Ffor purgatory, als wryten es,  
 Has ende, and helle es endeles.  
 Pe sext blys es pe gret delyte.
- VI. The sixth  
 bliss is perfect  
 joy 8024 Pat pe saved bodyse salls have swa parfyt  
 Pat no man lyfand kan ne may,  
 Swa mykelle yhern here, nyght ne day;  
 Ffor here moght never man far swa wele,
- 8028 With swa mykelle delyte als pai salls fele  
 In alle pair wittes, ne swa mykelle ioy have,  
 Als God on pan salls pan vouché save.  
 Pai salls have swa mykelle ioy pare,
- 8032 Pat nane of pam salls deayre mare;  
 Ffor als pe iren pat es glowand,  
 Thurgh strenthe and hete bryndand,  
 Semes better to be fyre-bryght,
- 8036 Pan iren, als tylle any mans ayght,  
 Right swa pa pat in heven salls won  
 Salls seme bryghter pan fyre, and schyne als son

- And be fulls-fyld ay in pat place  
 8040 Of pe luf of God and of his grace,  
 And of alle delyces and ioy and blys,  
 pe whilk pai salle never-mare mys;  
 And als men here oft has sene  
 8044 Pat a vesselle dypped alle bidene  
 In water, or in other lycour thyn,  
 Be pe vesselle never swa wyde wyth-in,  
 Has water bath with-in and with-out,  
 8048 Binethen, oboven, and alle about,  
 And na mare water with-in may hald,  
 Ne nane other thing pat lycoure es cald,  
 Rightswape ryghtwise salle have ioy, mare  
 8052 Pan pai may think or yhern pare;  
 Bot pe dampned bodyse ogayn-ward  
 Salle in helle fele payns strang and hard;  
 Ffor pai salle bryn in fyre, ilk ane,  
 8056 Pat salle be menged with bronstane  
 Ffulle hate bryndand, and with pyk,  
 And with other thing pat es wyk,  
 Omang vermyn pat salle pam byte,  
 8060 And devels pat ay salle pam smyte,  
 With other payns strang and felle,  
 Ma pan hert may thynk or tong telle.  
 pe sevend blys es endeles lyfe,  
 8064 Pat pe saved salle have, with-outen stryfe,  
 Ever-mare in heven swa heghe;  
 Ffor pai salle ay lyf and never deghe,  
 And with God alle-myghty pare ay won.  
 8068 Pat es sothfast Fader, and sothfast Son,  
 And pe Haly Gast in Trinite;  
 And in pat lyfe his face pai salle ay se.  
 Now if a man moght lyf here,  
 8072 In pis world a thowsand yhere,  
 Yhit suld his lyfe be broght tylls ende,  
 And fra pis world bihoved him wende.  
 Yhit suld him thynk, and he toke kepe,  
 8076 His lyfe noght bot als a dreame in alepe,

The righteous  
 shall be filled  
 full of joy.

They shall be  
 unable to desire  
 more joy.

The damned  
 shall be tor-  
 mented by fire  
 and vermin &c.

VII. The seventh  
 bliss is ever-  
 lasting life.

Life on this earth  
 is but a dream  
 compared with  
 that in heaven.

þan suld þe lenth of alle his lyfedays,  
Seme bot als a day. als þe prophet says:  
*Quoniam mille anni ante oculos tuos, tanquam*

8090 *dies hesterna que preterit.*

He says þus: "Lord! a thowsand yhere  
Bi-for þine eghen, þat alle thyng sese here,  
At þe last, es noght bot als yhister-day.

8094 þat was awhile and es passed oway."

þus when þis lyfe tylla ende es broght,  
Alle þe tyme of it semes als noght;

þan es a day mare in heven swa clere,

8098 þan here er many thowsand yhere;

And many thowsand yheres here es les,

A day in heaven  
is more than a  
thousand years  
on earth.

þan þere a day, als þe boke þers witnes.

þan salle þe lyf be als lang þere,

8102 Als þat day lastes, and þat es ever-mare;

Ffor þere es ay day and never nyght.

þarfor þe prophet says þus ryght:

*Melior est dies una in atris*

8106 *tuis super milia*

He says: "Loverd! better es a day lastand

In þi halles þan a thowsand;"

þat es, better es in heven a day,

8100 þan a thowsand here þat passes oway;

Ffor alle þe days þat here may falle,

Passes oway, and þis lyf with-alle.

And in a day in heven salle be contende

8104 þe tyme þat never salle have ende;

þan salle þat day, als þe boke us leres.

Pass many hundreth thowsand yheres.

And als in helle salle be nyght,

8108 Als day salle be in heven bryght;

In heven is ever  
day and in hell  
night without  
end

Ffor als men in heven salle ay day se.

Ryght swa salle nyght ay in helle be.

þus salle day in heven be contende,

8112 And nyght in helle, with-outen ende;

Bot se we noght how schort a day es here

To regard of a hundreth yhere?



- Yhit es a hundreth yhere les  
 8116 To regard of þe tyme þat es endeles;  
 Ffor Saint Austyn telles in a sarmon,  
 þat a day here may be a porcyon,  
 Of ane hundreth yhere, als men may se,  
 8120 Alle-if þat porcyon fulle tytylle be,  
 Bot þe space of ane hundreth yhere es  
 Na porcyon of endelesnes;  
 Ffor if a thowsand yhere þat es mare  
 8124 Of endlesnes a porcyon ware, Eternity.  
 After a thowsand thowsand yheres to kast,  
 Endlesnes suld sese þan at þe last,  
 And þat wille noght þe reson of endlesnes  
 8128 Suffer þat it be schorter þan it es;  
 Ffor if endlesnes any end moght bald,  
 þan war it endlesnes improperly cald.  
 Bot in þat endlesnes es contende  
 8132 Alle þe tyme þat may have nane ende;  
 And lyfe in heven salle als lang be  
 Als men salle tyme pare with-uten endese,  
 þan semes it wele, als I sayd are,  
 8136 þat lyfe salle be pare ever-mare  
 Wharfor ilk man with hert stedfast,  
 Suld seke þat lyfe þat ay salle last,  
 þe whilk ilk man may lyghtly wyn,  
 8140 þat here lyfes wele and wille fle syn,  
 And leve noght þat lyf þat lastes ay  
 Ffor þis lyfe here þat passes oway;  
 Ffor þat lyfe es sykter, and swa es noght þis. Heavenly life is  
secure and full  
of joy  
 8144 þat lyfe es swa fulle of ioy and blys  
 þat a mansalle thynk pare a hundreth yhere,  
 In þat lyfe, schorter þan a day here.  
 Tyll þat ioyfull lyf may alle men com  
 8148 þat meke of hert er here, and bowsom.  
 þus salle endles lyfe appropried be,  
 Tyll þe saved bodyse þat ay God salle se.  
 Bot þe dampned þat tyll helle salle wende, The unliu in  
hell shall live  
in death.  
 8152 Salle have ded pare with-uten ende,



- And pat ded salls ay new pam gryefe.  
 In pat ded pai salls ay lyefe,  
 And swa be pyned, in pair wyttes fyve.
- 8156 pat pair lyfe salls seme mare ded pan lyve.  
 pai salls seme, whether pai lyg or stand,  
 Als men in transyng, ay degband;  
 pai salls ay degband lyf, and lyfand dyghe,
- 8160 And ever-mare payns of ded pus dryghe,  
 And pare-with be tourmented, ay omang,  
 With other bytter payns and strang;  
 par-for pe lyfe in helle may be cald
- Life in hell is 8164 pe secund ded, and swa may we it hald.  
 the second death.  
 pan may pai say, pat salls lyf para,  
 Alias! pat ever moder pam bare.  
 Here have I tald, als yhe mought here,
- 8168 Of seven manere of blysses sere,  
 pat pe saved bodyae salls have thurgh ryght  
 With pe saules in heven bryght,  
 And of pe seven schendschepes alle-swa
- 8172 pat es even contrary tylls pa,  
 pe whilk pe bodyse in helle salls have ay.  
 pat salls be dampned at domesday.  
 Bot I wille schew yhow yhit with-alle,
- The special spi- 8176 Seven manere of blysses, pat salls falle  
 ritual blessings  
 and their con-  
 traries.  
 Tylls pe saules namely with pe bodyse,  
 Of alle pe men pat er gude and ryghtwise,  
 pat salls be saved at pat tyde,
- 8180 And in heven be gloryfyde;  
 And yhit seven schendschepes wille I neven.  
 pat er even contrary tylls pa seven.  
 pe whilk salls falle, with-uten ende,
- 8184 Tylls pa saules of pesynfulls pat salls wende,  
 With pe bodyse, untylls helle pytt,  
 Als es fouden in haly wrytt.
- I. Wisdom, 8188 pe fyrst blys pat pe saules salls have  
 knowledge of  
 Holy Trinity.  
 Of ryghtwise men, pat salls be save  
 Es wiedom; for pai salls knaw and se  
 Alle pat was, and es, and yhit salls be.

- pai salls have knawying of God fully,  
 8192 And of pe myght of pe Fader alle-myghty,  
 pai salls knaw pe wytt of pe son and taste,  
 And pe gudenes of pe Haly-gaste:  
 pus salls pair knawying parfyte be,  
 8196 In alle pe haly trinite.  
 pai salls knaw alle thing and wytt,  
 pat God has done and salls do yhit,  
 In heven, in hells and in erth aywhare,  
 8200 pus wise pai salls be ever-mare.  
 Ffor pai salls have swa mykelle grace,  
 When pai se God, face to face,  
 pat nathyng, pat God ever dyd,  
 8204 Salls be layned fra pam ne hyd,  
 pat es to say, of pat God vouches save,  
 pat any creature knawying may have;  
 Ffor Saint Austyn pat mykelle couthe of clergy,  
 8208 Says in a sarmon pat he made openly,  
 pat, in pe syght of God pat pai salls se,  
 Thre manere of knawying tylle pam salls be.  
 Ffor pai salls se him pare both God and man,  
 8212 And pam-self pai salls se in him pan,  
 And alle men and alle thing, les and mare.  
 pai salls se, and knaw in pat syght pare,  
 Als we may thre thynges se here  
 8216 In a myroure of glas, pat es clere;  
 Ane es pe myroure pat byfor us es,  
 Ane other es our awene face and lyknes,  
 And pe thred we may par-in se yhit.  
 8220 pat es alle thyng pat es onence it;  
 Right swa men salls se God als he es,  
 In pe myroure of his bryghtnes,  
 Als properly als possible may be.  
 8224 Tylle any creature him to se.  
 pai salls se pam-self in him so bryght,  
 And alle men to-gyder, at a syght,  
 And alle other thyng pai salls knawe,  
 8228 And se over-alle, both hegh and lawe.

Nothing shall be  
hid from the  
righteous.

They shall see  
all things in  
God, as in a  
mirror.

- Alle men þan salla se þat þare salla dwelle,  
 Alle þe creatures in heven and helle.  
 Þare salla he schewed þan tyll þam, apertly,  
 Sere privetese of God alle-myghty.  
 Þat na man here moight know ne wytt  
 Thurgh clergy, ne thurgh haly-wrytt;  
 Þat es, how God invysible es,  
 And unchangeable, and endles;  
 And how he was bifor alle thing,  
 And with-outen any bygynnyng;  
 And how, and whi, he salla be  
 8240 With-outen ende, þai salla þan se;  
 Alle thyng þat now es fra þam hyd,  
 Salla þan tyll þam be knawen and kyd.  
 Þai salla þan se þare, openly,  
 Of alle thynges þe skylle and þe cause whi;  
 Als whi ane es chosen here and taken,  
 And ane other left and forsaken;  
 Whi ane es uptane tyll a kyngdom,  
 8248 And ane other es putted in-tyll thraldom;  
 And whi som childer er ded and lorn  
 In pair moder wambe, ar þai be born;  
 Þai salla knaw, with-outen drede,  
 8252 Skylle whi som deghe in pair barnhede,  
 And som after when þai mast strenthe weld;  
 And whi som lyfes tyll pair mast eld;  
 Þai salla yhit certaine skylle se þan  
 8256 Whi som er born in fayre schap of man,  
 And som in uncomly stature,  
 And whi som er ryche here, and som pore,  
 And whi som childer geten in hordom,  
 8260 Er baptized, and has cristendom,  
 And som þat er in lele weddayk born,  
 Ar þai be cristened, er ded and lorn;  
 And whi som bi[g]ynura to be stedfast  
 8264 To lyfe wele, and endes ille at þe last;  
 And whi som has here alle biggynnyng  
 And, at þe last, make a gud endyng

They shall learn  
all the secrets of  
God, 8228

How he is in-  
visible, un-  
changeable and  
everlasting 8232

The righteous  
shall see the rea-  
son and cause of  
all things 8244

Why one is  
chosen and an-  
other left, 8248

Why some die  
in their child-  
hood and others  
live to extreme  
old age 8252

Why some are  
rich, and some  
poor 8260

- Of þir thynges, and of other many,  
 8268 Þe skylles salle be knawen þan openly,  
 In þe boke of lyfe þat open salle be,  
 Þe whilk es þe ȝyght of þe trinité. The booke of  
life shall be  
open to them  
 Þus salle alle men, þat in heven þan dwelles,  
 8272 Knaw and witt, als Saint Austyn telles,  
 And in þe bryghtnes of God openly se  
 Alle thing þat ever was, or yhit salle be,  
 And alle þe soth of ilk thyng, and skylle,  
 8276 Als fer-forth als God vouches safe, and wille.  
 Þare salle ilk man als welc knaw other, The righteous  
shall know each  
other as a man  
knows his sister  
or brother  
 Als a man here knawes hyssyster or brother,  
 And wyt of what contré þai ware,  
 8280 And wha þam gatt, and wha þam bare.  
 Ilk ane salle knaw þan other thought  
 And alle þe dedes þat þai ever wrought;  
 Þus wyse salle þai be þat salle come  
 8284 Tylle þe kyngdom of heven, after þe dome.  
 Þai salle be Godes sons, and tille him lyke, They shall be  
God's sons  
 And be made his heyres of hevenryke,  
 And be alle als Godes of gret myght,  
 8288 Als þe prophet, in þe psauter, says ryght.  
*Ego dixi: 'Dni estis et  
filii excelsi omnes.'*  
 He says: "I sayd, 'ȝhe er Godes alle  
 8292 And Godes sons men salle yhow calle'."  
 Wharfor it semes, þat when þai com  
 Tylle heven, þai salle be fulle of wysdom  
 And fulle of myght, lastand ever-mare,  
 8296 When þai salle alle be als Godes pare.  
 Bot now may þou ask me and lere  
 A questyon, and say on þis manere:  
 'Salle þai oght think þat salle be safe,  
 8300 On þe syns of whilk þai þam schrafe  
 Here in þair lyfe, and made þam clene,  
 And of þam assoyled has bene?'  
 Saint Anselme answers to þis,  
 8304 Apd says þat þou þat salle have heven blys,

shall the righte  
ous think of  
their sins"

- Salle love God and thank him pare  
 Of alle gudes, both les and mare,  
 Pat he has done tyll pe here,  
 8308 And tyll alle other, on pe same manere,  
 pe whilk, at pe day of dome, salle be safe,  
 And with pe endles blys salle have.  
 Gret gud he dose pe, whils pou lyfes,  
 8312 When he pi syns pe here forgyves;  
 How might pou pan, with hert fre,  
 Thank God of pat pat he has forgyven pe,  
 Alle pe syns pat pou has wrought,  
 8316 If pou might thynk on nane in thought?  
 Bot pou salle pia understand wele,  
 Pat na mare grevance salle pou sele,  
 Ne na mare payne have, ne myslykyng,  
 8320 When pou has of pi syns meneyng,  
 pan he has, pat som tyme had in stryfe  
 A sare wound, with sward or knyfe,  
 pat parfytely es haled and wele,  
 8324 Of whilk he may na mare sare<sup>1</sup> sele;  
 And als pou now has na schame of pe dede  
 pat pou dyd in pi barnhede,  
 Or pat pou dyd in pi dronkennea,  
 8328 Of whilk tyll pe now na schame es.  
 Namareechame salle pou pan have in thought,  
 Of pe syns pat pou here has wrought,  
 Of whilk pou ert here schryven parfytely,  
 8332 And pat God has forgyfen here, thurgh mercy  
 And na mare pan Petre now has schame  
 Of pat, pat he forsuke our Lord bi name;  
 Or Mary Maudelayne now has of hir syn  
 8336 pat scho som tyme delyted hir in.  
 Na mare schame salle men pan have  
 Of pair syn here done, pat salle be save.  
 Bot for-pi pat God pat bight us fre,  
 8340 Wyld thurgh his mercy and his pete,

The remem-  
 brance of sin  
 shall not grieve  
 the righteous.

Like a wound  
 perfectly healed  
 it shall be for-  
 gotten.

Petre now has  
 no schame for  
 his denial of  
 Christ.

<sup>1</sup> The MS. has 'sule'.

- And couth, thurgh his awen wytt clere,  
 And myght wele, thurgh his awen powere,  
 Swa gret syns pam frely forgyve
- 8344 And þe woundes hale', pat war gryfe,  
 Where-thurgh pai had deserved wele  
 þe pyne of helle ever-mare to fele,  
 þarfor pai salle luf him þe mare,
- 8348 And þe mare him love and thank þare,  
 And als wele for other mens trispas  
 And other mens syn pat he heled has,  
 Als for þair awen pat pai wrought here,
- 8352 þarfor says David, on þis manere:  
*Misericordias Domini  
 in eternum cantabo.*
- He says: "I salle þe mercyes syng
- 8356 Of our Loverd, ay with-outen ceasyng."  
 And swa salle alle syng, with-outen ende,  
 þat tylls þe blys of heven salle wende;  
 And swa moght pai on nane wise syng,
- 8360 Warn pai had of þair syns meneýng,  
 þat pai had done here bodily  
 And God forgaf thurgh his mercy;  
 þus salle þe saule be fulls of wysdom þare,
- 8364 And alle thing knaw and se, als I sayd are.  
 Bot þe saules pat with þe bodyse salle synk  
 In-tylle helle, salle on na gud thynk,  
 Ne have witt, ne knaw, ne fele
- 8368 Na dede pat ever was done wele,  
 Bot on þair payns salle be alle þair thought  
 And on þair syns pat pai had wrought;  
 Ffor þai salle on nathyng have meneýng,
- 8372 Bot anely on þair awen wicked lyfýng,  
 And on þair sorow, with-outen ende,  
 And on þair wrechednes þat salle þam schende  
 þe whilk þai salle, ay, bifor þam se,
- 8376 And þat syght tylls þam schendschepe salle be.

But because of  
 the great re-  
 demption wrought  
 for them, the  
 righteous shall  
 praise and thank  
 God for his  
 goodness.

The redeemed  
 shall sing of the  
 mercy of God.

The remorse of  
 those in hell.

<sup>1</sup> The MS has 'have'.

II. The second  
spiritual bliss is  
friendship.

pe secund biye pat pe saule salls fele,  
With pe bodyse, als pir clerkes wate wele,  
Salls be frendschep and parfyte love,

8390 Pat es mare pan ever man might here prove;  
Ffor ilk ane salls mare luf other pan,  
Pan ever lufed here any man,  
And als parfytely and als lang

8394 Als he salls luf him-self omang.  
And pat luf salls be fested swa fast,  
Pat it salls never sayle, bot ay last;  
Ffor als ilka lym of a body

8398 Lufes alle pe other lym kyndely,  
And yhernea, ay, gretly pair hele,  
Swa parfyte pat luf salls be and tole;  
Ffor pai salls alle be of ane assent

All in heaven  
shall be of one  
will.

8392 And of a wille and of ane entent;  
Ffor pai salls be pan alle als a body  
In sere lym, and als a saule anely;  
And God pair heved salls be pare,

8396 Pat salls pam luf als mykelle or mare,  
Als dose pe heved of pe body pat loves  
pe lym kyndely pat on it moves.  
Pat clere luf and pat alliance

8400 Salls never-mare sayle, thurgh na distance,  
Ne thurgh stryfe, pat man may make;  
Pat band of luff salls never alake.  
Bot oven pe contrary salls men se,

8404 Omang pe saules pat dampned salls be;  
Ffor pai salls be fülle of felony,  
Of hatred, of wreth and of envy;  
Swa pat ilk ane wald with other fyght,

The damned  
shall be full of  
hatred and wrath.

8408 And strangellis uther, if pai myght.  
pus salls pai hate and stryfe ilk ane,  
Ffor peccs salls be omang pam nane,  
Ne rest, ne ceas, ne worschepe,

8412 Bot travayle, and pyne, and schendschepe.  
Bot God alle-myghty, and alle-swa alle his  
pat with him salls dwelle in heven blis,



- Salle pam in sorow and pyne se  
 8416 And of pam pai salle have na peté,  
 Bot hate pam als Godes enmyse.  
 And pat hatredyn salle pan be ryghtwyse;  
 Ffor pe fader, pat pan salle be save,  
 8420 Na peté of pe son pare salle have,  
 Pat salle be dampned tyll helle payne;  
 Ne pe son, pat salle be saved pare ogayne,  
 Salle have na reuthe, ne na pyté,  
 8424 Of pe fader pat dampned salle be;  
 Ne pe moder, on pe same manere,  
 Of pe doghter pat scho lufed here;  
 Ne pe doghter of pe moder na mare;  
 8428 Ne pe brother of pe syster pare;  
 Ne pe syster of pe brother.  
 Nane of pam salle have reuthe of other;  
 Ne nane other, pat salle be saved pan,  
 8432 Salle have reuthe ne peté of dampned man.  
 Bot when pe ryghtwyse pe synfulle salle se  
 Pyned in helle, glad pai salle be,  
 Ffor twa skyls, and ioifulle and fayne;  
 8436 Ane es, for-pi pat pai er skaped pat payne,  
 Ane other es for-pi pat Godes vengeance  
 Es ryghtwise, and his ordinance.  
 Disproves pe prophete, als pe boke schewes us,  
 8440 Pare he says in pe psalter pus:  
*Letabitur iustus, cum*  
*viderit vindictam.*  
 He says pat "ilka ryghtwyse man  
 8444 Full glad and blyth salle be pan,  
 When pai Godes vengeance se  
 On pe synfulle, pat pan dampned salle be.  
 Pe thred blys, als men may in boke rede,  
 8448 Es veray acord and anehede,  
 Pat pe saules salle have in heven to-gyder,  
 With pe bodyse, when pai com pider;  
 Ffor ilk ane salle folow others wille,  
 8452 And ilk ane othe[r]s lykyng fullfyll;

The redeemed  
 shall feel no  
 pity for those in  
 hell.

No pity is shown  
 to those in hell.

III. The third  
 spiritual bliss  
 is unity and  
 concord.



And als pine ane eghe folows ryght.  
 Pe tother, pare it settes pe syght,  
 And nouthur may turne, hyder ne pider,  
 8456 Bot pai both ay turne to-gyder,  
 Right swa salle God acord with alle his,  
 And ilk ane with other in that blys;  
 And to what thyng pe saule has talent,  
 8460 To pat pe body salle, ay, assent;  
 And what-swa God pan wille be done  
 To pat pai salle assent alle-sone;  
 And what thyng swa pai pan wille,  
 8464 pat salle God als-tyte fulle-sylls.  
 Dis acorde and anehede sall never ceese,  
 Bot ever-mare last with rest and peese.  
 Alle salle pai be alle ane in company,  
 8468 And als a saule and a body.  
 Bot pe dampned pare ogayne salle stryve,  
 likane with other, for pair wicked lyve;  
 Ffor ilk ane salle hate other pan,  
 8472 And ilk ane salle wery other and ban;  
 Ilk ane salle yherne with other to fyght,  
 And ilk ane wald ala other if pai myght;  
 Pe body salle hate pe saule bi skylle,  
 8476 Ffor pe saule here thought ay pe ille;  
 Pe saule salle ay hate pe body,  
 Ffor pe body wrought pe foly;  
 And for-pi pat pe saule fyrst syn thought  
 8480 And pe body it afterward wrought,  
 And wyld noght leve, ne stand pare ogayne,  
 Untylls pe ded pe body had slayne.  
 Par-fore bath to-gyder salle dwells,  
 8484 With-outen ende, in pe pyne of helle.  
 Pe ferth blys, omang pe tother alle,  
 pat to pe saules, with pe bodyse, salle falle,  
 pe whilk salle be saved, es powere;  
 8488 Ffor pai salle pare have both fer and nere,  
 Swa mykells power and maistry  
 And lordschip, and be swa myghty

The damned  
shall fight and  
curse one an-  
other.

The body shall  
hate the soul,  
and the soul the  
body.

IV. The fourth  
spirital bilow  
is power.

- pat alle thyng pan salls be done  
 8492 At pair wille, hastily and sone;  
 And what-swa pai wille think in thoght,  
 Alle salls be at pair wille pare wroght;  
 Ffor alle thing salls be tyll [pam] boghand,  
 8496 And nathyng salls ogayne pam stand;  
 Ffor God salls fulle-fylle alle pair lykyng,  
 And folow pair wille in alle thing.  
 Pus salls pai haf pare gret powere,  
 8500 And heghnes, for pair awengret lawnes here,  
 pat pai had in pair lyfe days,  
 And parfor God, in pe gosselle says:  
*Qui se humiliat*  
 8504 *exaltabitur.*  
 He says: "Wha-swa here lawes him ryght  
 He salls be heghed, in heven bryght."  
 Bot pe dampned pare ogayne halely,  
 8508 Salls want alkyn power and maistry,  
 And pare-with pat salls tharne alle thing,  
 Of whilk men moght have lykyng.  
 pai salls ay be in gret dred and awe,  
 8512 And under fote ay be halden lawe.  
 pai salls have nathyng at pair wille,  
 Bot alle thing pat salls lyke pam ille.  
 Mykelle sorow pam salls pan bityde,  
 8516 Ffor pair heghenes here, and pair pryde,  
 Als pe bok says pat beres wytnes,  
 And als in pe same gosselle wryten es:  
*Qui se exaltat hu-*  
 8520 *miabitur.*  
 pat es, "wha-swa heghe here wille him bere  
 He salls be lawed" and putted in daungere,  
 pat es in gret daunger of fendes,  
 8524 In pyne of helle, pat never endes.  
 pe syft biys pat salls falls als wa,  
 To pe saules, pat with pe bodyse salls ga  
 Tylleheven-ryke, es honoure and worschepe,  
 8528 Of whilk God him-self salls tak kepe;

Those in hell  
shall lack all  
power and be in  
great dread and  
fear.

V. The 8th spi-  
ritual blisse is  
honour.

The redeemed  
shall be crowned  
as kings and  
emperours.

Ffor þai salls have þare sere honours,  
And be coronned, als kynges and emparours.  
And sytt in setyle schynand bryght,

8532 With alkyn nobelay, rychely dyght;  
With bryghtnes of lyght þai salls be cled,  
And gret reverence þam salls be bed,  
And be honourd als Godes frendes dere,  
8536 Ffor þe worschepe þat þai dyd him here,  
In gud werkes, þat tylle him war swete,  
þarfor þus says David, þe prophete:  
*Omnis honorati sunt*

8540 *amici tui Deus.*

"þi frendes, Loverd, þat honourd þe  
Es mykelle honourd, and swa ay salls be."

The damned shall  
be reviled and  
despyed.

8544 Bot þe dampned, þat with syn er fylled,  
þare ogayne salls be revyled,  
And despyed, and ay schent with-alle,  
And streeced ogayne þair wille als thralls,  
And pyned with gretter paynes sere,

8548 þan ever was sene in þis world here;  
þai salls [thole] alle thyng þat achundeschepe es  
With payn and sorow þat es endles,  
Omanng hete and cald, vermyne and styng,

8552 And alkyn fylth þat hert may think;  
And alle þe sorow þai þat salls fele,  
Salls be endles, als þai salls know wole.

VL. The sixth  
spiritual blessing is  
security.

þe sext blys þat to the saules of ryghtwise  
8556 Salls be appropyed þan with þe bodyse,  
In þe kyngdom of heven, es sykernes,  
To dwelle ay þare where alkyn ioy es,  
Ffor þai salls be þare sykkes and certayne

8560 To have endeles ioy, and never-marepayne,  
And to won ay þare, with-uten dout,  
And with-uten lettyng, and putting out,  
And with-uten alle manere of drede;

8564 Ffor of nathyng þare þai salls have nede,  
þai salls nought far, als men fares here  
þat lyfen ay in dred and were;

- Ffor here, both kyng and emperoure  
 8568 Has dred to tyne pair honoure;  
 And ilka ryche man has dred alle-swa  
 His gudes and ryches to for-ga;  
 And ilk man, pat here fares wele,  
 8572 Has ay dred angers to fele,  
 Bot pai pat salls com tyll heven blys,  
 Salls never have dred pat ioy to mys;  
 Ffor pai salls be syker Inoghe pare,  
 8576 Pat pair ioy salls last ever-mare.  
 Bot pe dampned men pare ogayne,  
 Salls ay be dredand in pair payne,  
 Pat pair payns suld eked be,  
 8580 And be made mare grevous to se,  
 Ffor pe devels sal, ay, on pam gang  
 To and fra, over-thewrt and endiang;  
 And omang pam ay ymagyne,  
 8584 How pai may eke pair sorow and pyne;  
 And pemarepayne pat pai tillesynfullesalleseke  
 Pe mare pai pair awen payne salls eke.  
 And, if pai do swa, it es na ferly,  
 8588 Ffor pai er ay full of ire and envy.  
 Pe devels salls ay opon pam gang,  
 And ay on pam stamp with pair feth omang  
 And threst pam doune, in fyre and smoke,  
 8592 And parfor says Iob pus in a boke:  
*Vadent et venient super  
 eos demones horribiles.*  
 He says, "grysely devels salls gangand com  
 8596 On pesynfulls pat tylls God war unbowsom."  
 Pus dredand salls pai ay be pare,  
 Pat pair payne suld be ay mare and mare;  
 Ffor pai salls be certayne pare pai dwelle,  
 8600 Pat pai salls never com out of helle.  
 Pe sevend blys es ioy parfyt,  
 Pat pe saules salls have, with gret delyte,  
 With pe bodyse pat saved salls be,

The righteous  
 shall have no  
 fear of losing  
 their happines.

The wicked in  
 hell shall be in  
 continual dread.

Devils shall  
 stamp upon  
 them.

VII. The seventh  
 spiritual bliss is  
 perfect joy.

- 8604 And won in heven, whare paisalle ay God se  
 Ffor-whi ilk ane pare salle pat tyde,  
 In body and saule be gloryfyde,  
 And fulle ioy and blys have with-alle,  
 8608 With alle manere of delyces pat may falls.  
 Ilk ane with other salle be knawen,  
 And fele other mens ioy als pair awen;  
 And mare ioy and blys mought never be,  
 8612 Pan ilk ane salle pare-on other se.  
 Pai salle se, in heven-ryke swa wyde,  
 Many sere ioyes, on ilka syde;  
 Ffor pare salle be mare sere ioyes pan,  
 8616 Pan ever couth noumbre erthly man;  
 Of whilk syght pai salle mare ioy have,  
 Pan any man mought yhern or crave.  
 Ilk ane salle be payed swa wele  
 8620 Of his part of ioy pat he salle fele,  
 Pe whilk he salle parfytely have pare,  
 Pat he salle willen yhern no mare;  
 Pare salle ilk ane many thowsandes se  
 8624 In sere ioyes, als him-self salle be.  
 And pe syght of ilka ioy pan,  
 Salle be swa delytable tille ilka man.  
 Pat pe ioy of a syght pare salle pas  
 Alle pe ioyes pat ever in erth was;  
 And alle pat tulle heven salle be tane  
 Salle pare pan se pa ioyes ilk ane.  
 And pe syght of ilka ioy pare, salle be  
 8632 Ioy tulle ilka man pat it salle se,  
 Pan salle ilk man have ma ioyes in heven,  
 Pan hert may thynk, or tong kan neven;  
 Pai salle have ioy, with-in and with-out,  
 8636 Oboven, benethe, and alle about.  
 Oboven pam, pai salle have ioyfully  
 Of pe syght of God alle-myghty,  
 Binethe pam, of pe sternes and planetes sere,  
 8640 And pe world pat pan salle be bryght and clere;

The happiness  
 of the redeemed  
 shall be perfect.

The sight of joy  
 shall be itself a  
 source of happi-  
 ness to those  
 who are saved.

- Oboven þam, of heven þat þai bryghtsalle se,  
 And of other creatures þat fair salle be,  
 With-in þam, of þe glorifying of man,  
 8644 Of þe body and saule to-gyder þan;  
 With-outen þam, of þe blyssfulle companyse  
 Of aungels, and of men ryghtwise.  
 Þai salle have ioy in alle þair wittes, They shall have  
joy in all their  
senses.  
 8648 In heven with God þare he syttes;  
 Ffirst þai salle se with þair eghen bryght  
 Many a fayre blyssfulle syght;  
 Þai salle þair God apertly se,  
 8652 And alle þe thre parsons in trinité,  
 þe Fader, and Son, and Haly-gaste, The sight of the  
Trinity shall be  
the greatest joy  
 þat sight salle be þair ioy maste.  
 Ffor als he es, þai salle him se þan,  
 8656 Sothfast God, and sothfast man;  
 Thurgh whilk syght þai salle knaw,  
 And se alle thing both heghe and law  
 And se alle þe werkes þat ever God wrought;  
 8660 And ilk mans dede, and ilk mans thocht,  
 And alle þat salle in helle be þan,  
 Ilka develle and ilka man,  
 And alle payna þat salle be þare,  
 8664 Þai salle se, both les and mare;  
 And alle erth, and þe hevens about,  
 And alle þat es, with-in and with-out;  
 Alle salle þai se, thurgh myght and grace, In the brightness  
of God's face the  
redeemed shall  
see and know  
all things.  
 8668 In þe bryghtnes of Godes face,  
 Of whilk þai salle ever-mare have syght,  
 þat þe mast ioy es in heven bryght.  
 And for þai salle ay þus God bihald,  
 8672 Þai salle knaw alle thyng, þat þai knaw wald.  
 In þis lyfe here men sese him noght,  
 Bot anely thurgh ryght trowth in thocht,  
 Als thurgh a myroure be lyknes,  
 8676 Bot þare salle men se him als he es.  
 Here men him sese gastly, thurgh grace,  
 Bot þare salle men se him, face tylle face.

- And þat syght þare salls alle men haue,  
 8680 With-outen ende, þat salls be saue.  
 They shall see  
 the same thing.  
 Þai salls alle-swa se þare, apertly,  
 His blyfufulle Moder Saint Mary  
 Þat next styues God in heven bryght.  
 8684 Oboven alle aungels, als es ryght;  
 Ffor be chere hir tylls his moder dere,  
 And of hir toke flesch and blode here,  
 And vouches safe to souke hir breast,  
 8688 Þarfor it es ryght scho sytt him nest.  
 Scho es swa fayre þare scho syttas,  
 Þat hir fayrnes passes all mens wittes;  
 A gret ioy þat may be cald,  
 8692 Hir fairnes anely to behald.  
 Þai salls se þare, als þe boke telles,  
 Alle þe neghen orders of aungels,  
 Þat er swa fayre on to loke,  
 The beauty of  
 the angels.  
 8696 And swa bryght, als says þe boke,  
 Þat alle fayrnes of þis lyfe here,  
 Þat ever was sene, fer or nere,  
 Þat any man myght ordayne defaultes,  
 8700 War nocht a poynt to þat fairnes.  
 Þat þai salls se þar of þat syght  
 Of þe ordres of þe aungels bryght.  
 Þai salls se þam falle pleyсанд þan,  
 8704 And servisabylle tylls God and man;  
 And ilk ane ordre, in pair degré  
 Salls do þat þat maast lykand salls be,  
 Bath tylls God and tylls man ryght;  
 8708 A gret ioy salls be þare of þat syght,  
 Ffor ilk ane aungelle bi him-ane  
 Salls clerer schyne þan ever son schane;  
 Þat syght men may a gret ioy calle,  
 The angels shall  
 shine brighter  
 than the sun.  
 8712 To se þe aungels swa bryght alle,  
 Þat in heven salls be sene to-gyder;  
 Þat syght salls alle se þat salls com pider.  
 Swa fayre a syght, als þat salls seme,  
 8716 Couth never na wytt here ymagyn nedeme.



- Pai salls se in heven alle-swa  
 Patriarches, and prophetes and other ma,  
 And apostels and evangelistes,  
 8720 Pat folowd nane other lyf bot cristes.  
 Pai salls se Innocentes many sone,  
 Of whilk som was, in Goddes name slane,  
 And other martyrs and confessours,  
 8724 And haly heremytes and doctours,  
 Pat haly wryt wald teche and ken;  
 And many other haly men,  
 Lered and lewed, pat lyfed wele here,  
 8728 Both religiouse and seculere.  
 Pai salls se haly virgyns pare  
 Pat here lufed God, ay mare and mare,  
 And keped pam chast, for Godes sake,  
 8732 Of whilk som wald pe ded for his luf take.  
 Pai salls se pare in ioy and blys,  
 Other pat God salls chese for his,  
 Als wedded men pat lyfed wele here,  
 8736 And other many of states sere.  
 A fayr syght salls be pan to se,  
 Of alle pe fayr folk pat pare salls be,  
 Pat bryghtersalleschyne pan everschaneson,  
 8740 Dis syght salls alle se pat pare salls won.  
 Pai salls alle-swa apertly se  
 Ilk ane be worscheped in his degré,  
 With gret nobelay, and have sere honours,  
 8744 And alle be als kynges and emparours,  
 Coround with ryche corouns of blys,  
 A fulle delytabelle syght salls be pis.  
 Pai salls se pare pe gret medes,  
 8748 Pat men salls have pare, for pair gud dedes,  
 After ilk ane of pam has lyfed here;  
 And pas crawamykelle, and many, and sere,  
 Pat never ende salls pai have bot last ay,  
 8752 Pat na man, thurgh wytt, mesure may,  
 Ne pam reken, ne telle pam kan,  
 Swa many medes pai salls have pam.

The redeemed  
shall see pa-  
triarchs, pro-  
phets, apostels,  
evangelistes and  
other righteous  
men.

The righteous in  
heaven shall see  
holy virgins.

They shall be  
honoured as  
kings and empe-  
rors.

The rewards of  
those who are  
saved, shall last  
for ever.



pair medes salls be swa precyouse,

- 8756 And swa delitable, and plenteuouse,  
 pat na man lyfand, als pe boke says,  
 Couth ne myght pam gesce ne prays.  
 Bot pa medes salls lyke pam als wele,  
 8760 pat pam seese, als pam pat salls pam fele.  
 pai salls se heven fulle large and wyde,  
 And round and even, on ilka ayde,  
 And bryghter schynand pan everechane son;  
 8764 Wele salls pam be pat pare salls won.  
 A delitable syght pat salls be  
 Tylle pam pat salls dwelle in pat contré.  
 pat contré swa fayre es on to loke,  
 8768 And swa bryght and brade, alsays pe boke,  
 pat alle pis world, pare we won yhit  
 War nocht bot als a myddyng-pytt  
 To regard of pat contré swa brade,  
 8772 pat God swa mykelle and fayr has made.  
 pat contré es halden swa large a land,  
 pat with-in pe space of pat myght stand  
 Many a thowsand of werldes sere,  
 8776 pof ilk world war als large als pis here;  
 And pat land es cald soveraynly  
 pe kyngdom of God alle-myghty,  
 pe whilk es made als a ceté.  
 8780 Where men salls many wonyng-stedes se,  
 pare alle pe haly men salls dwelle,  
 parfor says Crist pus in pe gospelle:  
*Multi mansiones sunt,*  
 8784 *in domo patris mei.*  
 He says "wonyng-stedes er many  
 In pe hows of my fader God alle-myghty."  
 Our Loverd, his fader hous calles  
 8788 His kyngdom, pat tille alle his falles,  
 pe whilk es as a cité bryght,  
 With alkyu ryches dubbed and dyght,  
 Als says Saint Iohan, Godes derlyng dere,  
 8792 In pe apocalype, on pis manere:

They shall see  
 heaven brighter  
 than the sun.

This world is a  
 dunghill com-  
 pared with  
 heaven.

Many dwelling  
 places are in  
 heaven.

*Vidi sanctam civitatem Ierusalem novam descendentem  
de celo, paratam sicut sponsam viro suo ornatam.*

- "I saw," he says, "pe haly ceté  
3796 Of Ierusalem, alle new to se,  
Comand down fra heven bryght,  
Of God alle-myghty rychely dyght,  
Als bryde, made fayre tylle hir brydegome;"
- 3800 þus says Saint Iohan he saw come.  
þis ceté es for to understand,  
Haly kyrk pat here es fyghtand  
Ogayne þe develle and his myght,  
3804 pat it assayles, both day and nyght;  
Bot pat fyght salle nocht last ay,  
It salle last no langer þan tylle domesday.  
þan salle haly kyrk, of fyghtyng cees,
- 3808 And be with God, in rest and pees;  
Ffor it es bryde, and God es brydegome;  
þan salle þai both to-gyder come,  
And in heven won ay to-gyder;
- 8812 And alle þair childer salle þan com pider.  
pat to þam has bene bowsom and trewe;  
And pat bi-takens þe ceté newe;  
Ffor þan salle haly kyrk pat tyde,
- 8816 In heven be new gloryfyde,  
And won ay þare with God alle-myghty,  
In ioy, and myrthe, and melody.  
Bot yhit haly kyrk, pat es Godes bryde,
- 8820 Bihoves be fyghtand, yhit here to abyde  
þe comyng of Crist pat es hir brydegome,  
pat ay es myghty for to over-come,  
Ffor haly kyrk fyghtes for Godes ryght;
- 8824 And God overcomes thurgh his myght.  
On twa-wise may haly kyrk be tane,  
And, at þe last, salle bath be in ane;  
On a manere es cald haly kyrk fyghtand,
- 8828 On ane other es haly kyrk over-comand.  
þir clerkes says als þe boke beres witnes,  
pat haly kyrk, pat here fyghtand es,

The words of  
St. John on the  
holy city.

The church mi-  
litant,

Christ is the  
bridegroom of  
the church.

- Es noght els, bot a gaderyng  
 8832 Of alle cristen men of lele lyfyng.  
 The church triumphant. Haly kyrk over-comand es alle-swa  
 God with alle pe company of pa  
 pat dwelles with him, in his blys,  
 8836 pe whilk he has hyght tyllle alle his.  
 Under haly kyrk, pat here fyghtand es,  
 Er alle gud cristen men, mare and les.  
 Under haly kyrk pat es over-comand,  
 8840 Er alle haly men in heven wonand.  
 Bot haly kyrk pat here fyghtes fast,  
 After pe day of dome at pe last,  
 In pe bryght ceté in heven salls won  
 8844 Ever-mare, with hir spowse Godes Son;  
 Ffor pan salls pe noumbre fulle-fyld be  
 Of alle haly men in pat ceté,  
 Thurgh haly kyrk pat es Godes spowse;  
 8848 And pat ceté Crist calles his Fadershowse,  
 Ffor paresalls alle men pater ryghtwise and haly,  
 Ever-mare dwells in aungels company;  
 And ilk ane salls have a blysfulle wonyng,  
 8852 And ioy parfyte, with-uten endyng.  
 Dis ceté of heven pat es wyde and brade,  
 Na man wate properly how it es made,  
 Ne can, thurgh wrytt, ymagyn in thocht,  
 No one knows how the city of heven is made  
 8856 Of whatkyn matere it es wrought,  
 It es noght made of lyme ne stane,  
 Ne of tre; for of swilk matere has it nane,  
 Als pir erthly cetese er made of here,  
 8860 pat er made of corruptybelle matere;  
 Ffor na thyng fallis to be in pat ceté,  
 pat corruptybelle or fayland may be.  
 Bot pe matere pare-of, als I trow,  
 8864 Es of alle thing pat es of gret vertow.  
 Dis ceté was never made with hand,  
 Bot thurgh pe myght and witt of God alle-weldand  
 Dis ceté conteneis alle heven-ryke  
 It is not made with hands.  
 8868 Bot nane wate properly to what it es lyke;

- We fynd wryten, pat it es fayre and bryght,  
 Bot na man kan descryve it ryght;  
 Ffor swa wyse clerk was never of lyve,
- 8872 Pat pe fairnes of it couth properly descryve, Hampole says  
that although he  
cannot describe  
heaven, yet he  
will give an im-  
aginary descrip-  
tion out of his  
'own head'.  
 Bot alle-if I kan noght descryve pat stede,  
 Yhit wille I ymagyn, on myne awen hede,  
 Ffor to gyf it a descripcion;
- 8876 Ffor I have pare-to, gret affeccyou;  
 And gret comforth and solace it es to me  
 To thynk and spek of pat fayr ceté;  
 Pat travaille may greve me nathyng,
- 8880 Ffor pare-in have I gret lykyng.  
 Ogayne ryght trowth nathing I do,  
 If I lyken pe ceté pat me langes to,  
 Pe whilk men may lyken on som party, Heaven may be  
likened both to  
'bodily and spiri-  
tual things'.
- 8884 Bath to bodily thing and gastly.  
 And for-pi pat alle thing pates clere and bryght  
 Es mast lykand here tylle bodily syght,  
 Parfor I wille it lyken tille bodily thing.
- 8888 Pat es fayre to syght with gastly understanding.  
 Pe bryght ceté of heven es large and brade,  
 Of whilk may na comparyson be made  
 Tille na ceté pat on erth may stand,
- 8892 Ffor it was never made with mans hand.  
 Bot yhit, als I ymagyn in my thocht,  
 I lyken it tylle a ceté pat war wrought  
 Of gold, of precyouse stanes sere, Heaven may be  
likened to a city  
of precious  
stones, set upon  
a mountain.
- 8896 Open a mote<sup>1</sup>, sett of berylle clere,  
 With walles, and wardes, and turrettes,  
 And entré, and yhates, and garettes;  
 And alle pe walles war made, of pat ceté, The walls of  
which are formed  
of precious  
stones and of  
pearl;
- 8900 Of preceyouse stanes and ryche perré;  
 And alle pe turrettes, of cristalle schene,  
 And pe wardes enemyld, and overgyt clene,  
 And pe yhates of charbucles suld falle,
- 8904 And pe garettes aboven of rubys and curails;

<sup>1</sup> MS. Landa. 848 reads 'moumt'.

- And at pat ceté had lanes and stretes wyde,  
 And sayr bygyns on ilka syde,  
 Alle schynand als gold bryght burnyst
- 8908 And with alkyn ryches replenyst;  
 And pat alle pe stretes of pe ceté and pe lanes  
 War even paved with precyouse stanes;  
 And pat pe brede and lenthe of pat ceté
- 8912 War mare pan here es of any cuntré;  
 And pat alle manere of melody  
 Of musyk and of mynstralsy,  
 Pat mought be schewed with mowthe or hand,
- 8916 War continually pare-in sownand,  
 And pat ilk day, on sere manere auld falle,  
 Swa pat na man mought irk with-alle.
- And the streets  
 paved with  
 precious stones;  
 8920 And pat ilka lane and ilka strete,  
 Of pis ceté war fulle of savours swete,  
 Of spycery and of alle other thyng,  
 Of whilk any swete savoure mought spryng;  
 And pat par war plenté of mete and drynk,
- 8924 And of alle other delyces pat man may thynk;  
 And pat ilka citesayne pat wonned pare,  
 Had als mykelle bewté or mare,  
 Als Absolon, pat swa sayre was,
- And each lane  
 and street full of  
 sweet savours,  
 8928 Whase bewté mought bi skylle pas  
 Pe bewté of alle manere of men erthly,  
 Swa clene he was in lym and body;  
 And pare-with als mykelle strenthe had omang
- As strong as  
 Sampson;  
 8932 Als Sampson had, pat was so strang,  
 Pat a thowsand men armed clene  
 He over-come and felled doune alle bi-dene;
- And pat ilkane war als swyft to pas
- As swift as  
 Asahel;  
 8936 And to ryn, als Assahelle of fote was,  
 And swa swyft was to ryn and ga,  
 Pat thurgh rase wald turne bath buk and ra;  
 And pat ilkane had pare-with als mykelle lykyng
- 8940 And als mykelle pair wille in alle thing,  
 Als Salamon had, pat als God vouches save  
 Pat had alle thyng pat he wald have;
- As wise as Solo-  
 mon;

- And pat ilkane par-with, had als mykelle fredome
- 8944 Als August had pat was emparour of Rome, As free as Augustus;  
 Tylle whame alle landes of pe world about  
 Served, and till him war underlout;  
 And pat ilkane had with-alle als continuele hele
- 8948 Als Moyses had pat was swa lele, As healthy as Moses;  
 pat God wald never with yvelle dere him,  
 Bot anely pat he made his eghen dym;  
 And pat pare-with, if possible ware,
- 8952 Ilkane moght als lang be lyfand pare, As old as Methusalem,  
 Als Matussale namely dyd here,  
 pat lyfed nere a thowsand yhere;  
 And pat ilk ane moght als mykelle wisdom weld,
- 8956 Als Salamon had, pat men swa wise held,  
 pat thurgh his wisdom had knawying  
 Of alle thing and understanding;  
 And pat ilk ane pare-with lufed als wele or mare,
- 8960 And als gud frende ay tylle other ware,  
 Als David tylle Ionathas was kyd, As friendly as David and Jonathan were;  
 Wham he lufed als he his awen saule dyd;  
 And pat ilk ane with pat honourd ware
- 8964 Of alle pe other pat wond pare, As honoured as was Joseph by the Egyptians;  
 Als Ioseph was of pe Egypciens ryght,  
 Wham pai lowted als lord of gret myght;  
 And pare-with pat ilk ane war in alle thing
- 8968 Als mykelle als was Alexander the gret kyng As great as Alexander,  
 pat conquerd Affryk, Europe and Asy,  
 pat contened alle pe world halely;  
 And pat ilkane acorded with other in anehede,
- 8972 Als Liasas with Sampson dyd in dede, As closely united as Lysias and Sampson;  
 Of whilk nouthir wald nathing do,  
 Bot als ayther of pam assented pare-to;  
 And with alle pis, pat ilkane als ayker ware
- 8976 Of pair dwellyng, to won lang pare, As secure as Enoch and Elijah,  
 Als Ennoc and Hely, on pe same wyse,  
 pat er syker of pair dwellyng in paradyse,  
 Ffra pe tyme pat pai war pider ravyst,
- 8980 And salle be untyle pe comyng of Anticrist;

And as joyful as  
one escaped from  
the gallows.

- And over alle pis, pat ilkane als mykelle joy had  
Als he suld have pat war lad  
Tylle pe galows, and sodainly in pe gate  
8984 War tane and putted tillis a kynges state;  
And, pare-with, pan' tylle ilk ane suld falle  
Alle pe ioyes pai mought have alle.  
He pat alle pes had, als bifore wryten es,  
8988 Suld pass alle pe world in worthines:  
What man, thurgh witt, couth telle ioy mare  
In pis world to weld, pan alle pis ware?  
Ffor wha-swa had alle pese, withoutendout,  
8992 Had here ioy inoghe, both with-in and without  
With alkyn delyces pat he mought have here,  
Specialy in alle his wittes sere.  
Pat es to say, in syght and hereyng,  
8996 And in smellyng, tustyng and feleyng;  
Bot yhit alle pir blysses pat yhe herd me neven  
War als noght, als to regard to pe blys of heven;  
Ffor als mykelle difference, or mare, suld be  
9000 Bitwene heven and swilk a ceté,  
Als es bitwene a kynges palays  
And a swynsty pat es lytelle to prays.  
And na mare comparyson may be made  
9004 Bitwene pe cité of heven, wyde and brade,  
And swilk a ceté made of gold and perré,  
Pan bitwene alle pe world and a faulde may be;  
Alle-swa alle ryches pat may here be sene  
9008 War noght bot als muk pat es unclene,  
To regard of pe precyouse rychessee  
Of pe ceté of heven pat na man may gesce.  
And alle pe melodye of pe world sere,  
9012 War noght bot als sorow to here,  
To regard of pe blyssfulle melody  
Pat in pe ceté of heven es ay rody.  
And alle swete savours pat men may fele,  
9016 Of alkyn thing pat here savours wele,  
War noght bot alestyng to regard of pat flayre  
Pat es in pe ceté of heven swa fayre;

No comparison  
may be made  
between the city  
of heven and  
an earthy city  
made of gold  
and pearl.



- And alle pe worschepe pat here may be,  
 9020 War noght bot als schendschepe to se,  
 To regard of pe gret worschepe  
 Of whilk men salls in heven tak kepe.  
 Alle pe fairnes pat Absolon had in syght,  
 9024 War noght bot laythede<sup>1</sup> in heven bryght. The beauty of  
Absolon would  
be reckoned  
ughness in  
heaven;  
 Alle pe strenthe of Sampson pat was pereles,  
 War noght tald pare bot wayknes.  
 Alle pe delyces pat had Salomon pe kyng,  
 9028 War noght in heven bot myslykyng.  
 Alle pe swyftnes of Assahel pat had he, The swiftness of  
Assahel would be  
but sloth;  
 War noght pare bot slawnes to se.  
 Alle pe fredom pat August had whilom, The freedom of  
Augustus but  
slavery;  
 9032 War noght tald pare bot thralldom.  
 Alle pe hele pat here had Moyses  
 War noght tald pare bot als seknes.  
 Alle pe eld pat Matussale had here,  
 9036 War les pare pan pe lest day of pe yhere.  
 Alle pe wisdom pat Salomon had redy The wisdom of  
Salomon but  
folly;  
 War noght tald pare bot als foly.  
 Alle pe luf pat David Ionathas lufed, The love of David  
and Jonathan but  
hatred,  
 9040 War noght pare bot als hatereden proved.  
 Alle pe honoure pat pe Egypciens Ioseph dyd,  
 War noght in heven bot schendachip kyd.  
 Alle pe myght pat Alexander had aywhare, The might of  
Alexander but  
weakness;  
 9044 War noght tald bot wayknes pare.  
 Alle pe acord pat Lisyas had in his lyfe The unity of  
Lysias and  
Sampson but  
strife,  
 With Sampson, war par bot als strife.  
 Alle pe sykernes pat had Ennoc and Ely The security of  
Enoch and Elijah  
but insecurity,  
 9048 Of pair dwellyng in paradyse, namly,  
 War noght bot als unsykernes  
 Of wonyng in heven pat es endles.  
 þus may I lyken, als I ymagyn,  
 9052 þe ceté of heven and þe blys pare-in,  
 Tyllen a ceté of gold and of precyouse stanes sere  
 Bot peceté of heven es mare bryght and clere,

<sup>1</sup> MS. Lansd. 348 reads 'filpe'.



And es sett on swa heghe a hylle,

The hill upon  
which Heaven is  
set, signifies  
holy meditation

9056 Pat na synfulle man may wyn par-tylle;  
Pe whilk hylle I lyken tyllle berylle clene,  
Pat es clerer pan any pat here es sene;  
Pat hille es noght els bi understanding.

9060 Bot haly thought and bryndand yhernyng,  
Pat haly men had here to pat stede,  
Whila pai lyfed, bi-for pair dede;  
Ffor God wille pat pai als heghe up-pas,

9064 Als pair thought and yhernyng upward was.  
Yhit I lyken, als I ymagyn in thought,

The walls of  
Heaven made  
of precious stones  
signify good  
works.

Pe wulles ofheven tyllle walles pat war wroght  
Of alle manere of precyouse stanes sere,

9068 Cymented with gold fulle bryght and clere;  
And swa bryght gold ne swa clene,  
Was never nane in pis world sene,  
Ne swa ryche stanes, ne swa precyouse,

9072 Als about heven er, ne swa vertuouse.

The gold denotes  
charity.

Pe precyouse stanes, gastly may be  
Gud werkes, and pe gold charyté,

Pat about pase in heven salle schine clere,

9076 Pat dose god werkes in charyté here

Pe turrets of heven, gret and smalle.

I lyken tyllle turrets of clere cristalle;

Bot pe turrets ofheven er mare clere schynand

The towers sig-  
nify the honours  
of the righteous.

9080 Pan ever was cristalle in any land.

Pa turrets, gastly, sere honours may be,

Pat gud men, in heven, salle seie and se

Pe wardes of pe cete of heven bryght

The 'wardes' of  
silver and gold  
denote strength,  
power and might.

9084 I lyken tyllle wardes pat war stalworthly dyght

And clenly wroght and craftily tayled

Of clene sylver and gold and enamayld.

Bot pa wardes of pe cete of heven,

9088 Er mare crafty and strong pan any kan noven,

Bot gastly to speke, pa wardes swa dyght,

May be tald strenthe, and power, and myght,

Pat pas salle have pat in heven salledwelle

9092 Als yhe might here me bfore telle,

- pe yhates I lyken of heven swa brade,  
 Tylle yhates pat war of charbukelle stanes made  
 Bot swa clere charbukelle was never sene,  
 9096 Als pa yhates of heven er ne swa clene; The gaisa be-  
taken meekness  
 Bot pa yhates, gastly to speke, er mekenes  
 And fredom of ryght fayth and bowsomnes,  
 Pat gyfes way and entré tylle men boghsom,  
 9100 Intylle pe ceté of heven for to com.  
 Pe garettes oboven pe yhates bryght  
 Of pe ceté of heven, I lyken pus ryght,  
 Tylle pe garettes of a ceté of gold,  
 9104 Pat wrought war, als I before told,  
 Of fyne curalle and rych rubys,  
 And of other stanes of gret prys,  
 With fyne gold wyre alle about frett,  
 9108 And bryght besandes burnyst omang sett.  
 Pe garettes of heven, gastly, may be  
 Heghe state, and lordschip, and dignité;  
 Ffor alle pat salle won in pat ceté pare,  
 9112 Salle bere heghe state pare-in ever-mare.  
 Pe lanes alle-swa and pe stretes alle,  
 Pat in pe ceté of heven may falle,  
 And pe wonyng-stedes pat er par-in,  
 9116 I lyken here, after I ymagyn,  
 Tylle pe lanes and stretes, less and mare,  
 Of pe ceté of gold pat I spak of are,  
 With pe hygynges on ilk syde standand,  
 9120 Pat of fyne gold war made, bryght schynand;  
 Bot in na ceté pat men may neven,  
 Er stedes and lanes swa bryght als in heven; In no city are  
there such bright  
places as in  
heaven.  
 Ne swa bryght wonyng-stedes als er par-in,  
 9124 Can na man, thurgh wytt, ymagyn,  
 Pe whilk salle schyne, with-in and with-out,  
 And on ilka syde alle about,  
 Whare alle ryghtwyse men salle won at ees,  
 9128 In ioyfulle quyeté, and rest, and pesé;  
 And parfor haly kyrk, pat oft prays  
 Ffor pe saules in purgatory, pus says:

- Tuam Deus deposcimus pietatem, ut es tribus-*  
 9132 *re digneris luculus et quietas mansiones.*  
 "Loverd God, we ask pi poté,  
 Pat pou vouche safe, als we pray pe,  
 To gyf pam wonyng stedes bryght  
 9136 And restfulle", pat nede has of rest and lyght.  
 Na bodily eghe moght never here se  
 A poynt of swilk bryghtnes, als in heven salls be.  
 Ilka lane in heven and ilka strete  
 9140 Most schyne bryght, bi skyllie, for parsalle mete  
 Aungels and men bryghter schynand,  
 Pan ever schane pe son in any land;  
 Ffor pe body of ilk man salls schyne so bryght  
 9144 Pat tyllie alle a contré, ane moght gyf lyght;  
 And ilka hare pare, on pair hede,  
 And on pair body, on ilka stede,  
 Salls be als bryght als es pe son,  
 9148 Pat we may so here where we won,  
 Fullie bryght schynand oboven us,  
 And parfor says pe boke þus:  
*Fulgebunt iusti sicut sol.*  
 9152 "Þe ryghtwis men salls schyne als pe son,"  
 In heven where þai salls ever-mare won.  
 Now sen a ryghtwis man salls schyne als bryght  
 Als pe son dose, þan mon be gyf lyght  
 9156 Als fer als pe son dose and ferrer,  
 Fforwhi he salls þan be wele bryghter,  
 And vnt salls alle þat gret bryghtnes,  
 Pat ryghtwis men salls have pare be les  
 9160 Pan þe bryghtnes of God alle-mygthy,  
 Als salls be knawen pure openly,  
 Ryght als þe sternes here, where we won,  
 Semes als to þe bryghtnes of þe son;  
 9164 Ffor we salls be pare als sternes in bryghtnes,  
 And God bryghtest als son of ryghtwisnes.  
 Ilka lane and strete þat in heven may be,  
 Es lenger þan hert es any contré,

The bodies of  
 each man in  
 heaven shall  
 shine as bright  
 as the sun.

The lanes and  
 streets in heaven  
 are longer than  
 those of any  
 country on earth.

- 9168 Ffor þe roume and þe space þat es contende  
 In þe ceté of heven has naue ende.  
 Þa stretes and lanes, gastly to telle,  
 Er alle haly men þat þare salls dwelle;  
 9172 And þair wonyngstedes may be þe medes,  
 þat þai salls have for þair gud dedes.  
 In þat ceté salls be mare rychesca  
 þan alle þe men of þe world may geace;  
 9176 Bot pase ryches gastly to understand,  
 Er sore blysses and delyces ay lastand,  
 þe whilk alle þas, þat tyll heven salls wende,  
 Salls fele and se þare with-uten ende.  
 9180 þe pament of heven may lykened be,  
 Tille a pament of precyouse stanes and perré;  
 Bot þe pament of heven salls schyne marclere  
 þan ever schane gold or precyouse stanes here;  
 9184 And þat pament es sett swa fast,  
 þat it salls never fayle bot ay last,  
 In whilk may na crevyce be sene,  
 It es swa hale, and even, and clene.  
 9188 þis pament of heven als of perré,  
 Gastly to understand may be  
 Parfyte luf and lyfe endeles,  
 With pece, and rest and sykernes,  
 9192 þat alle salls have þat salls won þare,  
 And þis pament salls last ever-mare,  
 þus may a man þat kan and wille,  
 Alle þe ceté of heven lyken bi skylla,  
 9196 Tyll bodily thing þat es fayre and bryght,  
 And mast delytabelle here to syght,  
 And to precyouse stanes of vertow,  
 And to sylver and gold and thing of valow,  
 9200 þat men may here bodily se,  
 Bot swilk thinges may nane in heven be.  
 Of verray ryches, gret plenté es þare,  
 þat er a hundreth thowsand-fald mare  
 9204 þan alle þe ryches of þe world here,  
 þat ever was sene, fer or nere,

The streets and  
 lanes of heaven  
 denote holy men  
 who shall dwell  
 for ever in  
 heaven.

The pavement of  
 heaven denotes  
 perfect love and  
 endless life.

The riches  
 of heaven sur-  
 pass all earthly  
 wealth.

Above the city  
of heaven shall  
bright beams  
only be seen.

- Pat fayles and passes oway;  
 Bot pe rychesse of heven salls last ay,  
 9208 Pat er alle thing, als God vouches save,  
 Pat men in heven yhermes to have.  
 Oboven pe ceté of heven salls noght becene,  
 Bot bright bemes only, als I wene,  
 9212 Pat sal schyne fra Goddes awen face,  
 And sprede about and over pat place.  
 His bright face sal alle pas se,  
 Pat sal duelle in pat blisful cité;  
 9216 And pat syght es pe mast ioy of heven,  
 Als men mught here me byfor neven.  
 And alle-if pat cité be large and wyde.  
 Men salls hym se, until pe ferrest syde,  
 9220 And als wele pas pat sal be fra hym fer.  
 Als pas pat sal par til hym be nerrer;  
 For als men of fer landes may haf sight  
 Of pe son, pat we se here schyne bright,  
 9224 And als pe same son pat shynes byyhond pe se  
 Shewes it here, and in ilka cuntré  
 Alle pe day, astir pe ryght course es,  
 Bot when cloudes fra ushydes hir' brightnes;  
 9228 Right swa pe face of God alle-myghty,  
 Sal be shewed in heven appertely.  
 Tille alle pe men pat pider sal wende,  
 Pogh som suld duelle at pe ferrest ende,  
 9232 Bot ilk man, als he lufes God here,  
 Sal won par, som fer and som nere,  
 For som lufes God here mar pan sum,  
 And som lufes hym les pat til heven sal com  
 9236 Alle pas pat God here lufes beat,  
 When pai com par sal be hym nerrost,  
 And pe nerrer pat pai sal hym be.  
 Pe verreylyer pai sal hym se;  
 9240 And pe mare verraly pai se his face,  
 Pe mare sal be pair ioy and solace.

All shall see  
the face of God,  
as plainly as  
they see the sun  
on earth.

<sup>1</sup> MS. Harl. 4196 reads 'his'.

- Bot pa pat here lufs hym les,  
 Pai sal won par, aftir pair luf es;  
 9244 Bot ilk man sal se hym in his degré,  
 In what syde of heven swa he sal be.  
 Here haf yhe herd of many fayre sight,  
 Pat ay salls be sene in heven bright;  
 9248 Ful glade and ioyful alle pas may be,  
 Pat awilk fayre sightes, ay, par sal se,  
 And of mykel ioy may pai ay telle  
 Pat in pat cité of heven sal ay duelle.  
 9252 Alsua ilkan sal haf in pair heryng,  
 Grete ioy in heven and grete lykyng.  
 For pai sal here par aungel sang,  
 And pe haly men sal ay syng omang,  
 9256 With delitabel voyces and clere;  
 And, with pat, pai sal ay here  
 Alle other manere of melody,  
 Of pe delytable noys of mynstralsy,  
 9260 And of alkyn swet tones of inusyke,  
 Pat til any mans hert mught like;  
 And of alkyn noyse pat swete nught be,  
 Ilkan sal here in pat cité,  
 9264 With-uten instrumentes ryngand,  
 And with-uten movyng of mouth or hand,  
 And with-uten any travayle,  
 And pat sal never mar cese ne fayle.  
 9268 Swilk melody, als par sal be pan,  
 In pis world herd never nan erthely man,  
 For swa swete sal be pat noyse and shille  
 And swa delitabel and swa sutils,  
 9272 Pat alle pe melody of pis world here,  
 Pat ever has bene herd, fer and nere.  
 War nought bot als sorowe and care  
 Als to pe lest poynt of melody pare.  
 9276 Omang pam alsua sal be swete savour,  
 Swa swete com never of herbe ne flour,  
 When pai war in seson mast,  
 Or war mast of vertu for to last;

The righteous  
shall have great  
joy in their hear-  
ing.

They shall hear  
all kinde of  
sweet music.

Among them all  
shall be sweet  
savours, sweeter  
than those spring-  
ing from any  
herb or flower.

- 9280 Ne of spicery mught never spryng,  
 Ne ybit of nan othir thyng,  
 Pat thurgh vertu of kynde suld savour wele  
 Swa swete savour als pai sal fele;  
 No one can tell 9284 For na hert may thynk, ne tung telle,  
 how sweet each  
 one shall smell  
 to another.  
 How swete sal ilkan til other smelle;  
 Pat savour sal be ful plenteouse,  
 And swa swete and swa delicious,  
 9288 Pat alkyn spicery pat men may fele,  
 And of alle othir thyng pathere savourawe le,  
 War nocht bot als thyng pat stynged sour,  
 Als to regarde of pat delycious savour.  
 9292 Pan sal pat savour pat es swa swete,  
 Be ioy til pam, ay when pai samen mete,  
 Alwa ilkan pat sal won par,  
 Each one shall 9296 sing with angels  
 and thank God  
 for his mercy.  
 Sal syng with angels, als I sayd ar,  
 In swilk tones pat sal be swete to here,  
 With ful delitable voyces and clere;  
 Bot pai sal love God ay in pair sang.  
 And thank hym of his mercy ay omang;  
 9300 And ilkan of pat blisful company  
 Sal speke with othir par ful swetely,  
 With laghyng and with lufly aemblaund,  
 And say "welce us pat here er wonnand",  
 9304 And thank God omang pat pain gun wyse  
 Til mekenes, pat pam led til pat blyse  
 With anger pat pai had in pair lyf days,  
 Pan may pai say pus als David says:  
 9308 *Letati sumus pro diebus quibus*  
*non humiliati, annis quibus*  
*vidimus mala.*  
 "Loverd ful glad for pe days er we,  
 9312 In whilk pou made us lawe to be,  
 In pe yheres in whilk we saw illes."  
 Pus may pai syng and say for sere skilles.  
 Pan sal pair sang and pair spekyng,  
 9316 Be til pam gret ioy and lykyng;

- Alswa pai sal fele worshepes grete,  
 For ilkan sal be sette in a ryche sete, Each one shall  
be crowned as  
kings and queens.  
 And, als kynges and qwenes corouned be  
 9320 With corouns dight with ryche perré,  
 And with stanes of vertu, precyouse to prays,  
 Als David til God thus spekes and says:  
*Posuisti Domine super caput eius*  
 9324 *coronam de lapide precioso.*  
 "Loverd on hys heved pou sette ryght,  
 A coroune of preciouise stanes dight;" The crown of  
precious stones  
set upon the  
heads of the  
righteous de-  
noted their great  
bliss and joy.  
 Bot swa sayre coroune was never sene  
 9328 In pis world, on kynges heved ne qwene.  
 Pis coroune es pe coroune of blye,  
 And pe stane es ioy pat pai sal never mys.  
 Pis worshepe pat pai sal fele, sal pas  
 9332 Alle pe worshepes pat ever here was,  
 Of whilk pai sal par mar ioy have,  
 Pan any man can yherne or crave.  
 Pus sal pai have in pair wittes fyfe  
 9336 Parfite ioy with endeles lyfe,  
 In pe heghe blisful cité of heven,  
 Whar sere ioyes er ma pan tung can neven;  
 For pai sal many hundreth thowsand se There shall be  
seen in heaven  
hundreds and  
thousands of men  
and women.  
 9340 Of men and wemen in pat cité,  
 Pat many sere ioyes par sal haf,  
 Als pai er worthy and God vouches saf.  
 And alle pe ioyes pat pai alle sal se,  
 9344 Sal be ioyes til ilka man pat par sal be,  
 With-uten his awen ioyes, les and mare,  
 Pat til hym-self sal be appropriated pare;  
 For pe sight of ilk ioy pat pai sal se pan,  
 9348 Sal be ioy par til ilka man;  
 For other mens ioyes tham sal like als wele,  
 Als pai sal pair awen pat pai sal fele;  
 Pan sal a man haf ma ioyes in heven  
 9352 Pan any tung couthe telle or neven;  
 For ilk man sal haf special ioy and mede, Each good deed  
shall receive a  
separate reward  
 For ilk gude thought and ilk gude dede,



- pat he ever thought or wrought open or privé.  
 9356 pan may never pair ioye noumbred be,  
 pat ilk man in heven when pai com pider  
 sal in body and saule haf alle togider.  
 And never mare of na ioy fele irkyng,  
 9360 For pai sal ay be new als at pe bigynning,  
 Of whilk pe leste ioy par to fele and se,  
 Sal be mar pan alle pe ioyes of the world may be  
 pai sal be fed par and cled wele,  
 The righteous in  
 heaven shall  
 never be tired  
 of praising God. 9364 With ioy of sight pat pai sal fele.  
 pai sal werk par nan othir thyng,  
 Bot love ay God with-outen irkyng.  
 Als a versifiour says in a verse parby,  
 9368 pe whilk es made in metre pus schortly :  
*Vivo sit victus, opus est  
 laus, lumen amictus.*  
 They shall be fed  
 with the sight of  
 God. 9372 "With pe sight of God pai sal be fed,  
 And with brightnes of light pai sal be cled,  
 And pair werk sal be ay lovyng,"  
 In whilk pai sal haf gret likyng.  
 Bot pair mast ioy in heven sal be  
 The sight of the  
 Trinity shall be  
 their greatest joy 9376 pe blisful sight of pe trinite,  
 pe whilk pai sal se ever-mar;  
 And pat ioy sal pas alle othir par,  
 For ay whilles pai pat sight sal se,  
 9380 Of alle ioyes pai sal fulfilled be;  
 And if pai suld pat syght mysse,  
 pai myght noght pan haf parfite blis.  
 For if a man war pyned in helle,  
 9384 With na payns pan tung may telle,  
 And he of Goddes face mught se oght,  
 Alle his payns suld pan gryefe hym noght.  
 Now haf I redde here how men sal hafe  
 9388 Parfite ioy in heven pat sal be safe;  
 Bot pe dampned men par ogayne  
 The damonid shall  
 have great sorow  
 and pain for ever  
 sal haf ful sorowe and parfite payne.  
 With-outen ende for pair wikked lyfe,  
 9392 For pai sal in alle pair wittes fyve,

- Be turmented on sere manere,  
 With grysely payns, many and sere,  
 Pat es to say, in syght and heryng,  
 9396 In smellyng, tastyng, and felyng.  
 First pai sal in helle about pam se  
 , Mare sorow pan ever in pis werld mught be,  
 And pe sorow pat pai sal se par,  
 9400 Sal be strang payne til pam ever-mare.  
 Pair wouyng in helle, als says pe buke, The misery of  
the dauned.  
 Pai sal se ful of fire and of smoke,  
 And ful grysely, and myrk, and dym,  
 9404 And about pam devels ful grym,  
 Pat with sere payns sal payne pam ay,  
 Als men mught here me byfor say:  
 And alle-pogh pai in helle want light,  
 9408 Yhit sal pai of alle payns haf sight,  
 Thurgh pe sparkes of fyr par, als says Saynt Austyn  
 Noght til pair comfort bot til pair pyne;  
 Yhit mare sorow pam sal bytyde,  
 9412 Pai sal here in helle, on ilka syde, There shall be  
great noise in  
hell;  
 Ful hydus noyse and duleful dyn  
 Of devels and of synful men par-yn:  
 Pai sal here devels par, rare ful hydusly.  
 9416 And pe synful men goule and cry;  
 Pai sal par, in smellyng, fele mare stynk, And foul stench,  
 Pan hert may here ymagyn or thynk.  
 Of brynnand brunstan and of pyk,  
 9420 And of alkyn othir thyng pat es wyk.  
 Pat stynk, als yhe sal understand wele,  
 Sal be strang payne til pan to fele;  
 Al-swa pai sal ilkan other wery.  
 9424 And myssay and sclaudre God allemyghty,  
 Pai sal ay stryfe and be at debate, And cursing and  
strife.  
 And ilkan other sal despice and hate.  
 Omang pam sal never be pees,  
 9428 Bot hatreden and stryfe pat never sal cees.  
 Pair throtes sal ay be filled omang, The throats of  
the wicked shall  
be filled with  
 Of alle thyng pat es bitter and strang,

Flame and smoke  
mixed with brim  
stone and pitch.

9432 Of lowe and reke with stormes melled,  
Of pyk and brunstane togyder welled,  
Of molten bras and lede with-alle,  
And of other welland metalle:

9436 Omang alle othir paynes, lest and mast,  
With stryf pat sal be omang pam pan,  
When ilkan sal other wery and ban;

There shall be  
great cold and  
heat in hell

9440 Al-swa pai sal fele, als I byfor talde,  
Outrageus hete and outrageouse calde,  
For now paisal frese in yse, and now in fire bryn  
And be gnawen with-uten and with-in;  
Within, als yhe sal understand,

Dragons, adders,  
toads, and other  
venem;

9444 With wormes of conscience ay bytand;  
With-uten, with dragons felle and kene,  
Swu hidus was never here nane sene,  
With neddies and tades and othir vermyn,

Beasts of prey  
as wolues, lions  
and bears shall  
gnaw the sinful.

9448 And with many hydus bestes of ravn,  
Als wode wolfes, lyons and beres felle,  
Pat sal nocht be elles, bot devels of helle,  
In liknes of hydus bestes and vermyne,

9452 Pat sal pam gnaw without, to eke pairpyne,  
Als in pe sext part of pis boke es wryten.  
Pus sal pe synful be gnawen and byten  
With outen, thurgh hydus bestes and vermyn,

Devils shall  
torment them with  
glowing hamers  
more.

9456 And thurgh pe worme of conscience with-in.  
Pe devels alawa sal stryke pam felly,  
With glowand hamers, ful huge and hevy,  
Pat sal seme of iren and stole;

9460 Pir payns pai sal with alle other fele.  
Pus sal pai ever-mare be pyned par,  
In alle pair sife witten, als I said ar,  
With sere payns als es gods skille,

These pains  
shall torment  
the soul as well  
as body

9464 For pai here used pair witten ille.  
Alle pir payns pat yhe herd me telle,  
And many ma pat sall be in helle,  
Pai sal thole ay par pat sal wende pider,

9468 In body and saule alle to-gider.

- þus sal þai ever mar contynuely  
 Haf þarfite payne þar, with-uten mercy,  
 Fra whilk payne and sorow God us shilde,  
 9472 Thurgh prayer of hys moder mylde,  
 And þe right way of lyf us wysse,  
 Whar-thurgh we may com til heven blysse. Amen.  
 Now es þe last part of þis buke sped,  
 9476 And alle þe maters þar-in haf I red,  
 þat contenes, als yhe mught here,  
 Bathe general and special ioyes sere,  
 þat alle þas þat til heven sal come,  
 9480 Sal haf aftir þe day of dome;  
 And sere schendshepes of helle alswa,  
 þat er even contrary til þa,  
 þe whilk, þas þat sal til helle wende,  
 9484 Sal haf þar, with-uten ende.  
 Whar-for wha-swa of þis wil take hede, Those who have  
read these things  
and will take  
heed, may be  
'stirred to love  
and dread'.  
 May be stird til luf and drede;  
 Til drede, thurgh mynde of þe hydusnes  
 9488 Of payne and sorow þat in helle es;  
 Til luf, thurgh mynd of ioyes and blisse sere  
 þat God hetes til alle þat lufes hym here.  
 Bot þe drede es noght medeful to prufe,  
 9492 þat accordes noght halely with þat lufe;  
 For if drede stand by itself anely,  
 Na mede of God it es worthy, Fear without  
love is not worthy  
of reward.  
 þarfor drede suld be lufes brother,  
 9496 And ayther of þam stand with other,  
 For wha-swa lufes God on ryght manere  
 He has grete drede to wrethe hym here;  
 þan lufes he his bydynges to fulfille,  
 9500 And dredes to do oght ogayne his wille,  
 Delites to be with God ay,  
 And dredes to be put fra hym oway.  
 Formensuld noght drede God anly for payne Love and fear  
must go together  
 9504 Bot men suld drede to tyn þe ioy soverayne,  
 þat es, þe syght of God of heven,  
 þe whilk yhe herd me byfor neven;

- Pat<sup>1</sup> es pat luf ay with pat drede,  
 9508 And pat dred of God es worthy mede,  
 For pogh we suld never helle se,  
 Ne [for] syn suld never punyst be,  
 In purgatory ne in helle,  
 9512 Ne in pis werld whar we duelle,  
 Yhit suld we luf God for hym-self ryght,  
 And drede to tyne hys luf and of him pe syght,  
 For, aikerly I dar wele say pis,  
 9516 Pat wha-ewa wyst what ioy and blys  
 Of pe syght of God in heven war,  
 And als proprely had sene it als es par,  
 He had lever thole here pis payne,  
 9520 Ilk day anes, alle qwik<sup>2</sup> to be flayne,  
 Ar he pe syght of his face suld tyne,  
 Pat in heven so bright sal shyne.  
 Many sere ioys ma par sal falle,  
 9524 Bot pat sight es mast principalle ioy of alle;  
 For pat ioyful sight sal contene  
 Alle other ioyes pat sal par be sene,  
 Of whilk ioys, pe lest sal pas  
 9528 Alle pe ioy pat ever here was.  
 For ioy here es nocht bot passand vanité,  
 Bot pe ioys pat er par ever-mar sal be,  
 Til whilk ioys pat has nan ende,  
 9532 God us bring when we hethen wende. Amen.  
 Now haf I here als I first undir-toke,  
 Fulfilled pe seven partes of pis boke,  
 Pat er titeld byfor to have in mynde.  
 The contents of  
 the 'Pryke of  
 Conscience' 9536 Pe first es of pe wrechednes of manskynde;  
 Pe secunde es of pe werldes condicions sere,  
 And of pe unstatelnes of pe werld here;  
 Pe thred es of pe ded pat es bodily;  
 9540 Pe ferthe als wa es of purgatory;  
 Pe fift es of domesday, pe last day of alle,  
 And of pe takens pat byfor sal falle;

<sup>1</sup> Pan (MS. Harl. 4196)<sup>2</sup> The MS. reads 'qwik'.

- Þe sext es of þe paynes of helle to neven;  
 9544 And þe sevend part es of þe ioies of heven.  
 In þir seven er sere materes drawen  
 Of sere bukes, of whilk som er unknowen,  
 Namly til lewed men of England,  
 9548 Þat can noght bot Inglise undirstand;  
 Þarfor þis tretice drawe I wald  
 In Inglise tung þat may be cald  
 Prik of Conscience als men may fele,  
 9552 For if a man it rede and understande wele,  
 And þe materes þar-in til hert wil take,  
 It may his conscience tendre make,  
 And til right way of rewel bryng it bilyfe,  
 9556 And his hert til drede and mekenes dryfe,  
 And til luf and yhernyng of heven blis,  
 And to amende alle þat he has done mys.  
 For þe undirstandyng of þir maters seven,  
 9560 Þat men may in þis buke se and neven,  
 May make a man knowe and halde in mynde,  
 What he es here of his awen kynde,  
 And what he sal be, if he avyse hym wele,  
 9564 And whar he es, for to know and fele.  
 Yhit may he se when he it redes  
 What he es worthy for his dedes,  
 Whether he es worthy ioy or payne  
 9568 Þis tretice may make hym be certayne,  
 For þar-in may he many thynges se,  
 Þat has bene, and es, and þat sal be;  
 Þus may þis tretice, with þe sentence,  
 9572 Pryk and stirre a mans conscience,  
 And til mekenes and luf and drede it dryfe,  
 For to bring hym til ryght way of lyfe.  
 Of alle þeis I haf sere maters soght,  
 9576 And in seven partes I haf þam broght,  
 Als es contende in þis tretice here,  
 Þat I haf drawen out of bukes sere,  
 Aftir I had in þam undirstandyng,  
 9580 Alle-if I be of symple kunnyng.

It is called the  
 'Prick of Con-  
 science', because  
 if a man read  
 and understand  
 well the matters  
 therein, it will  
 make his con-  
 science tender  
 and stir him to  
 dread and mek-  
 ness. //

It will bring him  
 into the right  
 way of life.

The author de-  
sires to be ex-  
cused for faulty  
rhymes.

Bot I pray yhou alle, par charite.

Pat pis tretice wil here or se

Yhe haf me excused at pis tyme,

9584 If yhe fynde default in pe ryme.

For I tek nought, pogh pe ryme be rade.

If pe maters par-of be gode

And if any man pat es clerk,

9585 Can fynde any error in pis werk.

He desires that  
if any man find  
an error he will  
correct it.

I pray hym be do me pat favour.

Pat he wille amende pat error:

For if men may here any error se.

9592 Or if any default in pis tretice be,

I make here a protestacion.

Pat I wil stand til pe correctioun

Of ilka rightwyse lered man.

9596 Pat my default here correcte can.

Pis tretice specially drawn es

For to stirre lewed men til mekenes.

And to make þam luf God and drede;

9600 Pfor wha-swa wil it here or rede.

I hope he sal be stirred par-by

Yf he trow pat God es alle-mychty.

And he sal it here or se.

The man that  
reads this booke,  
and is not  
stirred thereby  
must be either  
foolish or wicked.

9604 And may nought par-by stirred be.

It semes pat he es wittles,

Or over mykel hardend in wikkednes.

Bot alle þas pat redes it, loud or stille,

9608 Or heres it be red with gode wille,

God graunt þam grace pat þai may

Be sturd par-by til rightwyse way.

Pat es, till pe way of gode lyfing.

9612 And at pe last be brought til gode endyng.

And yhe pat has herd pis tretice red

Pat now es brought til ende and sped,

For pe luf of our Loverd Ihesu,

Prey specially  
for the soules  
of this booke.

9616 Pray for hym specially pat it dru,

Pat if he lyf, God safe hym harmles,

And mayntene hys lyf in alle gudenes.

And if he be ded, als falles kyndely,  
9620 God of his saule haf mercy,  
And bryng it til pat blisful place  
Whar endeles ioy es and solace,  
Til whilk place he us alle bryng,  
9624 Pat for us vouched safe on rode to hyng. Amen.

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*Explicit tractus qui dicitur, Stimulus Consciencie.*

Here endes þe tretice pat es called Pryk of Conscience.

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## NOTES.

- Page 1. l. 5 *spede*, prosper. 8 *endying*, death. 9 *ar*, ever. 17 *beyng*, existence, 25 *sythyn*, afterwards.
- Page 2. l. 48 *skyllē*, cause, reason. 49 *dom*, dumb. 50 *bughsom*, buxom obedient. 51 *lof*, praise. 56 *at*, that.
- Page 3. l. 71 *herth*, earth. 74 *digne*, worthy. 76 *wytte*, *skille* and *myndē*, sense, reason and memory. 82 *feile*, skin. 96 *mon* (= *mun*), shall.
- Page 4. l. 107 *hight*, promised. 115 *kydde*, showed. 121 *love*, praise. 122 *unkynd*, lit. unnatural and hence ungrateful. 128 *wake* (= *wayke*), weak.
- Page 5. l. 139 *lyggus*, lies. 147 *unkunnand*, ignorant. 156 *can*, knows. 168 *unskylrys*, without reason. 169 *unkunnyng*, ignorance.
- Page 6. l. 183 *trofles*, idle stories, uninstructional fables. 182 *And til*, evidently an error for *un-til*. 187 *kun*, learn by rote, pret *kund*. 196 *unknawynng*, ignorance. 208 *tyttest*, soonest.
- Page 7. l. 226 *lytherness*, wickedness. 230 *mynd*, to put in mind. 237 *lettyng*, hindrance. 242 *mase*, makes. 250 *thought*, an error for *ghouthē*.
- Page 8. l. 253 *per* (= *þer*), these. 272 *And to all that might be pleasure to him*. 283 *pays*, pleases.
- Page 9. l. 306 *þat þam thynk hard*, that to them seems hard. 320-321 MS. Y. has the following reading:  
 "He saip 'in his wordes trowed þey,  
 And allowed his preysyng as þei couþ sey'."  
*loved* = *allowed* = praised, *lovyng* = *preysyng* = praise
- Page 10. l. 326 *quert*, joy. 336 *drawen*, composed. 354 *to rede*, to be read.
- Page 11. l. 368 *to luk*, to be seen. 381 *tuk kepe*, took notice.
- Page 12. l. 421 *shortly*, briefly. 424 *ertou*, art thou.
- Page 13. l. 443, 444 *geten*, conceived. 455 *caytefye*, wretchedness. 459 *glet*, slime. *loper*, coagulated. 471 *alstite*, immediately.
- Page 14. l. 476 *lygge*, lie. 477 *gowl*, howl, yowl. 490 *grettyng*, weeping. 503 *sembland*, appearance.

- Page 15. l. 509 *purē*, poor. 520 *rym* (= *reme*), membrane. 535 *fulfeld*, filled with.
- Page 16. l. 566 *fen*, mud, dirt, filth. 575 *eghen*, eyes.
- Page 17. l. 593 *wantes*, is lacking. This verb is here used impersonally with the dative. 594 *luykyng*, sport, play.
- Page 18. l. 613 *brethe*, vapour. 614 *hard ne nenshe*, hard nor soft. 628 *myddyng*, dunghill. 645 *graythely*, carefully.
- Page 19. l. 684 *tas*, toes.
- Page 20. l. 689 *wyght*, brave. 691 *angers and yvels*, pains and diseases. 698 *mescheefes*, misfortunes. 701 MS. Y. reads:  
 "Steches gowtes and other maladye"  
 707 *welles*, faden, lit. becomes white. 712-15 MS. Y. reads:  
 "Man he saip as a flour bright  
 Furst comē forþe to þe sight,  
 And sone es broken and passēþ away  
 As a schalde webbe in somers day."
- Page 21. l. 725 *floreshe*, should be *floweresses*. 729 *neghen*, nine. 731 *bycom*, became. 741 *yhere*, years. 756 *held* = *eld*, old age. 757 *hele*, health. *weld*, govern.
- Page 22. l. 762 *fon* (pl. of *few*) - *fune*, see l. 764, 765. 773 *rouncles*, MS. Y. reads: *ryueleth*, wrinkles. 774 *His mynde es short*, His memory is not retentive. 775 *hand and*, breath. 776 *wax*, should be *waxes*. 777 *gas*, goes. 780 *for-worþes*, comes to nothing. 781 *moutes*, moults, falls off. 786 *lyghtly*, easily. 788 *souches*, suspects, is suspicious. 789 *trouyng*, opinion, belief. 791 *sembland*, appearance.
- Page 23. l. 797 *lates*, censures, blames. 798 *granand*, groaning. 799 *angerd*, troubled, disturbed. 812 *sleghe*, crafty, wise. 816 *frount*, forehead. 817 *heldes*, bends, bows. 822 *pouce*, pulse. *styringes*, movements. In Wicliffe's Apology we have 'His *steringes*' "*voluntatis suae motus*."
- Page 24. l. 856 *what-kyn*, what kind of. 860 *ugly*, horrible. 863 *to-gnaw*, gnaw away.
- Page 25. l. 917 *uglynes*, horror. 939 *aght*, ought.
- Page 27. l. 949 *fikel*, treacherous, deceptive. 961 '*world of world*', eternity. 966 *hight*, called.
- Page 28. l. 996 *sternes*, stars.
- Page 29. l. 1027 *busens*, examples.
- Page 30. l. 1060 *wayn*, vain. 1064 *tharles* = *thralles*, slaves. 1074 *ken*, know. 1090 *fraustes*, tries.
- Page 31. l. 1106, 1108 *sane*, the one, the first. 1127 *yherryng*, lust, desire.
- Page 33. l. 1181 *slegthes*, crafts, contrivances. *quayntyse*, cunning. 1183 *tilles*, leads. 1186 *waytes*, watches. 1189 *taries*, mocks, deludes. 1197 *fantome*, vanity. It sometimes signifies a lie;

"This is no *fantum*, ne no *fabulle*,  
3e wote wele of the Rowuntabulle."

The Avowyngs of King Arther &c., Robson's Met. Rom. ii, p. 57.

Page 34. l. 1206 *hymene*, to be explained. 1207 *whyn*, O that! 1208 *neyhr*, approach, come near. 1217 *ken*, keen. 1224 *wawes*, waves. 1228 *wolves*, wolves. 1229 *worow men bylyve*, strangle men quickly, see Glossary. 1230 *rogg* = *rugg* - tear, rend.

Page 35. l. 1239 *puces*, paths, narrow passages. 1250 *umert*, surrounded. 1260 *be taken* = *be-taken*, to betoken. 1268 *flay*, to terrify, frighten.

Page 36. l. 1272 *oftesyttes*, oft times. 1277 *sho*, she. *lates*, lets. 1279 *wa to wele*, woe to weal. 1281 *pir*, these.

Page 37. l. 1319 *drove*, disturbs, afflicts. 1322 *tokenyng* = *takenyng*, token, sign. 1334 *happy*, fortunate, see l. 1339. 1338 *pa*, those.

Page 38. l. 1368 *ryker*, sure, certain. 1374 *gastes*, guests. 1375 *hethen*, hence.

Page 39. l. 1385 *commelyng*, a foreigner, used to translate *advena*. 1390 *seythe*, quickly. 1393 *lele*, loyal. 1397 *war* - *ware*, cautious, careful. 1400 *dede*, death, see l. 1402. 1403 *over-lightly*, very easily. 1413 *variaud*, varying, see l. 1426. 1415 *veders*, weathers, see l. 1424.

Page 40. l. 1432 *wate*, knows. 1443 *douilaud*, evidently an error for *domland*, *Se. drunly*, N.E. *dromland*, dark, cloudy.

Page 41. l. 1452 *Now er men wele*, *now er men wa*, Now are men happy, now are men sorrowful. 1453 *fan*, foe. 1456 *pyn*, pain. 1459 *or-litel* - *over-litel*, *meur*, moderation. 1460 *bygg*, well furnished. 1463 *fander*, try. 1464 *snert*, *smart*, quick. 1468 *were*, war. 1470 *saghtel*, reconciliation, concord. 1478 79 The correct reading seems to be:

"Parfor þe world þat clerkes sees þus helde,  
Es als mykel to say als þe werldes elde"

Page 42. l. 1487 *to mette*, to measure, *mete*. 1492 *katerel*, top of the head, the poll. 1502 *elde*, age. 1520 *haryng*, behaviour.

Page 43. l. 1522 *costage*, expense. 1525 *hauntes*, practises. 1528 *wryng-chand*, twisting.

"And, if som smithfeild Ruffian take up som strange going: some new mowing with the mouth some *wryngyng* with the shoulder, som new disguised garment, or desperate hat—whatsoever it cost—gotten must it be and used with the first; or els the grace of it is stale and gone." The Scholemaster by R. Ascham, p. 44. Ed. Major 1863

1539 *hyyand als a ka*, limping as a cow. 1540 *new yett*, new fashion. 1543 *gang*, walk. 1548 *hasty myscheues*, sudden misfortunes. 1551 *wreth*, to make angry, irritate. 1557 *fyndynges*, inventions.

Page 44. l. 1561 *controves*, contrives.

Page 45. l. 1593 *unborsome* = *unbuxom*, disobedient. 1616 *þam sall be wa*, to them shall be woe.

Page 46. l. 1651 *clommed*; *cursed* is perhaps too strong a rendering, if

the word is derived from O.E. *clomsen*, *clumsen*. The literal meaning would seem to be 'benumbed' and hence 'stubborn', 'blockish'.

Page 47. l. 1680, 1681 *dede*, death. 1682 *redes*, explains. 1686 *kyndely*, natural. 1687 *twynnyng*, separation. 1688 *full*, very. 1704 *onence*, against.

Page 48. l. 1709 *twyn*, separate. 1718 *gayn-turnnyng*, returning. 1732 *wild*, desired, pret of *wille* or *willen*, to desire. The pret of *wille* as an auxiliary verb = *wald*.

Page 49. l. 1750 *a dede brayde*, a death assault, pain. 1776 *mynde*, remembrance. 1777 *thurgh kynde*, naturally. 1781 *swet*, pret of *swete*, to sweat.

Page 50. l. 1788 *skulkes*, hides. 1810 *overalle*, everywhere. 1817 *tast*, experience.

Page 51. l. 1820 *stoure*, conflict. 1849 *samen*, to be together. 1852 *A* = *ane*, one.

Page 52. l. 1881 *rescard*, regard. 1883 *thewes*, manners. 1890 *dede hand*, death's hand.

Page 53. l. 1907 *fested*, fastened. 1913 *occupyde*, filled. 1915 *at a titte*, with a sudden jerk, with a tug. 1917 Each vein and each sinew and member.

Page 54. l. 1938 *unaleghe*, unwise, foolish. 1944 *wayte* (= *wate*), knows. 1946 *forlute*, foresees.

Page 55. l. 1970 *wake*, watch. 1971 *dedys*, death's. 2000 *yhate*, gate.

Page 56. l. 2011 *chalanges*, claims. 2025 *felled*, felt. 2027 and 2036 *tynes*, loses. 2044 *drighe*, suffer.

Page 58. l. 2088 *myndles*, forgetful. 2101 *thraue*, throes. 2102 *quathes* = *wathes*, evils, dangers.

Page 60. l. 2163 *laghe*, law. 2167 *Thar*, need. 2172 The sense would seem to require that we should read: 'he pat *can* this lif despyse' instead of 'he pat *pis* lif despyse'.

Page 61. l. 2196 *swippes*, passes quickly. 2206 *alle-if*, although. 2210 *aparty*, partly. 2216 *redde*, told.

2217 'Why þe dede es swa gretely drede' should be?

'Why the dede es swa gretely to drede'.

2224 *fare*, go. 2226 *grynky*, savagely. *gryn*, to open the mouth wide. *blere*, put out the tongue. 2224-27 MS. Y. reads:

"Ffor as wode lyons þey schal fare,

To raumpe on hem and grenne and stare,

And grymly on hem grone and hare tonges blere,

And with hidous lokes hem sore asere."

2231 *ferdnes*, fear.

Page 62. l. 2249 *drogh*, drew. 2257 *flit*, depart. 2264 *ta* = *tane*, the first. 2265 see l. 2011.

Page 63. l. 2309 *sleght*, wisdom, craft.

Page 64. l. 2320 *saghe*, saw. 2342 *warne*, unless.

Page 65. l. 2353 *kynd*, natural. 2368 *war-so* = *whar-swa*, where-so.

- Page 66. l. 2391 *grete mude*; 'eger mode' is a better reading: *mude*, *mode* = mood, mind. Cf. phrases 'milde mode', 'evil mode', 'mengid in mode', i. e. 'confused in mind'. 2416 *hately*, wholly.
- Page 67. l. 2446 *pe* should be *pi*? 2449 *to see*, to be seen. 2453 *fete*, many. 2460 *aresuned*, called to account.
- Page 68. l. 2466 *unwyker*, uncertain. 2467 *alowed*, praised. 2469 *sikerly*, securely.
- Page 69. l. 2510 *are*, ought. 2511 *yhelde*, reward. 2516 *what=acate*, knows.
- Page 70. l. 2552 *deres*, injures, harms. 2562 *nyaspaya*, displeases.
- Page 72. l. 2623 *struk*, *strck*, straight, direct.
- Page 73. l. 2666 *whate=acate*, knows. 2682 *apedde*, finished. 2685 *neghest*, next.
- Page 74. l. 2722 *hentes*, receives, takes.
- Page 75. l. 2750 'For *pai sal haf* [in] a day *pare*.'
- Page 76. l. 2791 *crysom*, an error for *uncrysom*. *Chrisome* signifies properly the white cloth which is set by the minister of baptism upon the head of a child newly anointed with *chrisam* after his baptism: now it is vulgarly taken for the white cloth put about or upon a child newly christened, in token of his baptism, wherewith the women used to shroud the child if dying within the month; otherwise it is usually brought to church at the day of Purification. *Chrisoms* in the bills of mortality are such children as die within the month of birth, because during that time they used to wear the chrisom cloth; and in some parts of England, a calf killed before it is a month old is called a chrisom calf — Blount in Halliwell p. 249.
- Page 78. l. 2864 *nedly*, of necessity.
- Page 80. l. 2915 *ferdelayk* fear. 2933 *mot*, must. 2947 *accouped=acoulped*, accused. *felony*, crime.
- Page 81. l. 2953 *gwyte* free.
- Page 82. l. 2991 *Als*, also. *grege*, increase. 2993 *skuthe*, cloth. *potagre*, disease in the feet. 2995 *kylls*, ulcers. *felvuns* and *apostyms*, whitlows and imposthumes. 2999 *arynary*, quinsy. 3001 *meashry*, leprosy. 3008 *Thynk we*, let us think.
- Page 83. l. 3037 *be it one*, by itself.
- Page 85. l. 3126 *was hoven*, was raised, see Glossary.
- Page 86. l. 3148 *cuffe*, chaff.
- Page 87. l. 3177 *stryther*, stronger. 3175 *loud* or *stille*, openly or secretly, publicly or privately. 3183 The sense requires *tham* before *by-hoves*. 3189 *sailde*, solid. 3192 *mene* = mean, moderate.
- Page 88. l. 3213 *haf* for *haz* or *hufen*? 3214 *hend and fete*, hands and feet. 3230 *are*, before. *wyn*, go.
- Page 89. l. 3245 *defaut*, want. 3256 *dungen*, smitten, beaten.
- Page 90. l. 3287 *For sum here pat als sile after pair dede*, *sal wond strykyt* til heven blis. The word *pat* should be omitted or we must read "For sum *er* here *pat* &c. &c." 3288 *strykly*, straight, direct. 3289 *mys*, wrong. 3292 *boght*, redeemed. 3298 *atonde*, time.

Page 91. l. 3323 *smertly*, quickly, *smartly*. 3325 *fers*, frighten. 3331 *For it es nan* &c. = 'For there is none &c. 3338 *Whar* = war, were.

Page 92. l. 3362 *hede*, head, chief. 3363 *hatreden*, hatred 3367 *forsweryng*, perjury. 3370 *onang*, at intervals.

Page 93. l. 3400 *rede*, tell. 3402 *houail*, the Sacrament. 3404-9 MS. Y. has the following reading:

"General schrift pat may eche day be made  
And benyson of bischop pat makeþ þe soul glade  
And namly in þe ende of þe holy masse,  
Ffor hit es grete mede bope to more and lasse,  
And knockyng on þe brest and knelyng in þe grounde,  
And þe last anoyntyng on þe dethus stounde.

3408 *Knokyng of þe brest* &c. i. e. confession. 3413 *atans*, at once.

Page 94. l. 3434 *off*. o is correct and very common in the 'Cursor Mundi'. 3447 *myster*, need.

Page 95. l. 3468 *sary*, sorrowful. 3473 *debate*, contest, strife 3478 *ianglyng*, idle talk, idle stories. 3484, 85 *hann*, *hem*, curse. 3487 *na* should be *nane*. 3491 *ma*, more.

Page 96. l. 3507 *Ryse he*, let him rise. 3510 *forthynkyng*, repentance. 3514 *wolwarde*, wretched, plagued. 3515 *hardnes*, severity, affliction. 3519 *fayntise*, deceit. 3522 *unkyndnes*, ingratitude. 3534 *fande*, tempt, try 4535 *sande*, message, messenger.

Page 97. l. 3546 *heke* - *eke*, increase. 3555 *theches*, teaches. Cf. *feth* = *fet*, *wythenes* = *wytene* &c.

Page 98. l. 3589 *messyng*, mass. 3594 *twyn*, two 3608 *byhyng*, ransom. 3610 *assethe*, amends, satisfaction. 3611 *Als*, also.

Page 99. l. 3624 *frende*, friends.

Page 100. l. 3678 *For alle be it onence þe doer dede*, i. e. 'For although it be against the doers deed.

Page 103. l. 3781 *pat*, what.

Page 104. l. 3827 *thechyng*, teaching. 3835 *spers*, locks, fastens.

Page 105. l. 3844 *playn*, full. 3870 *lagher*, lower.

Page 106. l. 3877 *underloutes*, subjects.

Page 107. l. 3915 *large*, free, liberal. 3923 *þar-for*, i. e. for that (purpose). 3934 *gesce*, to be reckoned.

Page 108. l. 3951 *hat*, called.

Page 109. l. 3986 *aghtynd*, eighth. 3988 *neghend*, ninth. 3996 *pousté*, power.

Page 110. l. 4025 *Says us*, tell us. 4026 *world endyng*, world's ending.

4028 *lukes þat yhow desayce na man*, i. e. 'see that na man deceive you'. 4036 *erthedyns*, earthquakes. 4053 *trouage*, homage, fealty.

Page 112. l. 4119, 25 *heghe*, to exalt. 4130 *lycyng*, life.

Page 113. l. 4153 to 4215 The following lines on Antichrist are from the 'Cursor Mundi' fol. 124. (Cott. MS. Vesp. A. iii.)

Nu sal yee her, i wil you rede  
Hu þat anticrist sal brede,

Nathyng sal I sene yow neu  
 Bot pat I find in bokes treu.  
 Pir clerkes telles pat er wise  
 Pat he o luus king sal rise  
 And o pe kind, man clepes dane,  
 Pat prophet mas o pus his nam.  
 Dane he sais 'neder in strete,  
 Waitand hors to stang<sup>1</sup> in fete,  
 To do pe rider falle bi pe wai,  
 Pat als mikel es for to sai  
 By pe wai als nedder sal he sitt,  
 Pat all pan men pat he mai witt,  
 Radand in pe reule o right,  
 He sal pam smert and dun pam light.  
 He sal pam give sul attre<sup>2</sup> dint,  
 Ute of pair trouth pam for to stint.  
 O fader and moder he sal be born,  
 Als other men es him biforn,  
 Bituix a man and a womman,  
 And noght of a maiden allan,  
 Als it es foli tald<sup>3</sup> o sum  
 Noght tuix a biscop and a nun,  
 Bot of bismer<sup>4</sup> brem<sup>5</sup> and bald,  
 And *geten* of a gloton scald,  
 Pat par mai be na fuler tuin.<sup>6</sup>  
 He sal be geten al in sin.  
 Geten in sin and born in plight,  
 Over alle he sal be maledight.  
 In his *geteng*<sup>7</sup> pe feind of helle,  
 Sal crepe in his moder to duelle;  
 Maister of errur and of pride,  
 Par-in he sal his lurth abide  
 Pof he be in priunn bunden,  
 Als it in hali writt es funden,  
 Pat Sent Gregor self has wrought,  
 Darfor he sais, he lies noght  
 Pe kind o strenght pat he had ar  
 Pof pan his might he *laten* mare,  
 Pat his might es noght sal yee knaun  
 Ur laverd has don it als for his aun.  
 Ffor if he moght, al wald he quelle  
 Ffor-pi he bunden has pat felle.<sup>8</sup>

<sup>1</sup> stang = sting, pierce.    <sup>2</sup> poisonous.    <sup>3</sup> reckoned.    <sup>4</sup> a wicked  
 one.    <sup>5</sup> lustful.    <sup>6</sup> combination.    <sup>7</sup> conception.    <sup>8</sup> wicked one.



He sal be lesed þan o band  
 And mikel wa sal werc in land;  
 Þis es he þat sorful dring<sup>9</sup>  
 We rede of in bok o sceuing;<sup>10</sup>  
 An angel he sais isagh lendand  
 Wit a mikel cheigne in hand,  
 And bar þe kai o þe mikel pitt  
 Als sais Sant Iohn in hali writt.  
 To þe dragon suith he wan,  
 Þat men calles devel and sathan,  
 And in þat pitt him *sperd* fast  
 For to be laied at þe last  
 To quils a thusand yeir at þe last;  
 Quen þat thusand yeir war past,  
 To walk his forth fra þat quile  
 And mani man for to bigile  
 Right sua þe devil sal descend  
 In anticrist moder lend,<sup>11</sup>  
 To fille þat caitif ful unclene  
 And umbelai hir al bidene,  
 Al in his weild<sup>12</sup> hir to receive,  
 And do hir þoru a man conceve,  
 Þat al þat birth þat þar es born  
 Be wick and fals and felun lorn,  
 Fforþi his nam es cald wit right  
 Sun o tinsel<sup>13</sup> þat maledight,  
 For al þat he may wirc þar-to  
 Al manskind he sal fordo.  
 Of his *geting* i tald yow ar,  
 Of his birth I telle you quar;  
 Ffor als þat crist him-selven chese  
 Be born in bethleem for ur ese,  
 His maidenhede for to bring in place,  
 Þat he tok for us wit his grace  
 Right sua sal þe feind him þis,  
 Chese him stede o birth iwise.  
 Þat best es titeld til his stalle,  
 Quar es þe rote of ivels alle,  
 Þar left o godd men makes sin in,  
 Þat es, tun o babilon wit-in;  
 Þis tun was quillum chefe o pers  
 O mani other alsua divers,  
 A tun o selcuth mikel pride,  
 Hefd o maumentri þat tide,

<sup>9</sup> chieftain. <sup>10</sup> 'book of revelations'. <sup>11</sup> loins. <sup>12</sup> power. <sup>13</sup> perdition.



Betheaida and Corasaim  
 Pir tua cutes sal foster him  
 Ur laverd ennips<sup>14</sup> pir tua tuns,  
 And pus he sais in his sermons:  
 'Corozaim al be ye waa,  
 And sua be ye Beth[s]aida,  
 And Capharnaum al wa ye be!  
 Pe sinful sun sal regne in pe;  
 Pof pou pe rais up unti heven  
 To helle depe sal pou be driven.'  
 Norys him sal enchaunters,  
 O nigramanci and o jugulors,  
 Of alle maner o craftes ille;  
 Of alle falsched pai sal him fille,  
 Pe wicked gastes his wiers<sup>15</sup>  
 Him foluand in al his afers.

Page 114. l. 4180 *upsteygher*, one who goes up, from *stegh*, to ascend.  
 MS. Y. reads *upstirt*. 4202 *werved*, cursed.

Page 115. l. 4210 *nuryst*, nurtured. 4213 *tregettour*, a magician. It  
 sometimes signifies a cheat. Cf. O.E. *treget*, a trick. 4220 *se*, seat.  
 4228 *fals trowth*, false belief.

Page 116. l. 4248 *welk*, walked. 4257 *A = one*, one. 4258 *thurgh fals*  
*miracles shewyng*, i. e. through the manifestation of false miracles.  
 4268 *uthfastnes*, truth.

Page 117. l. 4306 *stey*, ascend. 4316 *chaos*, drive.

Page 118. l. 4338 *ourwar*, anywhere. 4349 *traces*, path, track, and hence  
 example.

Page 119. l. 4359 *ferre*, far. 4368 *chymne*, fireplace.

"Dameselo luke ther be  
 A fuyre in the chymene  
 Ffagattus of fyre tre  
 That fotehyd was jare."

Sir Degrevant in Thornton Romances p. 234, Ed. Halliwell.

Page 120. l. 4400 *felayshaþe*, fellowship.

Page 122. l. 4477 *werray*, to make war on.

Page 123. l. 4541 *ful wrotthe*, very wroth.

Page 124. l. 4558 *watthe*, torment. 4576 *fra þan*, from that time.

Page 125. l. 4700 *gan telle* = *gan telle*, did tell. 4703 *ken*, see. 4727  
*brethe*, vapour.

Page 130. l. 4772. 74 *romyng*, *romyng*, roaring. 4782 *byggyns* = *byggynge*,  
 buildings. 4786 *An*, an error for *And*. 4794 *to neren*, to be named.

Page 132. l. 4850 *bygged*, built. 4851 *ghed*, went. 4853 *brunstone*,  
 brimstone.

<sup>14</sup> = *enubs*, curses.

<sup>15</sup> protectors.

Page 133. l. 4891 *rayke about*, spread about. 4908 *dasednes*, coldness. 4907 *wirkyng*, operation.

Page 135. l. 4961 *bemes*, trumpets. 4975 *movyng*, movement. 4979 to 5020. The following lines upon the resurrection of the body are from the 'Cursor Mundi' fol. 126.

Sant Paule us sais on pis-kin wise,  
 Pat littel and mikel, ald and yhing,  
 Alle at pat mikel uprising,  
 Sal be of eold as pai suld here  
 Haf deied in eold o thritte yere,  
 Pat eold pat crist had at his ded,  
 Quen he us broght al fra ur fed;<sup>1</sup>  
 And if pat ani her livand  
 Was wemmed<sup>2</sup> or on fote or on hand,  
 Als we se chances oft bitide,  
 On muth or nese or elles-quar,  
 Or bote upon his bodi bar,  
 Cripel, oroked or turnd o haft,  
 Or limes ma gain<sup>3</sup> kindli craft,  
 Thoru ma or less o lim haf last,  
 At pis uprising pat sal be last,  
 Alle paa pat Godd has chosin til his  
 Ffor to be broght into his blis,  
 Quatsum pai in pis liif has bene,  
 It sal na wem<sup>4</sup> o pam be sene,  
 Ne naking thing bot alle fairhede,  
 Als we in hali scripture rede;  
 Alle sal have right limes par,  
 Pai aght to haf ne less ne mar,  
 Bot take tent quat I sai to pe;  
 O fair stature quat it sal be,  
 And o pair eild, o pam i mela,<sup>5</sup>  
 Pat Crist tas for his aun lele,  
 Paas other sal ha fairhed nan,  
 For al welth sal pam be wan,<sup>6</sup>  
 O paim it es to telle na tale,  
 Pat brued witnten bote es bale.  
 Pe childer pat es abortivea,  
 Paa pat er born olives,<sup>7</sup>  
 Sal rise in thritte winter eild,  
 To litel bote to paim or beild,<sup>8</sup>  
 Ffor paa war neght baptist iwiss,  
 Ne sal pai haf na part o bliss,

<sup>1</sup> enemy.    <sup>2</sup> deformed.    <sup>3</sup> against.    <sup>4</sup> blemish, spot.    <sup>5</sup> talk.  
<sup>6</sup> wanting. absent.    <sup>7</sup> alive.    <sup>8</sup> protection, safety.

Pir mikel maisters sais pat pai  
 Mai sauved be on nankin wai,  
 Pai sal haf nother wel ne wa  
 Bot in merckenes forever and a.  
 Pe man pat thoru pair aun gilt,  
 Wit besding draght or hanging spilt  
 Thoru pair sin and pair seluni,  
 Wit hundes eten pe mast parti,  
 Mani wenes pat er unwise,  
 Pat pat flexs hale suld never rise,  
 And pat to wene es hot sotthede;<sup>9</sup>  
 Nu i sal pe sum resun rede,  
 Ute of alle skil it es and right  
 Ffor to mistru in goddes might.  
 Quat man mai wiit, quat man mai lere.  
 Quat man may se, quat ere may here,  
 Quat man in erth mai thinc in thoght  
 Hu al pis world ur laved wroght,  
 Heven and erth al in pair haldes,  
 Pat mighti godd pat alle waldeas?<sup>10</sup>  
 Qua can sai me hu of a sede,  
 He dos an hundret for to brede?  
 Thoru his mighti wille dos pat king  
 Ute of pe herd tre to spring  
 Ffirst pe lef and sipeu pe flur,  
 And pan pe frut wit his savur,  
 Ilkin frut in his sesun;  
 Agh we par-in seke resun  
 Hu he dos ilkin thing to nait,<sup>11</sup>  
 Certes pat war bot surfait,  
 Pe mar man suinc him par abute,  
 Ffra spede<sup>12</sup> ferrer he sal be ute.  
 A sample sal i accu yow par-bi  
 Pat i fand o Sant Gregori,  
 Par he was in a stede sumquar,  
 An crafti clerc and wis o lare,  
 And<sup>13</sup> asked him a question  
 Of a wolf and a leon,  
 And of pe thrid pat was a man,  
 Quar-of pe tale pus bigan.  
 A man welk thorn a woddess wai,  
 Par ner pe stret a wolf him lai;  
 Dis wolf it was unmesur [of] mete,  
 Al pis mans flexs par he ete,

<sup>9</sup> folly.<sup>10</sup> rules, wielde.<sup>11</sup> prosper.<sup>12</sup> success.<sup>13</sup> also.

Als-anith he sua had don,  
 An hungre leon mete he son,  
 Up and dun his prai sekand;  
 Quen he nan oper best par fand,  
 Pis wolf he feld ant ete him al  
 Ne left he noither gret ne smalle:  
 Pe leon efter deied in hij,  
 Ded par gun his coroine lii,  
 And par was roten al to noght,  
 Quar-in sal pis man be soght?  
 For i mai tru on nakin wise,  
 Pat pis man mai to liif uprise,  
 Sin nan es als i wene pat can  
 Tuin<sup>14</sup> pat erth pat com o man,  
 Ffra pat erth pat es bredd o best.  
 Sant Gregor gaf ansuer honest,  
 And o pat man pat was in were,  
 Pe soth he scoud him al clere,  
 And provide him wit quik resun  
 Pat at pis resurrectionn,  
 Wit alle his limes, hale and fere,<sup>15</sup>  
 Sal [he] cume befor pe demstere;  
 Ffor pof his bodi al war brint,  
 And blaun overal [and] pe puder tint  
 Yett mai godd gedir it alagain,  
 And neu him at his wille wit main  
 Alle pe flexs pat was o pe man  
 Sothfast sal be raised pan,  
 It sal be delt in littel weve,<sup>16</sup>  
 Pat was o best al sal bileve,<sup>17</sup>  
 Pat bath pe tane and pe toper made  
 Wel bituix pam can he schade<sup>18</sup>  
 Sua haali sal pai pan rise pare,  
 Pam sal noght want a hefd hare,  
 Ne noght a nail o fote ne hand;  
 Pof quether we sal understand  
 Pat nail and hare pat haf be scorn,  
 Bes noght al quar pai war befor,  
 Bot als potter wit pottes dos,  
 Quen he his neu wessel fordos,  
 He castes al pan in a balle,  
 A better for to mak wit-alle;  
 O noght he lokes quilk was quilk,  
 Bot makes a nother of pat ilk,  
 Wel fairer pan pe first was wrought;  
 Right sua sal crist, ne dut pe noght.

<sup>14</sup> separate.<sup>15</sup> sound.<sup>16</sup> pieces.<sup>17</sup> remain.<sup>18</sup> distinguish.

He pat es laved of ertk and heven,  
 Mai o pat ilk selvin even,  
 Pat first was molten into lame<sup>18</sup>  
 Mak a wel fairer hcam,<sup>20</sup>  
 And if par-of was mar or les  
 To mesur, als his wille es.

- Page 136. l. 5003 *peryste*, destroyed. 5020 *avenand*, comely.  
 Page 137. l. 5054 For we the sence requires pe.  
 Page 139. l. 5126 *levemyng*, lightning. 5131 *onence*, opposite.  
 Page 141. l. 5188 *fast*, near, close. 5199 *cloten*, clouts, clothes. 5202  
*nerre-hande*, nigh, near. 5212 *swelt*, died.  
 Page 143. l. 5261 *bla*, livid. 5266 *musse*, to lose. 5293 *staynged*=*stanged*,  
 pierced.  
 Page 144. l. 5298 *harnpane*, brain pan. 5299 *brast his hyde*, burst his  
 skin. 5311 *enchesoun*, reason. 5327 *erres*, scars.  
 Page 145. l. 5332 *attem*, accuse. 5357 *reddowr*, *reddure*, severity, lit.  
 dread, fear.  
 Page 147. l. 5407 *threp*, dispute with, talk severely. 5410 *scaks*, shake.  
 5417 *sar*, sore. 5428 *Ynwillt*, conscience.  
 Page 148. l. 5460 *irreghes*, bewrays, discovers.  
 Page 149. l. 5483 *egged*, instigated. 5487 *eggyng*, instigation. 5503  
*kepyng*, custody 5511 *bymens*, signifies.  
 Page 150. l. 5522 *halghes* = *hallowes*, saints. 5526 *sloghe*, slew. 5538  
*wreke*, vengeance.  
 Page 151. l. 5567 *uptrust*, uptrussed, hoarded up. 5570 *noweld mone*,  
 mouldy money. 5572 *mayhes* or *mones*, moths 5574 *over*, above.  
 Page 152. l. 5602 *stak*, pret of stik to pierce. 5606 *legge pousté*, so-  
 vereign power. 5609 *accusyng*, accusation.  
 Page 153. l. 5649 *lent*, given pret of *len*, *lene*, to give, grant.  
 Page 154. l. 5672 *yholden*, yielded.  
 Page 155. l. 5716 for pe the sence requires pi.  
 Page 156. l. 5771 *bedde*, offered.  
 Page 157. l. 5784 *eghtuld*, *eghteld*, endeavoured, aimed at. 5785 *ryfe*,  
 reeve. 5785 *bytaght*, entrusted.  
 Page 158. l. 5831 *pepen*, thence.  
 Page 159. l. 5871 *unjustified*, wronged.  
 Page 160. l. 5908 *Gudea of hap &c.* = Riches of fortune are these to be  
 reckoned. 5913 *arruage*, arrears.  
 Page 161. l. 5944 *leches*, physicians. 5961 *lent*, given, pret of *len*, to  
 grant. 5968 *bede*, give.  
 Page 162. l. 5978 *reken*, give an account of, see l. 5984. 5987 *justify*,  
 to do justice to. 5994 *haldyngs*, possessions. 5999 *laynd*, kept secret.  
 6001 *lays*, seek, look for. 6003 *reckonyng*, account.  
 Page 163. l. 6023 *seme*, appear.

<sup>18</sup> loam, earth.

<sup>20</sup> body.

- Page 164. l. 6058 *dwelle* seems an error for *dwelled*. 6079 *Pat sounes in ille* on any manere, cf. the following passage from Ascham: "Some siren shall sing him a song *sweete* in tune, but *sounding in the ende to his utter* destruction. The Scholmaster, p. 72, ed. Mayor 1863.
- Page 165. l. 6087 *halghes*, saints. 6091 *reddure*, see line 5357. 6112 *flaying*, terror. 6114 *merryng*, louting. 6122 *setil*, seat, throne.
- Page 166. l. 6133 *departe*, divide. 6135 *gayte*, goats.
- Page 168. l. 6205 *brist*, need. 6210 *Suthly*, truly. 6212 *kydde*, known. 6227 *whyne*, O that! 6229 *thurt*, needed. 6232 *swelghe*, swallow.
- Page 169. l. 6248 *tome*, leisure. 6250 *redde*, promised. 6251 *spedde* finished.
- Page 172. l. 6348 *hale*, whole. 6365 *removyng*, removal. 6373 *o*, of.
- Page 173. l. 6418 *ugge*, fear, dread.
- Page 174. l. 6424 *fune*, few. 6429 *mynde*, memory. *feer*, terrify. 6432 *dight*, prepared. 6445 *colke*, core. 6447 *dalk*, hollow.
- Page 175. l. 6463 *stoped*, stuffed. 6466 *tale*, reckoning, number. 6469 *lare*, learning.
- Page 176. l. 6522 *lughe*, laughed. 6523 *efte*, again. *dreghe*, suffer. 6535 *yhode*, went.
- Page 177. l. 6564 *threst*, thirst. 6566 *graped*, felt, handled. 6571 *dyngyng*, smiting.
- Page 178. l. 6575 *greting*, weeping. 6603 *wreth*, wrath.
- Page 179. l. 6613 *shire*, pure, clean. 6614 *brend*, burned. 6619 *waghe*, wall. 6632 *fole*, foul. 6647 *dased*, cold.
- Page 181. l. 6693 *pyk*, pitch. 6694 *wyk*, bad, nasty. 6704 *of-race*, tear off.
- Page 182. l. 6729 *reuthe*, pity. 6736 *clewe*, cleave. *brest*, burst. 6738 *menged*, mixed.
- Page 183. l. 6762 *to fele*, too much. 6763 *kele*, cool. 6765 *rouke*, squat, nestle. 6772 *fest*, fasten.
- Page 184. l. 6814 *sprent*, scatter, fly. 6832 *uglynes*, horror.
- Page 185. l. 6860 *aferde*, frightened. 6874 *Whas*, whose.
- Page 186. l. 6877 *duleful* = *doleful*, sorrowful. 6884 *fleghe*, fly. 6900 *tades*, toads. 6902 *gryn*, savage.
- Page 187. l. 6936 *clokes*, claws, clutches. 6937 *umlapp*, surround. Cf. *umluke*, *umset*, *umthink* &c. 6947 *pare*, where. 6950 *ferd*, afraid.
- Page 188. l. 6955 *covertoure*, covering.
- Page 189. l. 7009 *neghend*, ninth. 7015 *dyng*, strike, beat. 7016 *styntyng*, cessation.
- Page 191. l. 7070 *rosyng*, boast. 7075 *foghel*, fowl, bird. *flegband*, flying.
- Page 192. l. 7119 *out-yhetted*, poured out, shed. 7126 *welland*, boiling. 7130 *forthynkyng*, repentance.
- Page 193. l. 7159 *schame*, to feel ashamed. 7169 *bald*, ready eager.
- Page 194. l. 7193 *hend*, hands. 7194 *utter*, outer. 7216 *tytted*, pulled with violence.
- Page 195. l. 7230 *up-swa-doune*, upsidedown.
- Page 196. l. 7264 *Over-tite*, very soon. *warn*, unless.

- Page 197. 1. 7296 *tharnyng*, desire. Tharn sometimes signifies to want, stand in need of. 7302 *tynt*, lost. 7303 *stynt*, cease. 7327 *trey and tene*, sorrow and grief. 7328 *wantyng*, absence, lack.
- Page 198. 1. 7338 *gnayste*, gnash. 7341 *rare*, roar. 7347 *skryke*, shriek. 7351 *duschyng*, dashing. 7352 *skrykyng*, shrieking. 7355 *strake*, struck. 7355 *stopp*, staff. 7361 *weld*, use. 7364 *thrang*, throng, pressure.
- Page 199. 1. *kepe*, hold. 7373 *myster*, need. 7378 *scratte*, scratch. 7392 *debate*, contest, strife. 7396 *wa worth þe*, woe be to thee. Cf. 'wele worth þe while', 'wa worth þe day.'
- Page 201. 1. 7451 *tyme*, evidently an error for *pam*. 7460 *newed*, renewed. 7461 *new*, anew.
- Page 203. 1. 7535 *laytes*, seeks.
- Page 204. 1. 7579 *hoves*, hangs over.
- Page 205. 1. 7601 *smored*, smothered. 7615 *tentes*, attends, takes notice. 7619 *wonderly*, wonderfully.
- Page 206. 1. 7633 *styk*, stand, remain.
- Page 207. 1. 7665 *gesced*, reckoned, see 1. 7642. 7687 *soth*, truth. 7692 *mesuryng*, measurement. 7695 *met*, measured. 7696 *stey*, ascended. *halghe*, holy.
- Page 208. 1. 7730 *pays*, weight.
- Page 210. 1. 7802 *gece* (guess), tell.
- Page 211. 1. 7816 *alkyn*, all kind of, *to welde* to be possessed or be enjoyed. 7825 *druryes*, gallantry. 7826 *nobillay*, nobility. 7846 *yheldyng*, bestowal. 7847 *lowtyng*, obeisance. 7848 *boghsomnes*, buxomness — compliance.
- Page 214. 1. 7939 *tu = tane*, the one. 7940 *wyld*, desired. 7942 *ogayne-stand ne lett*, oppose nor hinder. 7953 *charged*, loaded.
- Page 215. 1. 7964-5 *now*, be able. *remowe*, remove. 7969 *ogayne-standyng*, opposition. 7985 *warn*, forbid, refuse. 7987 *boghand*, compliant obedient. 8000 *mys*, lose, be without.
- Page 216. 1. 8003 *chaced*, driven about.
- Page 217. 1. 8039 *fulle-fyld*, filled. 8061 *felle*, fierce. 8075 *toke kepe*, took notice.
- Page 219. 1. 8122 *endeleasnes*, eternity.
- Page 220. 1. 8158 *transayng*, trance.
- Page 221. 1. 8193 *taste*, experience. 8199 *aynshere*, everywhere.
- Page 222. 1. 8252 *barnhere*, childhood. 8282 *lorn*, lost.
- Page 223. 1. 8268 *skylles*, reasons, causes. 8300 *schrafe*, shrove.
- Page 224. 1. 8305 *love*, praise. 8313 *myslykyng*, dislike. 8320 *menyng*, remembrance. 8323 *haled*, healed, made whole.
- Page 226. 1. 8385 *feated*, fastened. 8389 *hele*, health. 8405 *felony*, wickedness.
- Page 227. 1. 8448 *veray*, true.
- Page 228. 1. 8462 *alle-sone*, immediately. 8481 *wyld*, desired.
- Page 229. 1. 8500 *hychnes*, exaltation. *lownes*, humility. 8505 *lownes*, humility. 8506 *hyched*, exalted. 8507 *halely*, wholly. 8514 *lyke*, pl. ase.

- Page 231. l. 8582 *To and fra*, *overthwert* and *endlang*, To and fro, across, and from head to heels; *overthwert* across, *endlang*, in length: 'from head to tail' our modern *along*. 8590 *feth*, feet. 8591 *threst*, thrust. 8506 *unbousom*, disobedient.
- Page 232. l. 8608 *dehlyces*, delights. 8628 *tane*, taken.
- Page 233. l. 8656 *sothfast*, true. 8674 *anely*, only.
- Page 234. l. 8688 *nest*, next. 8706 *lykand*, pleasing. 8709 *bi him-ane*, by himself. 8710 *schane*, shone.
- Page 236. l. 8790 *dubbed*, decorated.
- Page 237. l. 8827 *a* = *ane*, one.
- Page 238. l. 8840 *wonand*, dwelling. 8851 *womyng*, abode. 8857 *tre*, wood. 8866 *weldand*, ruling, governing.
- Page 239. l. 8882 *langes*, there longs. 8897 *wardes*, out works of a castle. 8898 *garettes*, watch towers. 8902 *overgylt*, gilded over. *enamyld*, interwoven, mixed.
- Page 240. l. 8900 *perre jewelry*, see note on *besandes*. 8906 *byggyngs*, buildings. 8911 *brede*, breadth. 8938 *rase*, journey, course, way. *Ra*, roe.
- Page 241. l. 8946 *underlout*, subject. 8966 *lowted*, revered.
- Page 242. l. 9002 *swynsty*, a pigsty. 9017 *flayre*, smell, flavour.
- Page 243. l. 9024 *laythede*, ugliness. 9026 *wayknes*, weakness. 9028 *mystykyng*, unpleasantness. 9032 *tald*, reckoned. 9035 *eld*, old age. 9049 *unsykernes*, insecurity.
- Page 244. l. 9060 *brynand*, burning. 9084 *stakworthly*, strongly. 9085 *tayled*, carved. 9094 *charbukelle*, carbuncle.
- Page 245. l. 9107 *frett*, ornamented. 9108 *besandes*, besants. Bezants were gold coins so called from Byzantium or Constantinople where they were first coined. They seem however to have been used for ornaments.
- "Her belte was of blenket, with briddus ful bold,  
Beten with *besandus*, and bocult ful bene.  
Her fax in fyne *perre* was fretted and fold."
- "The Anturs of Arther" Robson's Met. Romances p. 14.
- Page 246. l. 9136 *restfulle*, peaceful. 9156 *fer*, far; *ferrer*, farther.
- Page 247. l. 9170 *gastly*, spritually. 9181 *pament*, pavement.
- Page 248. l. 9211 *wene*, suppose. 9218 *alle-if*, although. 9221 *nerrer*, nearer.
- Page 249. l. 9254 *sang*, song. 9255 *omang*, at intervals. 7261 *like*, please. 9270 *shylle*, shrill.
- Page 250. l. 9304 *wysse*, show direct. 9312 *skilles*, reasons. 9315 *lykyng*, pleasure.
- Page 251. l. 9358 *irkyng*, weariness, see l. 9365.
- Page 253. l. 9423 *myssay*, to revile. 9430 *lowe*, flame. *reke*, smoke. *melled*, mixed.
- Page 254. l. 9439 *outrageus*, extraordinary. 9447 *bestes of ravyn*, beasts of prey.
- Page 255. l. 9474 *sped*, finished. 9490 *medeful*, deserving of reward.
- Page 257. l. 9580 *kunmyng*, knowledge.



## INDEX.

- Abraham 84.\*  
 Absalom 243  
 Accusers of the wicked at doom-  
   day 147.  
 Adam and Eve 14.  
 Africa 241.  
 Age, old, described 22.  
   of man at the resurrection 135.  
 Alexander the Great 241.  
 Almsdeed 98.  
 Amazons, queen of the 121  
 Anselm, quoted 67.  
 Antichrist 109, 110.  
   — place of birth, 113.  
   — nurture, 115.  
   — tyranny, 117-124.  
   — death, 125-6.  
 Apocalypse 61, 137, 236, 237.  
 Apollo 112  
 Aquinas Thomas 108.  
 Asahel 241.  
 Asia 241.  
 Austin, St., quoted 37, 86, 97, 107,  
   144, 171, 180, 189, 190, 192,  
   219, 223.  
 Bartholomew, St., quoted 32  
 Bethesda 115  
 Bernard, St., quoted 7, 16, 18, 52,  
   54, 69, 70.  
 Bernard, St., and the devil 62.  
 Bethlehem 141.  
 Bliss of Heaven 203.  
 Bodily death 47, 49.  
 Calvary, Mount of 141.  
 Capernaum 115.  
 Caryn and Lentyn, Sons of Sy-  
   mion 176.  
 Caspian Sea, 191.  
 Child—how to tell whether one new  
   born is male or female by its  
   cry 14.  
 Chorazin 114  
 Clothing, fashions of 43.  
 Conception of man 13  
 Conscience 147-8.  
 Contents of 'The Pricks of Con-  
   science' 10.  
 Crystalline heaven 204.  
 Customs, change of 43.  
 Daniel the prophet, quoted 148.  
 Dame Fortune and her wheel 36  
 Dan, tribe of, 113.  
 David, quoted 8, 13, 43, 44, 134,  
   171, 182.  
 David and Jonathan 241.  
 Day of doom 108-165.  
   — the signs before it 108-9.  
 Dead body, foulness of 24.  
 Deadly sins 92, 93.  
 Death 47.  
   — signs preceding it 23, 58.  
   — three kinds of 47, 49.  
   — described 47.  
   — pains of 49-51  
 Devil, the 47.  
   appears to the dying man  
   51, 63.  
 Devils are very ugly 64

\* The numbers refer to the pages

Disease of those in Purgatory 82.  
 Doomsday 108.  
 Dropsy 82.  
 Dying the, lose their senses 57.

Egyptians and Joseph 241.  
 Enemies of man 35.  
 Enoch and Elijah 122, 124, 241.  
 Eternity 219.  
 Europe 241.  
 Ezekiel, quoted 75, 159.

False Gods 112.

Fever 82.

Final reckoning, the 153

Fire of Purgatory 85, 86.

—— at the day of doom 132-3.

Florus scienciæ, author of 194.

Fortune, Dame 36.

Gifts of nature, fortune and grace  
 159, 160.

Gog and Magog 121.

Good and evil 45.

Gospels, quoted, 9, 11, 12, 31.

Gout 19.

Gregory, St., quoted 37, 154, 156.

Heaven, bliss of 203.

—— its joys 211.

Heavens, number of 204.

—— motions of 205.

Hebrews, books of, referred to 129.

Hell, description of 174-203.

—— pains of 175.

—— situation of 174.

Herbs and trees 18.

Hercules 112.

Hermits 235.

Holy Thursday 207.

Innocent, quoted 14, 18, 19, 24, 107.

Innocents 91, 235.

Isaiah, quoted 154.

Isidore 69.

Jaundice 82.

Jehoshaphat, valley of 140.

Jeremiah, quoted 62.

Jerome, quoted 36, 129, 180, 183.

Jerusalem 112, 141.

Job, quoted 12, 15, 20, 22, 77, 138.

Joel quoted 128.

John, St., quoted 61, 145, 181, 199.

Jonathan and David 241.

Joseph 241.

Judith 188.

Jupiter 112.

Knowledge of self 5, 6.

—— four things there are which  
 prevent it 7.

Last emperor of Rome 111.

Lazarus 84, 176.

Lentyn 176.

Life of Man 12, 13.

Lisyas and Sampson 241.

Lot 131.

Luke, St., quoted 136.

Lynx sees through stone walls 17.

Malachi the prophet 122.

Maladies 20, 80.

Man, conception of 13.

—— fades as a flower 20.

—— is the devil's son 16.

—— length and breadth of 42.

—— life of 11, 12.

—— like an inverted tree 19.

—— only ashes and clay 12.

—— shortness of his life 21.

—— why made of earth 11.

—— wretchedness of 11.

Mars, the planet 206.

Martha, sister of Lazarus 176.

Martin, St., and the devil 62.

Martyrs and Saints 150.

Mary Magdalene 176.

Mary, mother of Christ 234.

Mass, the 101.

—— singing for infants 103.

Matthew, St., quoted 124, 139, 164  
 Mercy of God 171.  
 Mercury 112  
 Methusaleh, age of 243.  
 Michael, St., 125.  
 Moon, the 206.  
 Moses and the Egyptians 243.  
     Rabbi 206.  
 Motion of the heavens 205.  
 Nebuchadnezzar 137.  
 Noah 21, 131.  
  
 Old age, properties of 22.  
 Olivet, mount of 112, 139, 141.  
  
 Pains of Hell 175.  
     Purgatory 81-84.  
 Pardon 103, 104.  
 Patriarchs 235  
 Paul, St., quoted 112, 137.  
 Penance 76.  
 Peter, St., quoted 105. 224.  
 Pilate 177.  
 Planets, names of 206.  
     — distance from the earth 207.  
 Pope, power of 105.  
 Poor men 151.  
 Properties of old age 22.  
 Proud men 17.  
 Psalter, quoted 8, 17, 21, 39, 76, 134.  
 Purgatory 74.  
     kinds of 74.  
     pains of 81-84.  
     situation of 76.  
  
 Rabbi Moses 206.  
 Raymond 107.  
 Remains 225.  
 Resurrection 135.  
     — age of mankind at 135.  
 Rome, destruction of 111.  
     last emperor of 111.

Saints and Martyrs 150.  
 Saturn, the planet 206.  
 Seneca, quoted 36.  
 Sin makes the devil ugly 65.  
 Sins, deadly 92, 93.  
 Sins, number of 87.  
     venial 87.  
 Sion, gates of 59.  
 Solomon 154, 159.  
 Soul and body why so closely connected 51.  
     — the, can it feel pain? 82.  
     — life of the body 83.  
     — purification of 91.  
     — in Purgatory 88-100.  
 Spiritual death 47.  
 Stars are below the planets 208.  
     — are not so small as they appear to us 208.  
 Starry heavens, the 204.  
 Sydrak 208.  
  
 Tiberias 177.  
 Tysyk 20.  
  
 Venial sins 87.  
     — how done away with 92.  
 Venus, the planet 206.  
 Veritas Theologiæ 108.  
  
 Wicked, the conceits of 44.  
 World, the 26.  
     — after the doom 172.  
     — is full of change 39, 40.  
     — is compared to 1. a sea 34.  
         2. a wilderness 35.  
         3. a forest 35.  
         4. a battle-field 35.  
     — wickedness of 30.  
     — wisdom of 38.  
 Worldly men 26.  
     — success 37.  
 Worms shall eat man's body 25.  
     — gnaw the wicked 26.

## GLOSSARIAL INDEX.

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\*A, ever, see 'Ay'.

A, 1852, one.

Abate, 1672, 3108, 5011, to put down, lessen, put an end to, 6596, Fr. *abbattre*.

Abayste, 1430, depressed; pret of abaisse or abash, Fr. *esbahir*; 'abaschyd or aferde, territus' P.P.

Aboven, 612, 4120, above; A. S. *ufan*, *be-ufan*. *bufan*, Du. *boven*.

\*Abortives,

Abrege, 4571, 4577, to shorten; abreged, 4575, Fr. *abrèger*, Lat. *abbreviare*.

Abyde, byde, 5055, to wait for, A. S. *bidan*, *abidan*, Goth. *beidan*, to expect, look out for.

Acorde, 1302, 4514, 1) *vb. intr.*, French *accorder*, to agree with. 2) *sb.* 8465.

Accorde, *vb. tr.*, 3473, to reconcile.

Accusation, 5699, 6195.

Accuse, 3985.

Accuser, accusours, 3984.

Accusyng, 6104, accusation.

Acourt, *vb.*, 7675, 5422, 5425.

Acouped, 2947, pret. of acoulp, to accuse, from Lat. *culpa*.

Acunt, acourt, 3986, 6000, account, Fr. *compter*, Lat. *computare*, to reckon.

Adversité, 4642.

Aferd, 2303, *aferde* or *trobeld* (P.P.).

Afered, 2943, frightened.

\*Afers, affairs.

Affecyon, 8876.

Afforce, 2536, 4253, to exert, endeavour.

Afray, 6112, fright, affright, Fr. *ef-frayer*, to scare, affright, *effroi*, terror. *Fray*, to scare birds is still in use among bird-scarers.

Aftir, after, 47, 553, 6016, 1) after, 2) according to; A. S. *æft*, *æfter*, afterwards, again.

Agayn, agaynes, agayns, 168, 1252, 4011, 4062, 4268, against; A. S. *ongean*, *ongen*, *agen*, opposite, against; *gean*, against, opposite; *gain* occurs often in the *Cursor Mundi* in this sense.

Agaynward, 1279.

\*Agh, ought, see 'Awe'.

Aght, 1831, ought, pret. of aw or agh.

Aghtend, aghtynd, 3986, 6895, eighth, Germ. *acht*. Sc. *aucht*, O. Fris. *acht*, *achta*, eight.

Agrege, *aggreggyn*, *aggravo* (P. P.) p 82, see 'Grege', Fr. *aggrèger*, to aggravate, from Lat. *gravis*.

Aioynt, 3302, enjoined.

Al, alle, 2269, 1) *adj.* all, 2) 9520 *adv.*, quite, entirely; A. S. *eall*.

Al-if, alle-if, 3650, 3687, although.

Alan, 24, alone.

Ald, alde, 214, 794, 6418, old, A. S. *ald*, *eald*.

Aldir-foulest, 527, foulest of all.

Alkyn, 613, 3248, 4948, all kinds of.

Allane, 5244, alone.

Alle, see al.

Allohydonen or albedene, allc-bidene, 3215, 8040, 8934, see Bidene.

Allege, 3894, to allay, A. S. *allegan*, to lay down, put down, suppress.

Allege, 1584, to alledge, Fr. *alleguer*, Lat. *allegare*.

Alle-if, 4107, see al-if.

Alliance, 3399.

Allowt, p. 33, to bow to, see 'Lowt'

Alms, 2603, alms, for *alms* *alms*, compassionate, A. S. *almse*, *almca*, alms

Almsdeede, 3660, 3708, almsdeed.

Alwed, 2407, raised, O Fr. *louer*, to praise, Lat. *laudare*.

Als, 17, 2491, 2895, as, also; A. S. *allwa*, Germ *als*, O. Fris *also*, *als*.

Alsome, 4624, at once, immediately.

Alstite, 3767, 4232, 6460, at once, immediately, as soon.

Alswa, 81, 3682, also.

Alswa als wha, 7447.

Altherbest, 2195, the best of all.

Altherfettest, 746, the weakest of all

Alther heghest, 7722

Alwytt, 2, allwise

Amend, 5021.

Amended, 3773, in phrase 'are amended'

Amilward, in the midst, in the middle of.

An, ano, 259, 1768, 4085, one, A. S. *an*; ph. but *ane*, by itself, 3637, 2109, by thaim *ane*, 5833

Ande, 3054, breath, O. N. *anda*

And if, 6075

Anea, once.

Anger, angie, 691, 2100, 6039, sorrow, trouble, grievance, Icel

*angr*, narrow, grief, pain *pl*.

angers, 3638.

Angred, *adj.*, 302, troubled.

'And mani sele men have þai brought

Put *angred* war with divers evils.

(MS. Harl 4196 f 99.)

Anguise, anguyse, angwys, angwyse, 2240, 3518, 3547, 6107, anguish,

sorrow; Lat *angustus*, a strait,

O. Fr. *anguisse*, Fr. *angoisse*.

Anhede, 16, 8448, unity.

Anly, anely, 1338, 2345, 4901, only.

Aparty, 1804, 2700, 3579, partly.

Apayre, appayre, 69, to impair, injure; Lat. *perire*, Fr. *pis*, *pire*, worse

'To *appayre* to waxe worse' (Palsgrave).

*Appertyn* or make worse, *pejoro*, *deterio*.

(P. P)

Apayred, 3691.

Apayrand, 1475, becoming worse.

Apert, appert, 4234, 4490, 5743, open. Fr. *apert*.

Apertely, 4238, 8651, openly.

Apostyma, 2995. O. Fr. *apostume*, Gr *apostima*, an imposthume.

Appere, 5219, 5243, to appear, to be seen.

Appropried, 9346, appropriated

Ar, 9, 10, ever

Ar, are, 178, 407, 440, 1763, *adv.* before, formerly. A. S. *ara*, before, early, Goth. *ar*.

Aray, 7070.

Arely, *arly*, 1433, 8158, early.

Arely, in the morning, *mane*, 723, 724 A. S. *arlice*, *mane*.

Aresoned, 2460, 5997, 'called to account'. O. Fr. *arsoner*, to question. Lat. *ratioicare*.

Arriage (rerage), 5912, arrears.

Arte, 7723.

Asethe see asethe

Askes, 424, 4886, ashes; A. S. *asca*, Icel. *aska*.

Askynge, 2288, *adv.*, a petition, prayer,

- A.S. *ascian*, to ask, Icel. *æskia*.  
 O.Fris. *askia*.  
 'Like in Laverd, and gif sal he  
 De askinges of pi hert to pe.'  
 (Ps. xxxv.)
- Assale, 1037, 5824, 8804.
- Assay, 1399, to try; Lat. *exigere*,  
 to prove by examination. O.Fr.  
*assaier*, Fr. *essayer*, to try.
- Assent, 1) *vb.*, 4386, 8460; 2) *sb.*,  
 8391.
- Assethe, asethe, 3610, 3747. This  
 word is the earlier form of our  
 'assets'. We find other O. Eng.  
 forms such as *assyth*, *syth*, *sithe*  
 &c. A. S. *sæd*, *sade*, satisfied,  
 Germ. *satt*, full, Icel. *sætt*, *sætte*,  
 reconciliation.
- "And who so harmes any man in  
 his nede,  
 Sal noȝt be safe, bot he make *as-*  
*seth* at his power."  
 (Castle of Love p. 107.)
- Assoyle, 3860, 3862, to acquit. Lat.  
*absolvere*, O.Fr. *absolver*, *assoiler*.
- Assygned, 4189.
- Assys, 5514, assize. O.Fr. *assire*,  
 to sit, *assise*, a set rate, '*Cour*  
*d'assise*', a court to be held on  
 a set day.
- At, 1. *conj.* 56, 171, that. 2. *prep.*  
 4139, 6152, to (before the infin.  
 mood); 5569, in; 7730 to. Icel.  
*at*, to.
- Atans, attans, attanes, 4785, 6642,  
 at once.
- Atteyn, 5332, to accuse, convict.  
 Fr. *attaindre*, O.Fr. *atteinder*, to  
 reach to, convict, accuse &c.
- And pharisenes, fulle mekil schrews,  
 Went for to wit of his thewes,  
 For to *atteyn* him in sum thing,  
 Pat pai might wrye him to þeking.  
 (MS. Harl. 4196 f. 164.)
- \*Attre, poison, A.S. *attor*.
- Auctentyke, 7116.
- Aungel, aungelle, 6188, angel.
- Austerne, awsterne, 5235, 6181,  
 austere, stern.
- Austerité, 5376, severity.
- Auter, 3685, altar.
- Autorities, 6593.
- Auturné, 6084. Mid Lat. *attornatus*,  
 one taking the place or turn of  
 another. O.Fr. *atorné*.
- Avail, avale, 3587, 6623.
- Avant, 4298, advance. Fr. *avancer*,  
 to push forwards, from *avant*, be-  
 fore, Lat. *abante*.
- Avantage, avauntage, 1012, advan-  
 tage.
- Avayle, 3884, Fr. *valoir*, Lat. *va-*  
*lere*, to be well, be able, be worth.
- Avenand, 5020, = *avenant*, comely,  
 elegant. O.Fr. *advenant*, *avenant*.
- Avisé, *vb.*, 4000, to take note, ob-  
 serve. O.Fr. *adviser*, *aviser*. It.  
*avisare*.
- Avoket, 6084, advocate. Lat. *ad-*  
*vocare*, to call, or summon one  
 to a place.
- Avyse see 'avise'.
- Aw, awe, 2510, ought, pret aght.  
 A.S. *agan*, pres. *ah* &c., pret *âhte*.  
 Goth. *aigan*, *aihan*.
- Awe, 1870, anger, originally dread,  
 fear; phrase: 'for luf ne *awe*'.  
 Dan. *ave*, A.S. *ege*, *oga*, fear,  
 dread. Icel. *ægir*, terrible.
- Awen, awin, 90, 447, own, see 'aw'.  
 It is sometimes found under the  
 form *aghen* in the Cursor Mundi.
- Awkeward, 1541, wrongly, awry.  
 Sc. *akword*, awkwardly, perver-  
 sely, wrongly. A.S. *awoh*, awry.
- Ay, 12, 1752, 1753, always. A.S.  
*âva*, *a*, all, ever. O.Fris. *a*. Grm.  
*je*, ever, always.
- Ayther, 1274, 5979, either. A.S.  
*æghwæther*, *ægther*, each.

Aywhere, 8195, everywhere. A.S. *æghwær*, everywhere.

Bad, 6275, pret of bid.

Bald, 6855, 7169, bold, eager, ready, Germ. *bald*, quick.

Bale, 6103, 6485, misery, calamity, woe. O.Fris. *bale*. A.S. *bealu*, torment, destruction. Icel. *ból*, calamity, misery.

Ban, 3484, 3485, to curse. Swed. *bann*, excommunication. *banna*, to chide, curse.

Band, bande, 3209, bonds. A.S. *band*.

Bane, 629, 4804, bone. A.S. *bán*. Germ. *bein*, the leg. Welsh *bôn*, a stem, stock.

Baptem, 5509, baptism.

Bar, 5979, pret of 'here'.

Bare, 1460, naked, poor. Germ. *baar*, bare.

Baret, contest, dispute, contention. O.Fr. *barat*. Icel. *baratta*, strife.

Barn, a child. A.S. *bearn*.

Barnhede, 8428, childhood.

Batailles, bataylles, 1247, armies, hosts. Fr. *battre*, to beat, *bat-taille*, battle, band of armed men.

Bath, bathe, 117, 5991, both. Goth. *ba*, *baioths*, Icel. *báðr*, A.S. *butu*, *batwa*.

Baum, 652, balm. Fr. *baume*, Lat. *balsamum*, Greek *βάλανμον*, a fragrant gum.

Be, 3736, 5369, by.

Beauté, bauté, bewté, 692, 5782, beauty. Fr. *beauté* from *beau*, *bel*, Lat. *bellus*.

Bed, bedde, 6152, 8534, offered, see 'Bede'.

Beddyng, *sb.*, 6944, bed.

Bede, 5958, 6193, to offer, furnish pret bedde. A.S. *beodan*, Germ. *bieeten*, to offer. 'Bid' has this sense in the modern phrases: 'to

bid the banns', 'to bid for a thing', 'to bid against a person'.

A pover man come untill his fate  
Lazar he was and full lothly  
With many biles on his body,  
And fast pangan he calle and crave,  
His file of crums pare for to have,  
And pare was none pat wald him

*bede*,

Mete no drink for alle his nede;  
Bot hundes come and likked his  
woundes,

And lethid þe working in þa  
stowndes.

(MS. Harl. 4196 fol. 104.)

Bede, 3722, prayer. A.S. *bead*.

Bedene, see 'Bidene'.

Bedred, bedreden, *adj.*, 6198. A.S. *bedrida*, one who rides about in his bed.

\*Beft, beaten.

Behald, 579, behold. A.S. *behealden*, to regard.

\*Beild, protection, safety. O.Fris. *belda*, to establish.

Beme, 4677, 4861, trumpet. A.S. *beám*, beme.

Than sal be herd the blast of *beu*  
The demster sal com to dem.

(Met. Hom. p. xii)

Beme, 3097, beam, ray.

Benefice, benefyce, 116, 119, 5436, good deed, kindness, benefit. Lat. *benefacere*, to do good to any one, *benefactum*, Fr. *bienfait*, a good deed, benefit. Lat. *beneficium*, a kindness.

Benysoun, 3405, a blessing. Fr. *benison* from *bénir*, to bless.

Ber, bere, 585, to bear, pret *bar*, *bare*.

\*Bere, noise. O.Fris. *berc*, noise, alarm.

Bery, 5216, to bury. A.S. *birgan*, *byrgan*, to bury.

Beryng, *sb.*, burial.

Best, beste, 166, 470, a beast.

Bette, 5204, beaten.

Betyde, 4812, to happen.

Beyng, *sb.*, 17, existence.

Bid, 3663, to command, order. A.S. *bidan*.

Bidder, 3679, a petitioner.

Biddyng, *sb.*, 3658.

Bidene, 7968, of Dutch origin. "It is a compound of the particle *by* and the demonstrative pronoun, *by dien* = thereby, therefore, and hence, immediately." (Marsh.)

Bigg, 1460, rich, well furnished. Icel. *bolga*, a swelling. The adjective 'bigly' occurs with the same sense in MS. Harl. 4196.

And pir er wretin pat we may luke,  
And teche þe folk how þai salle trow,  
And baynly tille his biddinges bow,  
And ever-more honore him and his,  
And so cum to his *bigly* blis.

(fol. 90.)

Bigg, 4850, to build. A.S. *byggan*, Icel. *byggja*.

Bigging, *sb.*, 3608, redemption.

Bihove, 1396, behove. A.S. *behovian*, to be fit, right.

Bilyfe, 9555, quickly.

Biry, 4548, to bury.

Bisschope, 3804, bishop.

Bisen, 1027, example. A.S. *bisen*. And of Child Iesus *bisen* take.  
(Met. Hom. p. 110.)

We sometimes meet with *bisen* as a verb = to signify, denote. Scottish writers use the verb in the sense of 'to portend', and the adjective as equivalent to ominous, portending. *Bisen* has also the meaning of 'appearance' and hence 'well-*besene*', 'well-*beseene*' = of good appearance, as used by Chaucer and Spenser.

\*Bismer, a wicked one. A.S. *bismere*, an infamous person.

Bisy, bysy, 1233, 5489, busy. A.S. *biseg*.

Bitter, 1775, 1935, painful. Icel. *beitr*, *bitr*, sharp.

Bitterly, 2988, painfully, sharply.

Bla, 5261, livid. O.H.Germ. *blao*, *blaw*, blue. N.Fris. *bla*, *blō*.

Icel. *blar*. Dan. *blæuw*, blue, livid. A more modern form is *blo*.

"Bernard, I saw my dere son hang  
Als he had bene a maister thef,  
With sides *blo* als þai him dang,  
þat are war white and me ful lefe,  
Alle with blude his cors was cled,  
And with spiting fro hevid to hele."

(MS. Tiberius E. vii, f. 83)

*Bla* in the sense of blue occurs in MS. Harl. 4196 fol. 82:

þe blude brast out both *bla* and  
rede,

Wers was never none done to  
dede."

Blaw, 4677, to blow.

Blawen, 685, blown.

\*Blenk, fault.

Blere, 2226, to mock. *Blerynge* wythe mowe makynge. Patent, valgio. (Pr. Pm.) The knave *bleareth* his tonge at me, *tirer la langue*. (Palsgrave.)—In Sion College MS. xviii, 6, among sins of the mouth are given the following:

Laghyng, grynnyng and vayn  
lykenyng,

Dispycus bro, *bleryng* and maws  
makynge.

(fol. 5.)

Blethly, blethely, 184, 6051, blithely.

A.S. *blithe*, joyful, blithe.

Blin, blyn, 1746, 5350, to cease, stop, pret. *blan*.

Blisfulhede, 7832.



- Blisshed, 6148, blessed.  
 Blode, 5196, blood. Germ. *blut*.  
     Dan. *blood*.  
 Bloody, 5261, bloody.  
 Blude, 5537, blood, see 'Flode'.  
 Blyn, 6111, see 'Blin'.  
 Boghand, 8495, obedient, *imp. part.*  
     of *bagh*, to bend  
     Jesus satt on his moder kne  
     With a ful blith chere said he  
     *Hogh* pou til us suith pou tre  
     Unnethe had he said þe sune  
     Quen þe tre it *hoghed* dune.  
 Boghsom, bousom, bowsom, hugh-  
     som, 50, 85, 201, buxom, obedient,  
     dutiful. A.S. *bucsum*, *buhsum*,  
     from *buyan*, to bend, submit.  
     Fris. *bogsum*.  
 Boght, 113, 5273, bought, redeemed.  
 Bok, boke, buk, buke, 39, 51, 206,  
     book. A.S. *boc*.  
 Bonden, 3210, hound.  
 Borwe, 3259, to borrow; phrase 'beg  
     no borwe'. A.S. *borh*, a surety,  
     pledge. Germ. *birge*, surety, bail.  
 Bot, 1 cony. 24, 35, but, 151, except  
     2, *ult.* 5843, only.  
     Scottish writers use *bot*, *but*, in  
     the sense of 'without', as '*bot*  
     dout', '*bot* remede'. A.S. *butan*,  
     *huta*, *bute*, without, except, be-  
     sides.  
 'Bote, remedy. A.S. *bote*.  
 Bot-if, 1569, 4061, unless  
 Bourd, 1593, jest, play, sport. Fr  
     *bourde*, jest. Bret. *bourd*, deceit,  
     trick, joke. Gael. *laid*, *hurt*,  
     mockery.  
 Bousom, bowsom, 85, see 'Boghsom'.  
 Bow, 333, to be obedient.  
 Bowes, 658, boughs, see 'Bughes'.  
 Brate, 71, 1484, broad. A.S. *brād*.  
     Germ. *brat*.  
 Brade, brayde, 1750, an assault,  
     attack.  
 Brust, 5299, pret of *brast*, to burst.  
 Brayde, see 'Braide'.  
 Brayne-wode, 6707, mad.  
 Brede, 5573, to breed (as vermin).  
 Brede, *ab.* 1488, 5899, breadth, see  
     'Brade'.  
 Brede, 3597, bread. A.S.  
     Icel. *braud*, Germ. *brot*.  
 Breke, 412, 2078, to scatter, drive  
     away.  
 Breke, 4465, to break. O.Fris. *breka*,  
     Goth. *brikan*. Germ. *brechen*.  
 'Brem, fierce. A.S. *bremc*.  
 Brend, 6817, barnt, *p.* of *brin*.  
 Breast, 679, breast. A.S. *breast*.  
 Brast, 1787, 7284, to burst, pret.  
     *brast*. A.S. *beratan*. O.H.Germ.  
     *brestan*.  
 Brethe, 613, 4727, vapour, steam.  
     Scott. *broth*. Germ. *brodem*, *bro-*  
     *den*, steam, vapour. A.S. *brath*,  
     odour, scent, breath.  
 Brether, 6178, plural of 'brother'.  
 Bridalles, 4842, wedding feasts.  
     A.S. *bryd-eale*, the marriage feast.  
 Bru, brune, bryn, 3181, 3183, 3974,  
     4920, 4921, to burn. A.S. *byr-*  
     *nan*. Dn. *brennen*, *bernen*.  
 Brist, 6205, need, want. 'Brest or  
     wantynge, of nede. Indigencia.'  
     (P.P.)  
     Dan. *brüst*, default.  
 Brunstane, 4853, 6093, bronestane,  
     8056, brimstone, i. e. *burning*  
     stone.  
 Bryn, 4894, see 'Brin'.  
 Brydegome, 8809, bridegroom.  
 Buffet, *ab.* 5203, blow.  
 Bughes, 680, boughs. A.S. *\*bug*,  
     *boh*, from *buyan*, to bend.  
 Bughsom, 50, 1973, see 'Bughsom'.  
 Buk, buke, 307, 336, see 'Boke'.  
 Buk, 8938, a buck. Welsh *buck*.  
 Bunden, 3208, 3851, *p.p.* of *bind*.  
 Burnyst, 8907, burnished.

Buxom, see 'Boghsom'.

Bycom, 743, become, became. A.S.

*becuman*, to attain to, arrive at,

Germ. *bekommen*, to get obtain.

Byd, 2847, in ph. 'bid a bede', i.e. offer a prayer.

Byde, 1980, to wait for.

Bydyng, *sb.*, 4708, abiding, awaiting.

Bydyng, byddyng, *sb.*, 3673, 4607, 5043, command.

Bye, 3615, 4399, to buy, to redeem, pret. *boght*. A.S. *bycgan*, *bôhte*.

Byfalle, falle, 2100, 4807, befall, happen.

Byfor, 46, 368, 523, before.

Bygan, 33, began.

Bygged, 4850, built, see 'Bigg'.

Byggyn[g], bygynge, *sb.*, 4782, 9119, a building.

Bygile, bygyle, 1264, 4031, to beguile.

Bygyn, 477, 2019, 4031, to begin.

A.S. *aginnan*, *beginnan*. The abbreviated form *gan*, *gun*, *can* is often used as an auxiliary of the past tense of verbs as, 'gan say = did say' &c.

Bygynnyng, *sb.*, 495, 3677, beginning.

Bygunnen, 6476, *p. p.* of *bygyn*.

Byhald, 625, 5337, behold.

Byhove, *vb.*, 3959, 5760, behove. A.S. *behofian*, to be fit.

Byhufe, 70, behoof. A.S. *behefe*. O.Fris. *behof*, *behuf*.

Byhynde, 1958, behind.

Byhyng, *sb.*, 3608, redemption.

Bylyve, 1229, quickly, suddenly.

Bymène, 1205, to explain (passive). 5511, to signify (active).

Bynethe, bynethen, 612, 5055, 5409, beneath, from A.S. *neothan*, beneath. O.Fris. *binetha*. Germ. *nieder*, lower.

Byred, 5195, buried.

Bysily, 5809, busily.

Bysy, 185, 4253, busy.

Bysynes, 545, toil, trouble.

Bytaght, 5785, 5796, entrusted, pret. of *biteche*, to entrust. A.S. *betæcan*.

Bytaken, 4378, betoken.

Bytwen, bytwene, 3668. A.S. *betwuh*, *betweoh*, by two, between.

Byyhonde, 4458, beyond. A.S. *begiondan*.

Caffe, 3148, chaff. A.S. *ceaf*. German *kaff*.

\*Caitif, a wretch.

Cald, calde, 767, 4040, *adj.* and *sb.*, cold. A.S. *cald*. Germ. *kalt*.

Can, kan, kun, 156, 175, 607, 4800, 1) to be able; 2) to know, pret. *cuth*, *couth*. A.S. *cunnan*. Goth. *kunnan*, to know. Sw. *kunna*, to be able.

Thou ert Laverd that worthy drihte  
That al ophaldes wiht thi mihte;  
Thou that al craftes kann,  
Of erth and lam thou made man.

(Met. Hom. p. 2.)

Pat was na clere sa crafti kend,  
Bituixand þe werlds end,  
Pat moght þe clerc wit clergé mat  
Pat *cuth* þe bokes þat he wrat.

(Cursor Mundi fol. 48.)

(MS. Vesp. A. iii.)

Care, 7263, grief.

Carion, carayne, 572, 7926, corpse. Fr. *charogne*. Lat. *caro*.

Cast, 1918, 1976, order, reckon, invent, pret. *kest*, *p. p.* *kasten*; hence O.E. *cast*, a lot, an artifice.

Castel, 4783, castle.

Catelle, 3521, wealth. Fr. *chatel*, O.Fr. *chaptel*, a piece of property (moveable). Lat. *capitale*, whence *captale*, *catallum*.

Cay, 3838, key. A.S. *cæg*. Fris. *kay*.

- Caysere, 882, emperor.
- Caytesté, caytesté, 455, 551, wretchedness. From O. Fr. *chastif*, *castif*. Fr. *chétif*, poor, wretched. Lat. *captivus*, captive.
- Cees, ceese, 3564, 6373, to cease
- Ceesyng, *sb.*, 8356, cessation.
- Certayne, 3562, 5969.
- Certaynté,
- Certifio, 6546.
- Cesyng, 8356, cessation.
- Chace, 4316, 5879, to drive about, follow. O. Fr. *chacier*, *chacher*. Fr. *chasser*.
- Chalange, 2011, 2253, a) to claim, b) to accuse. Fr. *challenger*. Lat. *calumniare*.  
a) see King Lear i, 2:  
*Challengyn* or 'cleymyn' *vendico*.  
*Challengyn*, or 'undyrtakyn', *reprehendo*, *deprehendo*. (P. P.)  
For qua-sa hides godes gift,  
God man *chalange* him of thift.  
(Met. Hom. p. 3)
- Charbukelle, 9094, carbuncle.
- Charge, *sb.*, 2947.
- Charged, 5056, loaded. Fr. *charger*. Lat. *carricare*.
- Charite, 3627, charity.
- Chast, 3829, chaste. Lat. *castus*.
- Chastité, 3828, chastity.
- Chastied, 5068, pret. of *chasty*.
- Chasty, 3649, 5547, to chastise. O. Fr. *chastouer*, *chastier*. Fr. *châtier*. Lat. *castigare*.
- Chaunge, 4254, to change. Fr. *chan-*  
\**che*, chief. [ger.]
- Cheese, chese, 79, 1653, 2132, to choose, pret. *ches*. A.S. *ceosan*. Du. *kiesen*.
- Chestayn, 5073. O. Fr. *chevetaine*.
- \*Cheigne, chain.
- Chere, 1636, 2223, 6181, face, countenance. O. Fr. *chiere*, Fr. *chere*, face, visage
- Chese, 2132, choose, see 'Cheese'.
- Childer, childre, 5881, 6148, children.
- Chymné, 6368, 4377, fire place. Fr. *cheminée*. Lat. *caminus*.
- Circumcid, 4187, circumcised.
- Citesayne, 8925.
- Clathe, a) *vb.*, 3553, 5565, (pret. clad, cled), to clothe. b) *sb.*, 5573, 6158, a cloth, pl. clathes. A.S. *clath*. Germ. *klead*, Icel. *klædi*, a garment. In MS. Harl. 4196 a 'surkot' is called a *clath*.
- Cled, 6169, pret. of *clathe*.
- Clene, 6352, purified, clean; 3801, 3828, chaste, pure; entirely.
- Clenly, 9085, neatly.
- Cleusen, clenne, 3705, 4913, to cleanse.
- \*Clepe, to call.
- Clergy, *sb.*, 5844, learning. O. Fr. *clergie*, science. Mid Lat. *clericia*. Fr. *clerge*.
- Clerk, clerke, 3831, 6267, one of the clergy, a learned man. O. Fr. *clerc*, *cler*. Lat. *clericus*.
- Clothyng, *sb.*, 1633, 6243, clothing.
- Clewe (clefe), 6736. A.S. *cleofan*, *clúfan*. Du. *klouen*, *kleuen*. Sc. *clew*, to cleave, separate.
- Cloke, 6936, a claw. A.S. *clea*, *clew*. Sc. *cluke*, *cleuk*, O.E. *cloy*, *clow*, *clew*, *cle*, *cliver*. Mod.E. *clutch*, the earlier form of which was *clouch*, stands in the same relation to *cloke*, as *pouch* does to *poke*, *pūch* to *pyk* &c.  
Syche buffetes he hym rochet,  
With his brode *klokes*.  
Hys brest and his brathelle  
Whas blodye alle over.  
(Mort. Art. p. 67.)
- Clommed, 1651, cursed. This meaning is given on the authority of MS. Addit. 22283. The word occurs again in MS. Harl. 4196



- Corruption, corrupcioun, 4873, 4943.
- Costage, 1522, expense, cost O.Fr. *couster*, *coater*, to cost; *costenge*, expense, from Lat. *constare*, to stand one in, cost.
- Cotidiene, 2987 daily.
- Counsaille, *sb.* and *vb.*, 3927, 5943, counsaile, counsaylle, counsel. O.Fr. *counsaill*, Lat. *consilium*.
- Countenance, 6245.
- Countrefette, 4311, counterfeit.
- Cours, 4318.
- Couth, 321, 3787, could, 5703, knew, see 'Can'.
- Covatus, covayleous, 740, 4431.
- Covayte, 5734.
- Covaytise, *sb.*, 1180, 2990. O.Fr. *coveleuse*.
- Cover, 811, to recover.
- Covert, *sb.*, 1578, *adj.*, 4489, secret. O.Fr. *covert*, secret, from *covrir*. Lat. *cooperire*.
- Coverture, 6955.
- Crafte, 4213, art.
- Craftily, 9088.
- Crafty, 9085.
- Crageen, 6393, cliffs; 'a *kray* of stone' (MS. Harl. 4196 fol. 187., Welsh *carreg*, a stone, Gael. *creag*, a rock.
- Creatoures, creatours, 4127, 5430, 5472, created things (animate and inanimate).
- Cresten, 4397, christian.
- Crestenome, 3128, baptism.
- Creyce, 9186.
- Cribbe, 5200. *crib*, *cratch*. Du. *kribbe*.
- Cristal, cristale, 6349, 6397.
- Cristante, 3925.
- Cristen, 197, 7783 4136, christian.
- Cristendome, 4082, 4168 baptism.
- Crop, cropps, 863, 1906, top, summit. A.S. *crop* top (*cropp* of an elce or tree, *cuma*, *coma* *capillamentum*. Fr. *Pm* The *crop* was evening to the rote. (MS. Vesp. A. iii, f. 65.)
- Croze, croyce, croys, croyse, 5272, 5275, 5279, 5283, 5596. O.Fr. *croix*. Fr. *croix*. Lat. *crux*.
- Crown, *a)* (of the head), 1492. *b)* 4087, 5298, a crown.
- Crysom, 2791, an error for *uncrysom*. O.Fr. *crenne*, from *γρηνα*.
- Crystalle, 9078.
- Cunnyng, counyng, 2350, 7207, knowledge, science.
- Curalle, 9105.
- Curtasy, 1519, 1530. Fr. *courtoisie*, courtesy, civility—Coigrave.
- Custom, 4054, 4055.
- Cymented, 9068.
- Dale, 1044, 1046, abode, dwelling.
- Dalk, 6447, a hollow. *Dalk* a small cavity in the body or in the soil (Forby) *Dalke* vallis. Fr. *Pin*. Icel. *dala*, a dint. Dan. *dal*, valley. "Moni cunne riwle beoð, auh tuo beoð among alle þet ich chulle speken of. Ðe on riwleð þe beoht, þe makeð hire efne ant smeoð, wiðute knotte ant *dolke* of weo, inwit ant of wreinde." (Ðe Ancren Riwe p. 1.)
- Dam, 1273, damie.
- Dampned, 3706.
- Dang, pret of *ding*, to hammer, strike, see 'Dyng'.
- Ðan deins thoght grete hethinge, Ðal laurence was noht for him rad And to his turmentours he bad, Ðat þat auld tak kobille stanes, And *ding* his teth out al at anes; And when þat with þe stanes him *ding*.
- He stode ay laghand þam omang. (MS. Harl. 4196 fol. 170.)
- Dased, 6647, cold, weak: 'dasyt wightis.' It also stupidified. (G. Douglas, vol. ii, p. 567)

All þe maisters ware so mased  
 Þat dom þai stode als þai ware  
*dased.*

Icel. *dasdr*, faint, tired; *das*,  
 dos, a faint, exhaustion. To  
*dase*, to feel cold, to shiver, oc-  
 curs in the Townley Mysteries.

"I wote never whedir,

I *dase* and I dedir

For ferd of þat taylle." (p. 28.)

Dasednes, 4906, 6647, coldness.

Sc. *desines*.

*Dasednes* of hert als clerkes prues  
 Es when a man god *dasedly* loves,  
 And slawly his luf in god settes.

(MS. Tib. E. vii, fol. 24.)

Daunger, *sb.*, 8522.

Daynté, 7848. The earlier nor-  
 thorn form is *daynteth* from Welsh  
*dantaulid*, delicate. *dunt*, a tooth.

Debate, 3473, 4092, strife, contest.

Fr. *debattre*, to contend, fight.

Ded, *dade*, *sb.*, 112, 1745, 1750,  
 3649, death. A.S. *death*. Fris. *dead*.

Dede, *adj.*, 3981, dead.

Dede, 2485, deed.

Dedely, 2158, deadly.

Dedeward, 2249, death-ward.

Deef, 782, deaf. A.S. *deaf*. Germ.  
*taub*. Icel. *dauf*.

Defaut, 1, 280, 3248, 6190, want;  
 2, 5016, defect. O.Fr. *defaute*,  
 defect.

Defaultes, 8689.

Defend, 3537, 5360, forbid, excuse.

Defens, 5364, defence.

Defygured, 2340, disfigured.

Deghe, 1939, 7289, to die.

Degise, degyse, 1518, 1524. O.Fr.  
*deguiser*, *desguiser*. Fr. *guise*.  
 Germ. *weise*. Eng. *wise*, mode,  
 manner, fashion.

Dele, 3883, a) to give, b) to divide  
 Þe tan bad *dele* þe child in tna  
 (MS. Vesp. A. iii, fol. 49.)

c) 3460, dele with.

Delices, 4615, delights. Lat. *de-  
 licie*.

Delicious, 9291.

Delitable, 5239, delightful.

Deliver, 3591.

Deliveraunce, delyveraunce, 3585,

\*Delt, divided, see 'Dele'.

Delyces, 1628, see 'Delices.'

Delyte, 8336. O.Fr. *deleit*, from  
 Lat. *delectare*.

Delyveraunce, 6100, 8041.

Delyverd, 6080, acquitted.

Delyvernes, 5900. From O. Eng.  
*deliver*, *delyver*, from O.Fr. *de-  
 livrer*, active, nimble. Fr. *de-  
 vrer* from Lat. *liberare*, to free,  
 free from.

Dem, deme, 1995, 3981, 6017, 6026,  
 to judge, to doom, deem, to form  
 an opinion. A.S. *deman*, to deem  
 or doom.

\*Demstere, a judge.

Depart, 6133, to separate.

Departed, 3710, separated.

Departyng, 1847, 613, separation.

Der, dere, 1, *adj.*, 2978, 3019, 5797,  
 precious, valuable, the root of  
*dearth*. Phrase 'lese and *dere*'.  
 2. *adv.*, dearly, as in the modern  
 phrase 'dearly bought'. A.Sax.  
*deäre*, O.H.Germ. *tiur*, precious.  
 On him [Christ] mai I best found  
 mi werke,

And of his dedes tac mi merke,  
 Þat maket al þis wer[ld] of noht,  
 And *der* mankind on rode boht.

(Met. Hom. p. 4.)

Der, dere, *vb.*, 1232, 2168, 2290,  
 3604, 5413, to injure, harm, hurt.  
 A.S. *derian*. O.Fris. *deria*.

†Derai, confusion.

Dere, *adv.*, 1469, painfully, badly.

Derlyng, 8791, favourite, darling  
 A.S. *derling*.

Desayvabel, 4232, deceptive.

Desayve, 4028, 4235, to deceive.  
 Descryve, deseryve, 2305, 6848, to describe.  
 Desperde, dispend, 125, 2435, 5915, to spend, use.  
 Despice, *cf.*, 3426.  
 Destroe, distroe, 4453, 4472.  
 Destruction, destrucion, 4049, 4063, 4067.  
 Destroye, 4074, 4076.  
 Desyre, 8052.  
 Dette, 3017, 5861, debt.  
 Detroy un, 5906, 7252.  
 Deygh, dygh, dygh, 1747, 1748, 1780, 2060, 3606, to die, 5262, 6532, pret. *dyghed*, *deyghed*, *did* (1779), *dyghed* (1780, 5536).  
 Dignite, 3872, 4809, dignity.  
 Dight 448 6149, *n*) prepared, *by* docket, 8532 A.S. *dichtan*, to set in order Germ. *dichten*, contrive invent.  
 Digne, 74, 5857, worthy, Lat. *dignus*.  
 Dightful, 5876, delightful.  
 Duple 5908.  
 Dupleyne, 5556.  
 Diverse diseryve 1901, 6117, to describe.  
 Discusse, 6247, to investigate.  
 Dispayre 6293.  
 Dispend, 2437, to spend.  
 Dispose, 4252.  
 Dissension, 4061.  
 Distarce, 8490.  
 Dyers, 4788.  
 Diversly, 7477.  
 Divyse, 987, divided.  
 Dy, 1290 *crane*.  
 Dyll 2259, double.  
 Dyghter 5827.  
 Dyghter, 2130, 5434, daughter, A.S. *dohter*.  
 Dole, 781, pain, grief. Sc. *dool*.  
 pl. *doues*.  
 Unto blis [he] will he himself use  
 fetche,

So þat no doles no sille me dretche.  
 (MS. Harl. 4166, fol. 171.)

Dom, dome, 49, 4322, dumb, A.S. *dumb*. Icel. *dumb*, *dumba*, dumb, *dumma*, to be still.

Dom, dome, 264, 1559, 3990, 4476, 4714, doom, A.S. *dom*, judgment.

Domland, *adj.*, 1445, lowering, cloudy.

*Domland*, is printed as the reading of the Cottonian MS, but *domland* which is the reading of two Manuscripts is no doubt the correct word. *Domland* is a participle of the verb *domel*, to be dark. Icel. *dumba*, darkness. Sw. *dumba*, a fog. Dan. *dum* dim, obscure. Brockett's Glossary has the northern word *dromland*, cloudy, muddy. With the double forms *domland* and *dromland* compare *shall* and *shrill*.

*cf.* Barn's use of *drumby* in the sense of muddy, turgid.

Don, down, 673, 2065, down; of *danc*, *deorsum* -lye.

Donlight, 4233 to descend.

Donward, 663, 816, downward.

Dote, 780, talk silly, rave. Dutch *doten*, *dullen*, delirare, desipere—Kilar. 'Maddyn or dotyn desipio' Pr. Em. Sc. *dot*, to be confused, to dote. Icel. *dotta*, to slumber.

And als he went another way,  
 He met a man [pat] was wonder old,  
 Croked and cumberd, koghand for  
 cold,

Lame he was in lth and lim,  
 Withese dropand and eghendym  
 Halsendes tremblid, hastesothated,  
 He spak so dym men demyd he  
 doted.

(MS Harl. 4196, fol 201.)

Domland, see 'Domland'

Donnecom, 4821, 5171, to descend.



Douncomyng, *sb.*, 5271, a descending.

Dounfal, 4630.

Dounfallyng, 6576.

Doungangyng, *sb.*, 4779, setting.

Dounlay, 4415, to lay down.

Dounryn, 7123.

Dout, 4330, doubt, fear.

Draw, 1291, 1. to entice; 1476,

4007, 2. to go to, to incline to;

3. compile, compose, pret. *drogh*, *droh*, *drou*. A.S. *dragan*.

1. For il felawes oft *drawes*

God men til iver plaws.

(Met. Hom. p. 115.)

2. To dede I *drawe* als ye mai se

(Ibid. p. 30.)

3. Mi speche bafflunt to *drawe*,

Of cristes dedes and his saw.

(Ibid. p. 2.)

Drawen, 336, composed.

In other Inglis was it *drawin*.

And turned Ic have it til ur awin

Language of the northin lede,

Pat can nan other Inglis rede.

(Met. Hom. xxii.)

Dre, 5373, sorrow. Cf. Sc. *dree*; see 'Dreghe'.

Dred, drede, 3969, 5935, dread.

Dredful, dreful, 4977, 5129, dread-ful, sorrowful.

Dreghe, drighe, 2235, 3540, 6523.

Sc. *drue*, to suffer. A.S. *dreogan*.

Drery, 791, 1455, sorrowful. Germ. *traurig*. A.S. *dreorig*.

Whi mi saule *drere* ertou?

(Ps. xii, 6.)

Drighe, 2044, 2754, to suffer.

Brighten, lord. A.S. *drihten*.

\*Dring, chieftain. A.S. *dring*.

Drogh, droghe, 2249, 4419, 8527, pret. of *draw*.

Drop, 775, to drip.

Drope, 3063, a drop. Du. *drop*, drup. Icel. *dropi*. A.S. *drupa*.

Drove, 1319, to afflict, trouble.

Loverd hou fele-folde are pai,

Pat *drove* me, to do me wa.

(Ps. iii, 2.)

Drovyng, *sb.*, tribulation. Du. *droef*,

*droere*, troubled, sad, *droeven*, to

disturb, trouble. Goth. *drubjan*.

Germ. *trüben*. Cf. O.E. *drupe*,

troubled, sorrowful.

Droubelonde, p. 40, see 'Dowlund

Compare 'drobly, drubly, turbu-  
lentos, turbidus (of drestys), fe-

culentos,' P. P.

Drury, 7825, gallantry. O. Fr. *drue-*

*rie drurie*, friendship. O.H. Germ.

*trüt, drüt*, dilactus. Burguy.

Dubbed, 8790, decorated, from *dub*,

to adorn, ornament. Fr. *douber*,

to rig or trim a ship. Prov. *ado-*

*bar*, to arrange, prepare.

"A garment to him gert he mak,

Side and wide, and wonder blak;

He gert it *dub* fra top til to,

With swerel tailles ful blak also."

(MS. Cotton Galba E. ix, fol. 39.)

Dule, 6887, pain, grief

Dulfui, duleful, 1116, 6110, dole-ful. Phras. 'duleful dyn'.

Dungen, 3256, p. p. of *dung*, to

hammer, strike.

Dunward, 816, 2869, downward.

Dur, 4135, 4548, to dare.

Duschyng, *sb.*, 7557, a blow, a smit-

ing. Dan. *daske*, to slap. Icel.

*dust*, a blow. The verb and noun

*dunch* is frequently used by

Scottish writers in the sense of

to *dash*, smite, beat down.

The byrnandtowrdoun rollys with

a *rusche*,

Quhill all the hevonnysdynidit of

the *dunch*.

(G. Douglas vol. ii, p. 551)

And sa hard on helmes he *duscht*,

t2



- Throw fine force [be] thame al to  
fruschit  
(Buik of Alex. p. 386.)  
Dwane, 703, to dwindle, fade. A S  
dwanen to fade. Icel. *denna*, to  
diminish.  
Dygh, 1964, 2670, to die.  
Dym, 1106 dark. A S. *dun*. Icel.  
*dimur*, dark, *dimura*, darkness.  
'dodes *dun*' dark deeds  
(Met. Hom. p. 111.)  
Dyn, 4787, noise. Icel. *dyma*, to  
resound. *duna* to thunder.  
Dung 7015 7051, to strike, beat.  
Icel. *dunga*. Sw. *dunga*. A S.  
*dungun*.  
Dyngyng, *sb.*, 6571 a beating  
Dynt, 7418, 7017, blow. A S. *dynt*  
Dyzy, 1771, dizzy. A S. *dyng*, O. E.  
*dusi*, ferlich. O. Fris. *duna*, to  
be dizzy.  
Edwyte, *sb.* see p. 4, note 1, to  
reproach. A S. *edestan*. O. E.  
*atwite*. E. *twit*.  
Eer, *cat*.  
Eese, *sb.*, 1403, to please. *sb.*, 1663,  
ease, pleasure  
Eesy, 1402, easy, pleasant. Fr. *aise*,  
convalescence, leisure. A S. *eath*,  
easy, gentle.  
Eft, after. 6027, 6654, after, after-  
wards, again. A S. *aft*, *aftan*,  
*after*, *afta*, again afterwards.  
Egg 5480 to incite instigate. O. N.  
*egga*, A S. *aggan* to sharpen,  
to instigate. Egg an edge.  
Eggyn, *sb.*, 7487, instigation  
Eghe 7271, 1304 *eye*, A S. *egh*,  
*eye*. Germ. *auge*, pl. *eghet*, 75  
Eght 4784 *echel*. A S. *echu* *eathu*.  
Eghten 4503, *eght*  
Eghtel, *eghted*, 5784 5800, to en-  
deavour, to aim at. Sc. *ette*,  
A S. *echuan*, *echuan*, to follow after,  
pursue. Icel. *etta*, to intend.  
This word is sometimes written  
*attled*, *eyteld*, *aghteld*.  
For ut lord hal *aghteld* yete  
A child to raise of his [Adam's]  
exspring,  
Pat all suld oute o haret bring  
(Cott MS. Vesp. A. iii, fol. 9.)  
*Aghtel* also signifies 'to endow  
with'.  
Qua herd ever spek o mare bliss,  
[an] *aghteld* was Adam and his.  
(Ibid. fol. 53.)  
Eke, heke, 3250, 6239, to increase.  
Germ. *auch*, also Goth. *aukan*,  
to increase. A. S. *ecan*.  
Eld, elde, 742, 1513, 1883, 4983,  
age, old age. A. S. *eald*; Germ.  
*alt* old.  
Elementes, 6352  
Elle, 5273, hell.  
Elles, els, 1281, 1754, 7816, 7420,  
else, otherwise. A S. *ellex*.  
Ellewend 4798, eleventh. A S.  
*endleofan*, eleven.  
Empyreur, 4089  
Empyre, 7761.  
Empyre, 4050.  
Enamayld, 8902, interwoven  
Enchauntemente, 4286  
Encheson, enchesoun, 5311, 5790,  
reason O. Fr. *acheson*, Lat. *accusatio*  
Endeles, 6087  
Endelesnes, endlesnes, 8122 8124,  
eternity.  
Endeward, 4607, towards the end  
Enling, *sb.*, 3772, end, death, 4926,  
4126 Goth. *andau*; Sansc. *anta*,  
end, death.  
And when to king Edward was told  
How pat Brns pat was so bald  
Had brocht fe Cumyn till *endyn*  
Out of his wit he went welc ner  
(Barbour p. 33.)  
Endlang, 8582, from head to tail.

- A. S. *andlang*; Germ. *entlang*, along.  
 Enioynt, 3900, 3906, enjoined.  
 Enmy, 1037, 5329, enemy. O. Fr. *enemi*, Lat. *inimicus*.  
 Enoynting, *sh.*, 3409, anointing. Fr. *oindre*: Lat. *ungere*, to anoint.  
 Ensample, ensaumplo, 708, 4532, example. O. Fr. *ensample*, Lat. *exemplum*.  
 Entent, 3696, 5960, 5991, intention, will. O. Fr. *entent*, from Lat. *intendere*.  
 Ententyfly, 624, 2550, carefully.  
 Entre, *vb.*, 5340.  
 Entré, *sh.*, 8898.  
 Envy, 4169.  
 Er, 49, 331, 805 &c., are.  
 Erdly, 4955, earthly. Germ. *erde*.  
 Ere, 782, ear. [earth.  
 Err, *vb.*, in phrase 'es *erred*', 5733, 'is done wrong'.  
 Erres, 5327, 5600, scars. Dan. *ar*, O. N. *ör*.  
 Erreur, 4266.  
 Erryng, *sh.*, 5728, 5974, error.  
 Erthedyn, 4036, 4790, earthquake, a compound of *erthe* = earth and *dyn*, din, noise.  
 Erten, 424, art thou.  
 Es, 30, is.  
 Eschape, 2678, to escape. O. Fr. *eschaper*, Fr. *echaper*, to shift away, slip out of.  
 Ese, 595, pleasure.  
 But theder come bothe jong and olde,  
 Into the temple for to her,  
 Goddes servyse on their maner,  
 And for to make thair offerand thar  
 Efter that thair *esse* war.  
 (Met. Hom. p. 74.)  
 Ete, 4848, ate.  
 Ette, ete, 4675, 6191, to eat, pret. etc. Goth. *etan*; Germ. *essen*.  
 Evangelistie, 5004.  
 Excused, 6077.  
 Exposition, 3856, 4716, exposition.  
 Expound, 4272.  
 Faa, 1453, foe, *pl.* faes, faas. A. S. *fah*, *fa*, enemy. *Fa* as an adjective = bad, dirty occurs in the description of the two women, who appeared before Solomon, each laying claim to the same child:  
 Fair clothes was sa guede and *fa*  
 Dat pai moght nan part pan fra.  
 (Cursor Mundi, fol. 48.)  
 Fader, 1386, father. O. N. *fadir*; Germ. *vater*.  
 \*Fairhede, beauty.  
 Fal, full, 171, *a*) to appartan to, belong to: 228, 3992, *b*) to happen. O. N. *falla*, to fall.  
 Fald, 4637, 4640, fold (for sheep). A. S. *fald*.  
 Fald = fold, as in twafold &c. Germ. *falten*, to fold.  
 Falshede, 1176, falsehood.  
 Faul, pret. of find.  
 Fande, 1463, 3534, 2228, to tempt try. A. S. *fandian*.  
 Fandying, 314, temptation. A. S. *fandung*.  
 Fantome, 1197, vanity, lie. Greek *phantasma*, an appearance, whence the Fr. *fantome*, *fantome*, a spectre, phantom, 'a *fantim*' or a fabel'.  
 (Cursor Mundi, fol. 134)  
 Mennes sones to-when of hert unmeke?  
 Whi love yhe *fantom* and hynge speke?  
 (Psalm v, 3.)  
 Far = fare, 3638.  
 †Fare, *sh.*, suffering.  
 Fare, 1863, 1, to go, depart, pret.

- fore and ferl; 270, 1343, 2. to behave, conduct oneself. A.Sax. *faran*.
- Fas, 5883, toes, *pl.* of *fa*.
- Fast, 4211, quickly
- Fayn of, *adj.* 4552, glad of. A.S. *fayn*. joyful *fam* *fahman*, to rejoice. We meet with *fam* as a verb in Ps. ix. 3.  
I sal *fayne* and glad in þe
- Fayntise 3513, weariness, literally deceit from O Fr. *feintise*, *fam-tise*, from *feindre*, *famdre*.
- Fayre, 4515 2249, beautiful, beautifully O.N. *fagr* bright.
- Fayrnes, 249, beauty.
- \*Fed, fede, enemy. Du. *oed*, hatred. A.S. *fehth* enmity.
- Feer, *vb.*, 6129, to frighten. A.S. *for* fear Sw. *färra*, to fear.
- Fer, 5406, hence, see 'Felle'.
- Fel, 4416, many. A.S. *fela*.
- Felghe 5480, fellow, companion.
- Felghshepe, felawshepe, 4460, 5032, fellowship, company.
- Feld, 1247, hell.
- Fele 2473, many, phrase 'to fele', 'too much', Germ. *viel*.
- Felle, fel, *adj.*, 1820, a cruel, 1743, b) dreadful. Fr. *felle*, cruel, fierce. *felon* cruel, rough, *felonie*, anger, cruelty, treason
- \*Felle, *sb.*, a wretch
- †Felle, a hill
- Felle, 82, 739, 3077, 4967, skin. O.N. *fel*. Du. *o l*, skin.
- Felly, 4443, cruelly.
- Felony, 5341, wickedness see 'Felle'.
- Feloun, 2995, a wretch
- Felouns, wretches, see 'Felle'.
- Fen of dirt mud O.N. *fen* a morass. Goth *tan* mud
- Fende a 1205, 4160 fend, devil. Germ. *und* enemy Goth *fan*, to hate
- Fer, 1866, 2329, 3895, far; *comp.* ferrer. A.S. *fur*, O.H.G. *fer*.
- Ferd, 6864, *sb.*, fear; *adj.*, 6960, afraid. A.S. *forht*, Germ. *furcht*, fear.
- Ferdlayk, ferdelayk, 2915, 6427, fear, see 'Ferd'; formed from the *adj.* *ferd*, afraid. The termination -layk = -ness, as revelayk, heuillayk &c.
- Ferdnes, 2331, 2321, fear, see 'Ferd'.  
Þe erth tremblid and al to schoke,  
And halows in heynn for *ferdnes* quoke.  
(MS. Harl. 4196, fol. 82)
- Fere, 2291, to frighten.
- \*Fere, sound. Dan. *für*. Icel. *fuerr*.
- Fereth, fourth.
- †Feren, forty.
- Ferforth, 3814, far. Farrer-forthe, 2329.
- Ferly, 2211, 2955, wonder. A.S. *ferlic*, sudden.
- Ferth, ferthe, herthe, fereth, 356, 1246, 1828, 3963, 4260, 4770, fourth. A.S. *feother*, *fewer*, four.
- Ferre, 5190, far, see 'Fer'.
- Fest, pret. of fast, to fasten.  
Al his clothes fra him þai kest,  
And till a peler fast him *fest*,  
And scourges kene þai ordland þare  
To bete upon his body bare,  
(MS. Harl. 4196, fol. 76.)
- Fested, 1907, 1909, fastened, *p.p.* of fest.
- Festend, 5295,
- Feyn, 4233, to feign. Fr. *feindre*.
- Feyned, *adj.*, 2556, feigned.
- Fickle, 1084, deceptive, false.  
Some Saxon *fiken*, *falein*, to deceive. A.S. *nean*. Fr. *nacheln*, to flatter (see Gloss), to 'Saints Marhurete', ed. Cockayne).  
With þat tunges *fikel* þai dide  
'langua sua dolosa agelant'.  
(Ps. v. 11.)

- For in his tyme, I hard well say  
 But *fykkyl* pai war all tyme of say.  
 (W. C. vol. ii. p. 130.)  
 He moved was  
 Be *fykkyl* fals suggestyowne.  
 (Ibid. p. 132.)
- Fife, 2431, five. Du. *vyf*.  
 Fift, fifts, 3068. 3966, 4776, fiftb.  
 Fiftend, 4812,  
 Filand, 2366, defiling.  
 Fild, 2341, fld.  
 File, fyle, 1128, 1210, 2348, to de-  
 file, pollute. Hence O. E. *fyle*,  
 file, a wicked wretch.  
 Filed, 2559, defiled. A. S. *fylan*, to  
 make foul or filthy.  
 Filthede, p. 13 note, see 'File'.  
 Final, 3990,  
 Fine, 4913, to refine, purify. O. N.  
*finn*, to polish, cleanse.  
 Flay, 1268, 2244, to terrify. Se.  
*flay*. leel. *Flaya*, to frighten,  
 put to flight.  
 Thow art bot a fawnkyne,  
 Ne ferly me thynkys!  
 Thou wille be *flayede* for a flye  
 That on thy flesche lyghites.  
 (Mort. Arth. p. 175.)  
 Thou wenest for to *flay* us,  
 Fflope-mouthede schrewe.  
 (Ibid. p. 232.)
- Flaying, *sh*, 6112, fear.  
 Flayne, 9520, flayed.  
 Flayre, 9017, smell. Fr. *flairer*,  
 to smell.  
 Flaume, flawme, 6737, flame, Lat.  
*flamma*. Fr. *flamme*.  
 Flegh, 4394, flee, pret. flegh and  
 flogh. A. S. *fleon*, *fleon*. Germ.  
*fliehen*.  
 Fled, 2977. 6054, banished, from  
*flem*, to banish. A. S. *flyman*, to  
 banish; *fleam*, exile, flight.  
 Fleygh, flew, pret. of flegh.  
 Flitte, *vb. intr.*, 2257, 1. to depart,  
 3762, 2. *vb. intr.*, to remove. Dan.  
*flytte*. to remove.  
 2. And for he fute [i. e. of the cross]  
 pay made a pit  
 Ffor no man suld it pepin *flit*.  
 (MS. Harl. fol. 82.)
- Flode, 4706, flood. O. N. *flod*, Sw.  
*flod*, a flood. O. N. *floda*, to in-  
 undate.  
 Flegh, flew, pret. of flegh.  
 Fode, 458, food. A. S. *foda*, *fode*.  
 Goth. *forhan*, to nourish. Eng.  
 to foster.  
 Fole, 126, fool. Fr. *fol*, foolish.  
 Fole, 6632, foul.  
 Fole, 1537, foal. Germ. *fohlen*,  
 Goth. *fult*, a foal, filly. Phrase  
 "tatird fole."  
 "Tatird as a *foylle*." (T. M. p. 4.)
- Folk, 4637, 6013, people.  
 Fon, fone, 530, 762, 764, 2693, few.  
 (Foner, 765, 3731, fewer.) A plural  
 form of the A. S. *fewa*. O. H. G.  
*fohu*. Goth. *fara*, pl. *fara*.  
 Fontstane, 3351, fontstone.  
 For, *conj.*, 1263, 1291. 2034, because.  
 Goth. *faur*, Germ. *vor*, in front  
 of. The *for* in forhard, fordo &c.  
 = Germ *vor*, forth, away, out.  
 Forbard, 957, excluded.  
 Fordo, 3396, 3504, 6323, to do  
 away with, destroy.  
 Forga, 1642, to forego, to go with-  
 out.  
 Forganger, 4152, foregoer.  
 Forgetan, 3909.  
 Forgynos, 3817, forgiveness.  
 Forluke, 1946, foresee.  
 Formefader, 483, forefather. A. S.  
*forme*, first. In the Cursor Munch  
 we find *formast* = first used as an  
 adj. "formust fader", (fol. 54. Cf.  
*form-kind*, *form-birth*, *form-daya*  
 (fol. 51.)
- Forsake, 4406, 6057, deny.

- Forsweryng, *sb.*, 3367, perjury.  
 Forth-bring, 4163, 5868.  
 Forther-mare, 2892.  
 Forthir, 440. A.S. *forth*, forward.  
     *term. fort.*  
 Fortone, 1273, fortune.  
 \*Forth, way, course. A.Sax. *fōr*.  
 Forthy, 375, therefore, because = for  
     that.  
 Forthynkyng, *sb.*, 3510, repentance.  
 Forþi, forþy, 189, 375, 1854, there-  
     fore, because.  
 Forwhi, forwhy, 1249, 6458, where-  
     fore, therefor = for which.  
 Forworth, *vb.*, 780, to come to ruin,  
     to fail. A.S. *forweorðan*.  
     For Laverd of rightwise wate þe  
         wai  
     And gate of wicked *forworth* sal si.  
         (Ps. 1, 6.)  
 Fot, fote, 467, 778, 1493, foot.  
 Fourme, 3982, form, figure.  
 Fourtend, 4808, fourteenth.  
 Fra, 114, 3713, from. O.N. *frá*,  
     from. Phrases 'to and *fra*', 471,  
     603; '*fra* than', from that time',  
     4071.  
 Fraist, frayst, 1090, 1358, to at-  
     tempt, to try. O.N. *fresta*, to  
     try.  
 Fraunches, 7996, freedom.  
 Fraward, frawarde, 87, 256, 5854,  
     froward.  
 Frawardnes, 1173.  
 Frayst, 1358, see 'Fraist'.  
     For þo þat to dremys overmoche  
         traatys,  
     Toscorne hem þe sondo þen *fraystys*.  
         (Handlyng Synne p. 15.)  
 Frely, 5902, 5938, 5965.  
 Friend, 1116, 6342, friend, *pl. friend*.  
 Friendshepe, 1884, friendship.  
 Fresshe, 1254 eager ready A.S.  
     *freasc* 110 *verasc*, *fruch*.  
 Freyle, 4582, 5740, frail. Fr. *frele*.  
 Frete, 6570, to eat. A.S. *freatan*.  
 Frett, 9107, ornamented.  
 Fro, 1586, 7735, from.  
 Front, front, 816, 4410, forehead.  
     Lat. *frons*, *frontis*.  
 Fruytles, 5666, not producing fruit.  
 Fude, food, see 'Fode'.  
 Ful, fule, fulle, 520, 789, 4129,  
     5276, a) very; phrase '*ful* late'.  
     2611, 2612, b) entire, complete,  
     phrase '*ful* joy', '*ful* sorrow'.  
 Fulfid, 535, filled with.  
 Fully, 476, 4570, completely.  
 Fulfill, 5016, to fill up, make com-  
     plete.  
 Funden, 4608, p. p. of find.  
 Fune, 8424, few, see 'Fone'.  
 Funstane, see 'Fonstane'.  
 Fygnr, 2320, form, shape.  
 Fyland, 2357, dehling.  
 Fyle, 2349, to defile.  
 Fyn, fyne, 3337, 3338, to refine,  
     purify, see 'Fine'.  
 Fynal, 6129.  
 Fyndynges, 1557, inventions.  
 Fyne, 3337, see 'Fine'.  
 Fyned, 3201, 3202, 6398, refined,  
     purified.  
 Fyre-brand, 7421.  
 Fyre-bryght, 5035.  
 Fyry, 7762, fiery.  
 Fyver, 2989, 3029, fever. Fr. *fièvre*.  
     Lat. *febris*.  
 Ga, gang, 193, 4100, to go. 3<sup>d</sup> pers.  
     sing. *gase*. O.N. *ganga*, N *ganga*,  
     *gaa*, to go on foot, walk.  
 Gader, gadir, 1342, 2221, 3728, to  
     gather. Germ. *gattern*. Du. *ga-*  
     *deren*.  
 Gaderyng, *sb.*, 8831.  
 Gaf, gve.  
 Gam-turnyng, 1718, returning.  
 †Gammen, sport, play.  
 Gano, 3750, gone.

Gang, 194, 1936, 1. to go, to walk.

Phrase '*gang* or *ride*'.

Ane seknes tuk him in the way,  
And put him in sa hard assay,  
That he might nouthir *gang* na  
ride.

(Barbour p. 81.)

Gangyng, *sb.*, 4779, setting.

Garette, 9101, a watch tower.

There sulle appone Godarde

A *garette* he rerede,

That schalle be garneschte and  
kepyde,

With gude mene of armes,

And a bekyne aboveene,

To brynne whenne them lykys,

That nane comye with hoste,

Salle entre the mountes,

(Mort. Arth. p. 48.)

Gas, 3746, goss.

Gast, 2272, spirit, soul A.S. *gast*.

Germ. *geist*.

Gastly, gastely, 974, spiritual,  
ghostly.

Gate, 7076, 8983, way, a street. Dan.

*gade*, a way. O.N. *gata*, path.

Gayte, 6133, goat (used collectively)

O.N. *geit*, a female goat.

Gemetry, 7801, geometry.

General, *adj.*, 3586.

Generaly, 4791.

Gesco, gese, 1136, 3935, 5908, to tell,

reckon, calculate, to guess. Du.

*ghissen*, to reckon, estimate. O.N.

*giska*. N. *gissa*.

Gestes, 1374, guests. Germ. *gast*,

a stranger. O.N. *gæstr*, a guest.

Geten, 443, 444, 4157, conceived.

(O.N. *getu*, to conceive.) *p. p.* of

of *gett*, to conceive (pret. *gatt*),

hence O.E. *geting*, conception

Gett, 1540, fashion. 'Get, modus,

consuetudo, manner, or custome.

(P. P.) *gette*, a custom. Phrase

"*neuve iette*, guise nouvelle".—

Palsgrave. Chaucer uses the  
phrase *false get*. Mr Wedgwood  
derives it from the verb *get* in the  
sense of contrive, devise.

†Geting, conception.

Gilden, 5360, golden.

Gilry, 1176, guile, deceit. O.Fr.

*guille*, deceit, fraud

Gilt, 2951, 5559, guilt.

Giltless, 5374, guiltless.

Gilty, 2949, 2954, 5537, guilty.

O.N. *gialld*, Dan. *gæld*, debt A.S.

*gilt*, fault.

†Glad, pret. of *glide*.

Glade, 4517, glad. Dan. *glad*,

joyous. O.N. *gladr*.

Glet, 459, slime. O.N. *glata*, wet.

Fr. *glette*. Prov. E. *glut*, slime,

phlegm. Sc. *ght*, pus. O.E. *glat*,

moist, slippery.

Glomsede, see 'Clomsed'.

Glorify, 8015.

Glose, 4473, gloss, comment.

Glotomy, 6730.

\*Glotun,

Glow, 7360, to burn. O.N. *glóa*.

Gnawen, 864, *p. part.* of to gnaw.

Gnawste, 7338, to gnash. O.N. *gnasta*.

Gode, 5210, good.

Godhede, 13, 5265, godhead.

Godspelle, 1099, 3857, 6041, gospel.

A.S. *godespell*, the word of God.

A.S. *spell*, O.E. *spelle*, discourse,

tidings

Godspeller, 5121, evangelist.

Goule, 477, to yowl, cry. O.N. *gola*.

Goulyng, *sb.*, 6109, cry.

Gout, 2993. Sp. *gota*. Du. *goete*,

the palsy. Lat. *gutta*, a drop.

Corresponding to the Sp. *gota ca-*

*duca*, we find in the *Cursor Mundi*

fol. 66 mention made of the '*fall-*

*and gute*', or epilepsy.

Grace, 3592, 5956, 5957.

Gramer, 7801.



Granand, 798, groaning. A.S. *grānan*. Du. *groonen*.  
 Grape, 6566, 6801 to feel, grasp. A.S. *grapan*, Goth. *grepan*. O.N. *greipn*. Sw. *gräpa*, to seize, grasp.  
 Pan answerd to him Peter and Ion,  
 And said þat of es wonder none,  
 For whi þou throwest nocht Thomas,  
 Þat our lord Ihesus resin was,  
 I tulle þou saw his bloody side,  
 And *graped* within his woundes  
 wide;  
 Of evil beleve has þou ay bene,  
 And þat es on þi selven sene,  
 Þatfore ertow ay us fro,  
 When any thing es for to do.  
 (MS. Harl. 4196, fol. 173.)  
 Graunt, 3827, to grant.  
 Graythely, 645, carefully, thoroughly. It also signifies preparedly, readily, from *graythe*, *gruþe*, to make ready. O.N. *græða*. A.S. *ge-read*, ready. Prov. E. *gradely*.  
 Grege, 2991, to increase.  
 Grese, grease, 4884, 6392, grass. A.S. *gærn*, *græa*. Sc. *gerue*.  
 Gret, 5392, to weep, see Grole.  
 Gret, greto, 69, 644, 903, 3721, great, comp. gretter.  
 Gretland, 602, crying.  
 Grole, 7099, to cry. A.S. *gratan*, to weep. We have also O. Eng. *grete* a tear, weeping, see l's. c. 1-10.  
 Grolely, 1831, greatly  
 grettyng, *sh.* 496, 1451, 6109, a cry.  
 Grevaunce, 3019  
 Greve, 3608, greve. Fr. *grever*, to oppress, disquiet. Lat. *gravis*, heavy.  
 Greuously, grevously, 4537, 6502, grievously  
 Grisse, terrible  
 Grisely, 1757, 2733, horrible, dread-

ful. A.S. *agrysan*, to terrify, *gruslic*, grisly.

Grisse, 4781, grass.

Groche, 297, to murmur, grumble. 'Grutchyn, *gruchyn*, murmure' - (P.P.) Fr. *gruyer*, to grieve, repine; *groucer*, *groucher*, *groucher*, to murmur, reproach.  
 Þat *gruched* þus and war nocht  
 fain.

(MS. Harl. 4196, fol. 38.)

Grotehand, 3542, murmuring.

Grand, grond, 209, 7213, foundation, bottom. Goth. *grundus*, O.N. *grunnr*.

Grym, 2250, savage, fierce. Germ. *grimm*, fury, wrath. Du. *grim*, probably connected with the O.K. *gram*, *grame*, groume, angry. A.S. *gramu*, *gram*, Germ. *gram*.

Grynly, 2224, fiercely.

Gryn, 2226, to grind the teeth, open the mouth wide. N. *grina*, to wry the mouth, curl the nose. Du. *grinnen*, to grin, snarl.  
 Then shalle helle gape and gryn.  
 (T. M. p. 53.)

Bihald sal sinful rightwix þenne,  
 And with his teiþe on him sal he  
*greue*.

(Ps. xxxvi. 12.)

Gryslly, 1404, dreadful, see 'Grisely'.

Grystynes, 2310, terribleness

Gud, gude, s. 80, good, see 'Gode'.

Gude, pl. gudes, 1244, riches, goods.

Gudnes, gudenes, 134, 3676, 4586, goodness.

Gun, 4700, pret. of *hyn*. It is frequently written *gan*, *can*, and is used as an auxiliary of the past tense as 'gan say' = 'did say'  
 Gys, gys, 1533, 1546, guise, fashion (of dress). Fr. *guise*, mode, way, fashion.

- †Ha, to have.  
 Haf, 58, to have.  
 Haithen, haythen, 5521, heathen.  
   Germ. *heide*, a heathen. Goth. *haithno*, *haithi*, the open country  
   E. *heath*. Du. *heide*, *heyden*. E. *hoiden*, a clown, a pagan.  
 Hald, halde, 794, 1283, to estimate, 3836, hold.  
 Halden, 99, 1596, 4398, 5950, 5980, (p.p. of hald), held, bound. A S. *healdan*, Germ. *halten*, to keep, observe, hold. Phrase 'is halden for to do', 5937.  
 \*Haldes, *sb.*, holds, fastnesses.  
 Haldyng, 5994, possession.  
 Hale, *adj.*, 3933, 6348, whole.  
 Hale, *vb.*, 8323, 8344, to heal. A S. *hal*, healthy, whole.  
 Halghe, 6087, a saint.  
 Halghe Thursday, holy Thursday.  
 Haligast, 3, Holyghost.  
 Halow, 3823, a saint, *pl.* halowes. from A S. *halgan*, to keep holy, consecrate. E. *hallow*.  
 Haly, 977, 3690, 4233, holy.  
 Haly, halely, 2416, 3710, 4254, wholly, see 'Hale'.  
 Halynes, 4240, holiness.  
 Hand (= and), 775, breath. O.N. *anda*, breath.  
 Hap, happe, 1282, 5897, fortune. O.N. *happ*.  
   Salamon was in mekil wele  
   Umset bath wit hap and sels.  
   (MS. Vesp. A. m., fol 50)  
 Happy, 1334, fortunate, lucky.  
 Harl, 806, 1785, a) severe, painful; 662, b) firm. Germ. *hart*. O.N. *hardr*. Phrases 'harl haldand' = close fisted, 790; 'hard day', 6075, 'hard-herted'.  
 Hardnes, 3515, suffering, pain.  
   For right als brede here bodily,  
   Sustenes and strenkithes þe body,  
   Right so þe gift of strenkith mai  
   make  
   Þe bert stalworthe, to undertake  
   And to thole *hardnes* here in body,  
   For þe luf of god almighty.  
   (MS. Tib. E. vii, fol. 12.)  
 Hare, 675, 5001, hair. Du. *haer*, Germ. *haar*.  
 Harn-pane, 5298, brain-pan. O.N. *harni*, A.S. *hærnes*.  
   And with a sownd smate Targus  
   but remede,  
   Throu ather part or templa of  
   his bede;  
   In the *harnpan* the schaft he has  
   affixt,  
   Qubil blude and brane al togider  
   mxt.  
   (G. Douglas, fol. ii, p. 551.)  
 Haste, *vb.*, 2885, to hasten. Sw. *hasta*, to hurry.  
 Hastily, 3725, quickly.  
 Hasty, 1548, sudden, unexpected.  
   Symon answerd and said nay,  
   I may nocht bere it [the cross]  
   this day,  
   And *hasty* thinges I have to do.  
   (MS. Harl 4196 fol. 82.)  
 Hastily, 4544, speedily.  
 Hat, hats, 3038, 3189, hot; *comp.* hatter - hotter, 3097.  
 Hat, hatte, 3951, called, named.  
   It is sometimes writen *hatten*.  
   A.S. *hatan*, to vow, promise  
   Icel. *heita*, to name, to be named.  
   Goth. *haitan*, to call, to command.  
   And he said Ic haf sped ful ille,  
   For nan of thaim wille do mi wille,  
   [Thar] wald nan of thaim mi lare  
   liste,  
   Bot an that *hatte* Teocist.  
   (Met. Hom. p 149.)  
 Hatorel, 1492, the poll.  
 Hatreden, 3403, hatred. \*Wic



- hatreden* i. e. 'wicked hatred'.  
(Ps. xxiv, 19.)  
*reden* was a common termination in Northern literature, *tuſreden*, love (M. H. p. 30), *ſclawreden*, fellowship (MS. Harl. 4196); *monraden*, *monreden*, homage (Syr. Gawayne, Romances Ed. Robson A. 505).
- Haunt*, 1079, 1525, 4382, 6344.  
to practise. Fr. *hanter*, to frequent, haunt.
- Hayng*, *sh.*, 1520, behaviour. Germ *haben*, to behave. A. S. *habban*, to have.  
He [Edgare] was a man of ſayre *hayng*,  
And dyde in hys tyme bot leſul thyng.  
(W. C. p. 375.)
- Hawen*, 3877, own.
- Hawtynne*, 355, haughty. Fr. *hautain* from *haut*, O. Fr. *haut*, high.
- Haythen*, 5431, heathen.
- Hed*, *heved*, *hede*, 488, 3596, 5002, 5658.
- Hode*, 592, heed. A. S. *hedan*, to keep, guard, observe.
- \**Hefling*, beheading.
- Hegh*, *heghe*, *vb.*, 1191, 4953, 8506, to exalt.
- Hegh*, *heghe*, *adj.*, 1872, 1887, 4953, 4763, *comp.* *hegher*, 962; *superl.* *hegheſt* (and *hext*), 993. A. S. *heah* high.
- Heghen*, 4119, to exalt.  
And he pat unkes himſelf with wille,  
He ſalle be *heghend* als it exalteth.  
(MS. Harl. 4196, fol. 109.)
- Heghnes*, 8500, exaltation, pride.
- Heght*, 4760, height.
- Heke* (= *ake*), 3546, to increaſe.
- Held*, 817, to bend down, stoop.  
Alle *hedded* þai ſamen.
- Omnes declinaverunt simul.  
(Ps. xlii, 3.)
- Þemen þat wyght and willy ware,  
Said "to þu ſteven we ſtand  
Whaſe hevel ſo *heldes* brede of  
an hare,  
Hardily hag of his hand."  
Þe *hevedes* halely gan *held*  
And did him honoure alle.  
(MS. Harl. 4196, fol. 207.)
- Held* (= *eld*), 756, old age.
- Hele*, 757, 1320, 2035, health.
- Hend*, 3214, 5602, plural of hand.  
O. N. *hendr*.
- Hend* þai haf, and nocht ſal þai  
Grape with þam night ne dai.  
(Ps. cxiii.)
- Þai hent Joſeph be *hend* and fete.  
(MS. Vesp. A. iii, fol. 25.)
- Thai wrang thair *hend* and wep  
ful ſar.  
(Met. Hem. p. xviii.)
- Hende*, 1764, 2693, 4005, end.
- Hend*, polished.
- Henged*, 5260, hanged. O. N. *hanga*, to hang, pret. *heck*.
- Hent*, *vb.*, 2722, to receive. *Hent*, pret. O. N. *henda*, to seize.
- Herber*, *sh.*, 448, 6153, lodging. Sc. *herbery*, to shelter, to house. *vb.*, 6154, to lodge. A. S. *herbyrgan*, to lodge; *beorgan*, to shelter.  
Bot Godd ſun he wald ſua he geat,  
In clene ſted al moſt he reſt,  
A clene townt he ches forþi,  
For to mak in his *herberyeri*.  
(MS. Vesp. A. iii, fol. 35.)
- Here*, 526, to hear.
- Heremyte*, 8724.
- Hert*, 255, 3547, heart.
- Herth*, 71, 409, 4881, earth. Goth. *haurto*.
- Hote*, 9490, to promiſe. A. S. *hatan*.
- Heiben*, 509, 3704, 6007, hence.
- Heved*, 675, 771, 4082, 5002, head.

Heven, 7756, heaven. A.S. *heofon*.  
Hevenryke, 403, 1898, the kingdom  
of heaven

Hever, 3932, ever.

Hevy, 4583, sorrowful.

Hew, 4889, hue. A.S. *heaw*, *hiew*,  
form, fashion, colour.

Hewed, 3713, hewn. A.S. *heawan*.  
Germ. *hauen*. We have also the  
Northumbrian *hag*, to cut chop.  
O.N. *höggva*.

Hey, 3044, high.

Heyghe, 4897, high; heyghest, 4896,  
highest.

Hider, hyder, 508, 1417, hither.

Hidos, hidus, 1744, hideous, frightful.  
O. Fr. *hide*, *hude*, *hidour*, *huidour*,  
dread, *hisdouae*, dreadful

Hight, 1) 107, promised; 2) 966,  
6530, called, named

Hir, 582, her

Hird, hirde, 6134, 4638, keeper = the  
herd in shepherd. Germ. *hirt*,  
a herdsman. O.N. *hird*, to keep  
guard

Honest, 5892, honourable.

Honesté, 5829, honour.

Honour, *vb.*, 8535.

Hordom, 8259, A.S. *hórdom*. Iccl.  
*hór*, adultery.

Horribel, 5619, 6430.

Hortel, 4787, hurtle. Du. *horten*.  
to dash against.

Housil, 3402, the sacrament. O.N.  
*husil*, *husl*, a sacrifice.

Hove, *vb.*, 3126, to hover, remain  
above, hang over. W. *havian*,  
*hufio*, to hang over.

†Hove, cessation.

Hoven, *p. partic.* of *heave*, to raise,  
'was hoven' = was presented (i. e.  
to the priest for baptism). It  
is a phrase that often occurs in  
reference to the baptismal rite.  
Macpherson and others give it

the meaning of 'baptised', but  
this is a secondary sense.

Pan at þe fyrst of þat cas

Þe Kyng of Brettane *hoſſyn* was;  
And all þe Baraage of his land  
Pan baptyst was

(W. C. p. 98.)

Syne *hoſſyn* he wes, and cald  
Henry. (W. C. p. 309.)

Or ȝyf a man have *hore* a chyld,  
God hyt forbode and shyld,  
Þat þat chyld shulde any have  
Of his godfaders, maydyn or  
knaue.

(Handlyng Synne p. 55.)

Þe fyrst Sacrament ys holy bap-  
teime

*Hore* of watyr, and noyted wyth  
creme.

(Ibid. p. 294.)

How-swa, howso.

Hufe, 4179, hoof. Dan. *hov*. Du.  
*hoef*.

Hundroth, 4524, hundred. O. Norse  
*hundrad*.

Hunger, 4035, famine, *pl.* hungers.

Hurle, 5567, treasure, hoard. A.S.  
*hord*, treasure. O.H.G. *hort*.

Hyde, 5299, skin (of the human  
body) O.N. *hud*, *hydi*. Germ.  
*haut*, Du. *huyd*, skin of a beast  
His ciathes fra him sone þai  
tugged,

And alle his *hide* in sunder rugged.  
(MS. Harl. 4196, fol. 82.)

Hydus, 4773, hideous.

Hydusly 6568.

Hydusnes, 9487.

Hyng, 675, (pret. hang) to hang.

Hyngand, 1536, hanging.

Hynged, 5334, hanged

Hypan, 1539, halting, hopping.  
O.N. *hupp*, saltos.

It [þe foule] *hipped* hifore him in  
þe gate,

- Tille it come at þe abbay iate,  
(MS. Harl. 4196, fol. 93.)  
Hope came *hoppynge* after,  
That had so y-bosted  
How he with Moyses maundement,  
Haddē many men y-holpe.  
(Piers Ploughman p. 351.)
- Ianglyng, 3478, chattering. O.Fr.  
*jangler*, to chatter.  
Sum men in kirk slomers and  
slapes,  
Sum tentes to *iangylling* and iapes.  
(MS. Harl. 4196, fol. 185.)
- Jaunys, 700, jaundice. Fr. *jaunisse*  
from *jaune*, yellow.
- Ik, ika, ilkan, 53, 89, 137, 138,  
each.
- Ill, ille, 80, 174, 660, evil, bad.  
O.N. *illr*.
- Impossible, 6281.
- Imyd, imyddes, 5162, 5186, in the  
midst of.
- Imydward, 6447.
- In-als mykelle, 1712, in as much.
- Inaicht, 251, knowledge, generally  
explained by 'perception'.  
For thou gaf man skil and *inaicht*.  
(M. H. p. 2.)  
Forbath the thir foules [doutes] haves  
crowding  
Insted of sang, and stille murning,  
And bitakenes that sinful man,  
That schilwines and *inaicht* can,  
Suld of thir fules bisenes take.  
(M. H. p. 159.)
- Instrumentes (musical), 3284.
- Invisible, 972, invisible.
- Jointly, 8235.
- Ioly, 582, joyful. Fr. *joli*, merry.
- Ire, 8588
- Irk, *vb.*, to tire get weary of 8918.
- Irkynge *sb.*, 3359, weariness A.S.  
*erryh*, slothful.
- †Ithen, frequent.
- †Ithenli, frequently.
- Ingement, 2802, 6106
- Iustify, 5987, to do justice to.  
Ordayne thy solvens,  
Bathe jurei and juggei,  
And justicei of landes,  
Lute thou *justyfy* them wele,  
That injureye wyrces.  
(Mort. Arth. p. 56.)
- Iustys, *sb.*, 5330, justice
- Inwis, 6106, judgement.
- Ivel, *sb.*, 3588, disease.
- Ka, 1539, cow, *pl. ky*.
- Kan, see 'Can'.
- Kast, *vb.*, 7261, to devise.
- Kay, cay, 3835, 3838, key, see 'Cay'.
- Kaytif, 7896, wretch.
- Kele, 8725, to cool.
- Ken, 1074, 5215, 5946, to see, to  
teach, show. O.N. *kenna*, to  
perceive by sense, observe.
- Kend, pret. of ken.
- Kene, 1228, 4383, fierce, cruel, sharp.  
Germ. *kühn*, bold, daring. O.Sw.  
*kön*, *kyn*, quick, prompt, daring.
- Kepe, a) 5029, to guard, take care  
of; b) 7371, to hold, contain. A.S.  
*cepan*, to observe.
- Kepe, *sb.*, 381, 597, care, as in phr.  
'tuk kepe'.
- Kepyng, *sb.*, 4196, 5503, 5819, care,  
custody.
- Kidde, 4342, pret. of kithen, to show,  
discover. A.S. *kythan*.
- Kirk, kyrk, 3684, church.
- Knaw, 83, to know.
- Knawen, 8809, known, acquainted  
with.
- Knawynge, *sb.*, 45, 147, 4010, 5727,  
knowledge.
- Knytted, 7215, knotted.
- Kun, *vb. infin.*, 187, to learn A.S.  
*cunnan*, to know, 5459.
- Kydde, 216, 4342, (pret. of kithen or

- kythe, to show, to discover)=shown, discovered, known.
- Kylie, 2995, nicer. Icel. *kyli*.
- Kynd, *sb.*, 52, 1515, nature.
- Kynd, *adj.*, 2535, natural.
- Kyndel, 6603.
- Kyndely, kyndly, 127, 1686, 3714, 6380, according to nature, naturally.
- Kyngryke, 5780, kingdom.
- Kynred, 4167, kindred.
- Kyrke, 4472, church.
- Lade, 3421, load. A Sax. *hlad*, *hladan*, to load. O.N. *hladi*, a heap.
- Lagh, laghe, law. 2163, 2267, 4144, 5942, law. O.N. *lag*, order, law; *leggja*, to lay down.
- Lagh, 1092, to laugh (pret. *loghe*. Sc. *leuch*.) Germ. *lachen*.
- Lagher, 3870, lower. Comp. of *laghe*, low. O.N. *lagr*. Swed. *lag*.
- Laghter, 1451, laughter.
- Laghyng, *sb.*, 7840, laughter.
- Lake, *vb.*, 797, to censure, blame. Da. *lecken*, to be wanting, blame, accuse, from *laek*, *laecke*, want, fault, blame. Swed. *lak*, fault, vice. *Lake* is generally written *lakke*.  
(see Piers Ploughman l. 2736.)  
*Lakkyn* or *blamyn vitupero culpo*. (P. P.)  
When he was went þe folk of Tours,  
Harmed him behind his bac,  
And fast omang þam gan him *lac*.  
(MS. Harl. 4196, fol. 191.)
- \*Lame, loam, earth. A.S. *lam*.
- Lane, *sb.*, 8905, pathway.
- Lang, 632, long. O.N. *langr*.
- Lang, *vb. imper.*, 8882, to long for.
- Langer, 6410, longer.
- Langly, 3188, for a long time.
- Lapped, 523, 841, 5219, folded.  
Wiclif has *wlap*, to fold.
- Lare, 6469, learning. A.S. *lare*.
- Large, 4259, liberal.
- Latoun, 4371, latten, brass, tinned iron. Fr. *laiton*, brass.
- Latsom, 793, see 'Wlatsom'.
- Latte, late, 1567, 1869, to let. Germ. *lassen*, to permit. A.S. *letan*. O.N. *latr*, lazy, slow. In this sense it is connected with E. *late*.
- Laude, 338, see 'Lewd'.
- Laverd, 416, Lord. A.S. *hlaford*. O.N. *lavardr*.
- Law, lawe, *adj.*, 862, 4764, low, meek, see 'Lagher' *vb.*, 8505, to humble.
- Lawed, 885, see 'Lewd'.
- Lawed, 8522, humbled.
- Lawnes, 8500, humility.
- Layk, to play. A.S. *læcan*, to play. *lac*, play.  
Uoreusfulli þai can him raipe  
Fful snoberll him for to snaipe,  
Þe folk þat was su fade  
O clai þai keat at him þe clote,  
And *laiked* wit him siti-sote.  
(Cursor Mundi fol 135.)
- Laykyng, *sb.*, 594, sport, pleasure.
- Layn, 5999, to keep secret. O.N. *leyna*. Prov E. *lane*, to hyde.
- Laynd, 5999, pret. of 'Layn'.
- Layt, *vb. tr.*, 6001, to seek. A.S. *wlitan*. Icel. *leita*; Sw. *leta*, to look for.  
"It es no nede he sais to tæche  
A hale man for to have a leche  
Bot þe man þat feles sekenes sure  
Nedes to *layt* a leches lare.  
(MS. Harl. 4196, fol. 181.)
- Laythede, 9024, ugliness, foulneas. A.S. *lath*, evil.
- Leche, 5944, physician. A.S. *læce*.
- Lede, *a)* 593, 5719, to lead, *b)* 2640, to bring. O.N. *leida*.
- Ledyng, *sb.*, 4217, instigation.
- Leef, 684, leaf.

*Lef*, 4100, leave, permission.  
*Lef*, 192, to leave. O.N. *leifa*, to leave. A Sax. *laf*, remainder, whence the Sc. *laf*, *lave*.  
*Lefe*, 2978, beloved, dear. Comp. *lever*. A.S. *leaf*. Dn. *leaf*, dear.  
*Legge*, *adj.*, 5606, hege - supreme, sovereign. Fr. *lge*. Ph. 'legge pouste'.  
 Bot, and I lif in *lege pouste*  
 þar ded sall richt wele vengit be,  
 (Barbour, p. 108.)  
 For gif I leif in *lege pouste*  
 Thow sall of him weill vengit be.  
 (Buik of Alex. p. 190.)  
*Legge* is not a very common form of the word; it is usually written *lege* or *legee*.  
 'Leye pouste (Buik of Al. p. 361).  
 Wold þo worpilych, lorde quoth  
 Gawan to þe kyng,  
 Bid me boþe fro þis banche and  
 stonde by yow þore,  
 þat I wyth oute vylanis myȝt  
 voyde þis table,  
 And þat my *legge* lady lyked nat  
 ille,  
 I wolde come to your counseyl,  
 before your cort ryche.  
 (Syr Gawayn and þe Grene Knyȝt  
 l. 346.)  
*Lele*, 1393, 4253 loyal, faithful  
 \**Leud*, lous A.S. *leudnu*.  
 \**Leuand*, descending.  
*Longer*, 3932, 6233, longer  
*Lent*, 5993, prel. of *len*, to grant, give. A.S. *leanan*.  
 Adam, for þou has lest mi lare,  
 And broken þe bode þat I had are,  
 And mare wrought efter þi wife,  
 þan efter me þat *lent* þe life,  
 Unto þi body sal I send  
 Sixty woundea and ten to lend,  
 Right fra þi hevid unto þi hele,  
 Eghen and eren and ilka dele

And alle þi lins on ilka side  
 Witht sorows sal be ocupide.  
 (MS Harl 4196, fol. 77.)  
*Lenthe*, 5899, length, see 'Lang'.  
 Ph. 'on *lente*' = along.  
*Ler*, *lere*, 155, 1525, 4663, 5874,  
 to teach, learn. A.S. *leran*.  
 Sw. *lära*. Germ. *lehren*.  
*Lerd*, *lered*, *adj* and *sb.*, 117, 4197,  
 4414, learned, taught, the clergy,  
 as distinguished from the laity.  
 Ph. '*lered* and *lewed*', 6266.  
*Leryng*, *sb.*, 170, learning  
*Lose*, 2915, to lose. A.S. *lesan*.  
*Lesson*, 3857.  
*Lest*, *leste*, 165, 469, 2322, 6177,  
 least.  
*Lesyng*, *sb.*, 4274, lie. A.S. *lea-  
 man*, to lie; *leas*, empty, false.  
*Lete*, 1656, 5989, to let.  
*tleth*, loosening  
*Lett*, 238, 3921, 5130, to hinder  
 A.S. *latan*. Goth. *latan*, *ga-  
 latan*, to delay. Prov. German  
*letzen*, to retard, impede, hinder.  
*Lettre*, 6759  
*Lettyng*, *sb.*, 237, 1896, 4900,  
 hindrance.  
*Lewke*, 7481 (note), warm. A.S.  
*wlac*, tepid. Dunbar has *luk-  
 hartit*. '*Lewke*, not fully hote,  
 tepidus. *Lewkenene*, tepor.'  
 (P. P.)  
*Love*, *adj.*, 6797, dear, see 'Lefe'.  
*Leve*, 6539, leave.  
*Lavenyng*, *sb.*, 5126, lightning. It  
 occurs also under the form *levyn*.  
 N. *þon*, *þun*, lightning  
*Lever*, 5058, rather, comp. of *leve*.  
*Lewed*, *adj.*, 117, 4414, 5302, igno-  
 rant, lewd. Ph. '*lered* and *lewed*'.  
 A.S. *lewed*, *lewde*, laicus, *leod*,  
 the people, the laity. '*Lewde*,  
 not letteryd, illiteratus; — un-  
 knowyng in what so hyt be, in-  
 sciens, ignarus.' (P. P.)

- Libard**, 1228, leopard.  
**Licour** 6763, liquor.  
**Life**, 530, to live.  
**Life-days**, 4981  
**Ligg**, **ligge**, 475, 3507, 4546, 4553,  
 to lie; p. part. *liggen*, *lyggen*. A.S.  
*leccan*. O.N. *leggja*, to lay, *lig-*  
*ga*, to lie.  
**Light**, *adj.*, *a*, 688, full of levity,  
 tickle *b*) 3346, joyful.  
**Lightles**, 6819, dark.  
**Lightly**, 786, 1320, 4460, easily.  
*Lightlyer*, 4241.  
**Lighlines**, 308, levity.  
**Like**, 7851, to please. N. *lika*, to  
 be to one's taste  
**Likand**, 7834, pleasing.  
**Likyng**, 292, pleasure.  
**List**, *liste*, *ch. impera.*, 795, 2012,  
 6767, please, desire A.S. *lystan*,  
 to have pleasure in. O.N. *lyst*,  
 pleasure. Germ. *lust*.  
**Lith**, 1917, limb, member.  
 I schall the bette every *leth*,  
 Hede and body, wythout greth,  
 [i. e. quarter]  
 Yf thou make more pressyng.  
 (Sir Cleges 292)  
 A.S. *luth*; Germ. *glied*, a joint,  
 bodily member N. *lidr*.  
 'Lythe fro lythe, or lym fro lym  
 membratem.' (P P)  
**Luther**, 1059, wicked. A.S. *lyther*  
 from *litke*, slow.  
**Lof**, 51, to praise, see 'Love'.  
**Lof**, *sb.*, 1843, love, see 'Love'.  
**Lokand**, 3016, hurting.  
**Loke**, 5271, to look, see  
**Loper**, 459, coagulated, clotted,  
 thick Prov Dan. *lubber*, any-  
 thing coagulated. O.N. *laupa*,  
 to run, congeal. O.H. Germ. *le-*  
*beren*, to coagulate Harl. MS.  
 4196 reads *lopyrd*.  
 And of his mouth, a petrous thing  
 to se,
- The *lopprit* blude in ded thraw  
 voydis he.  
 (G. Douglas vol ii, p 621.)  
**Lorn**, *lorne*, 547, 4165, lost: *p. p.*  
 of *lose*, to lose. A.S. *lesan*. (Germ.  
*verheren*, to loose, 7337  
 †**Lou**, a pit.  
**Loud**, 3782, loudly, openly, pu-  
 blicly as in phrase 'loud and  
 stille', 3782. Germ. *laut*, sound.  
 O.N. *liud*  
**Louse**, *lowse*, 1792, 2182, 3841,  
 3852, 3853, to loose (Goth *laus*,  
 loose, empty; *lausan*, to loose  
**Love**, 321, to praise. Du. *loven*,  
 to praise Dan. *lov*, praise. Icel.  
*lofa*, to praise Germ. *loben*.  
 Of mouth of childer and soukand  
 Made pou *lof* in ilka land.  
 (Ps viii, 3.)  
**Loverd**, 1364, 3663, lord.  
**Lovyng**, 321, 2120, 3789, praise  
 Hafe mercy of me Laverd and se  
 Mi mekenesse of my faes pat he  
 pat upheves me fra yhates of dede,  
 pat I schewe furth to sprede,  
 þine *loveynges* overilk-one,  
 In yhates of doghtres Syon.  
 (Ps ix, 14, 15)  
**Low**, 9431, flame O.N. *logn*. Dan.  
*lue*, love. A.S. *leg*, *lig*. O.E.  
*loge*, *leie*.  
 And brint in pair sinagog fire ful  
 bright  
 þe *love* it swath sinful downyght.  
 (Ps. cv.)  
**Lowt**, 8966, to reverence.  
**Lowting**, *sb.*, 7847, obeisance A.S.  
*lutan* to low, stoop O.N. *luta*,  
 to stoop  
 'He wagh þaim knele þis calf abute,  
 Als Godd him welven love and *lute*.  
 (Cott. MS Vesp. A. iii, fol 37.)  
**Luf**, *lufe*, 1) *sb.*, 69, 142, love. 2)  
*vb.*, 594, 1844.



- Lughe (or loghe), 6524, pret. of  
*lugh*, to langh  
De felons *logh* him til hething.  
(Cott. MS. Vesp. A. iii, fol 87.)  
Luffy, 690, lovely.  
Luke, 1) 205, 4028, 4726, to see.  
2) 368, to be seen.  
Lusty, 4231, full of lust  
Lycherous, 4231  
Lychery, 4902.  
Lycour, 6763.  
Lyland, 2319, living  
Lyfe, 37, 82, 1869, to live  
Lyfte, 1444, sky, air This word  
also appears as *luft* or *loft*. O N.  
*lopt*, air, sky. A S. *lyft*.  
And als he toked up til heven  
Open he saw the *lyftes* seven.  
(MS Tib Vesp A. iii, fol 71.)  
Lyftyng, *sb.*, 7731, support.  
Lyfyng, *lywyng*, *sb.*, 4130, 5642,  
7227, life.  
Lyg, 6942, to lie.  
Lyght, to come on, 7383, pret.  
*laght*.  
Lygyn, 3202, lain, p part of *lygg*.  
Lyggys, hea.  
Lyghtles, 4729, dark.  
Lyghtly, 3393, 3482, easily or soon.  
*Lyghtely* or *some lewter*. *Lyghtly*  
or *eslyl* *faciliter* (P P.)  
Lyke, 1119, to please, see 'Like'.  
Lyknes, 73, likeness  
Lyking, 183, 272, 7984, pleasure,  
lust *Lykynge* or *luste* (*lyste* s.)  
*delectacio*. (P P.)  
Lym, 1312, 3641, 3630, limb A.S.  
*lim*  
Lyse, 651, lice.  
Lyst, 1636, to please, see List.  
Lythor (luther), 3454, bad, wicked.  
Lythornes, 226, wickedness (Germ.  
*hederlich*, loose, disorderly. Cf.  
*Lyder* or *wyly*, *discre* or *wily* k)  
*cautus*. (P P) Ignave, lazy,  
*lither*. Doudieux, idle, lazie, *lither*,  
slouthfull (Cotg).  
Ma, 3907, more. A.S. *ma*, *marā*,  
greater, more  
Majesté, 4713.  
Malice, 4186, 6646.  
Maliciouse, 4169.  
Manaco, *sb.*, 4350, menace. Fr.  
*menace*. Lat. *minac*, *menacia*,  
threats.  
Manhed, 5132, manhood.  
Mar, mase, 323, 380, 1) more. 2)  
greater; superl. *mant*, greatest.  
1047. A.S. *marā*.  
Marterdom, 2825, 4380.  
Martir, *sb.*, 3825, 4384; *vb.*, 4374.  
Martird, 4374.  
Mas, mase, 242, 255, makes.  
Mast, 4090, greatest, superl. of *ma*.  
Mayntene, 1, 1108, to serve 2, 4091,  
to maintain, keep. Fr. *maintenir*.  
Lat. *manutene*.  
Mayster, 5946, 5880, teacher  
Maystre, 5880, mastery.  
Mede, 96, 3545, meed, reward.  
A S, *med*. Goth. *methe*, hire.  
Medeful, 9491, meritorious  
Meigne, 5870, meiny, family, house-  
hold Fr. *menue*. O. Fr. *maignee*,  
*menue*.  
Meke, 1) *adj.*, 395, meek 2) *vb.*, 172,  
to cause, to be meek, to humble.  
Melled, 9431, mixed. Fr. *mêler*.  
Melles, 6572, hammers. Fr. *mail*.  
Lat. *malleus*.  
Melody, 9011.  
Men, mene (- mean), 3187, 3194,  
middle. Fr. *moyen*. Lat. *medius*.  
Mencion, 3940.  
†Mene, to mention.  
Mene, *vb.*, 5740, to remember  
Goth. *menan*, to think, intend.  
O.N. *munna*, to remember Germ.  
*meinen*.

- Meneyng**, *sh.*, 8320, remembrance.
- Menged**, 6738, 6748, mixed, the pret. of *meng*, to mix, to *ming-le*. Germ. *mengen*; Du *mengen*, to mix. *Meng* and *ming*, to mix, occur very frequently in O.E.
- The busy bee her honey now she *nings*.  
(Surrey, p. 40. Ed Bell.)
- For askes als it ware brede I ete.  
And I *mengidmi* drinke with grete  
(Ps ci, 6)
- Mengyng**, *sb.*, 4704, mixtura, com-mixtura (P. P.)
- Merk**, 4402, mark. A.S. *mearc*; O.N. *merka*, to mark.
- Merryng**, *sh.*, 6114, louting. Du. *moeren*, to make thick, muddy.
- Meschye**, 5569, misfortune, sorrow. Fr. *meschuef*, *mescheyf*.  
He [Drives] loked up and saw folle  
sune,  
De lazar set in goddes kne,  
And unto hervyn pus cried he,  
Ffader Abraham mend my *mis-  
chefe*.  
(MS. Harl. 4196, fol. 10.)
- Messly**, 3001, leprosy, from *meel*, a leper. O.Fr. *meel*.
- Mez**, 3688, mass. Fr. *messe*, the sacrifice; *pl.* *messes*, 3605, the mass.
- Messenger**, 2021.  
O.Fr. *messalge*, a message, from Lat. *missum*, sent.
- Messe**, 3722, mass.
- Messyng**, *sh.*, 3583, mass.
- Mesur**, 1459, 5574, moderation. Fr. *mesure*. Lat. *mensura*.  
For foul he was out of *mesur*.  
(Y & G., p. 11)
- Mesure**, 7680, measure
- Mesuryng**, 7692, measurement.
- Mete**, *mette*, 1487, to measure, pret. *met*. O.E. *metl*, a measure. Germ. *massen*. Goth. *mitan*.
- Met**, 7695 (pret. of *mete*), measured.
- Mayne**, 4628, see 'Meigné'.
- Midward**, 435, middle.
- Mikel**, 924, great. O.N. *mikill*, great.
- Ministro**, 5958.
- Miracle**, 6550
- Mirk**, dark, see 'Myrk'.
- Mirkenes**, 6802, darkness, see 'Myrk-  
nes'
- †**Misfar**, misfortune.
- Misse** 5266, to lose.
- Mister**, myster, 3477, need, ne-cessity. Lat. *ministerium*. Span. *menestre*.
- \***Mistru** = mistrow.
- Mistyly**, 4364, 'mysty or prevey to mannys wytte, *misticus*.' (P. P.)
- Mispay**, 7189, displease.
- Miswrought**, 1993, miswrought.
- Moder**, 447, 463, mother. O.N. *modr*.
- Moghes** (mowes), 5572, moths, mag-gots. A Sax. *mogthe*. We may compare this with O.E. *mark*, a maggot. N. *makk*; Sw. *måk*, a grub, worm.
- Moght**, 571, might.
- Mon**, man, 96, 7518, shall. O.N. man, mun.
- Mone**, 5570, money.
- Mon**, mone, 992, 4702, the moon. O.N. *mana*. Germ. *mond*.
- Moneth**, 4988, month.
- Montayn**, mountayne, 5078, 6394.
- Morn**, 2668, morrow. Germ. *morgen*. O.N. *morgun*.
- Most**, 3878, must.
- Mot**, 4207, may, must, pret. *most*, 7397, 7398.
- Mount**, 4896, mountain; *pl.* *mountes*, 4458
- Monte**, 781, to fall off, moult. Du. *muten*. Pl. D. *muten*.
- Moveyng**, *movyng*, *sb.*, 4906, 7609, movement, motion.
- Mow**, 7965, to be able



- Moweld, 5570, mouldy. Dan. *mulne*, to become mouldy, *mul*, mould.
- Mude mood, 2391, anger. It is generally written *mode*.
- Mught, 282, 2285, 4241, might
- Multiply, 3727
- Muruyng, *sh.*, 1846, mourning. O.H. Germ. *mornen*, to grieve.
- Muse, 6266. Fr. *muser*.
- Myddes, 2938, 4220, midst
- Myddyng, *eb.*, 628, a dunghill.  
 Dan. *mudding*, a dunghill. O.N. *moddyngna*. A.S. *midding*. 'A *myddyng* sterquilinum' (P.P.)  
 Syue sweirnes at the secound bidding,  
 Come lyke a sow out of a *midding*  
 Ful slep was bes grunyo.  
 Dunbar (Ed. Laing)  
 The deadly Sins.
- Myddyng-pytt, 8770.
- Mydlerd = middle earth, 2302, 6850, the earth.
- Myroun, myroure, 8216, 8217.
- Myrdward, 553, 4909, 6319, in the middle of.
- Myghtes, 1673, powers.
- Myghtfulnes, 752.
- Mykel, mykelle, 237, 439, 926, great
- Mynde, 1) *sh.*, 59, 167, 2050, memory, recollection. 2) *vb.*, 230, to remember, to call, to mind. O.N. *minna*.
- Myndles, 2088, forgetful.
- Mynstralsy, 9259.
- Mynystre, 6207.
- Myrk, 458, dark. O.Norse *myrk*, darkness.
- Myrknes, 194, 6114
- Myry, 904, merry
- Myr, 1) *sh.*, 103, wrong. 2) *adv.*, 3770, ill, wrongly. 3) *vb.*, 5266, to lose. O.N. *missa*, to lose. Du. *missen*, to fail, miss.
- Mysbylyse, *sh.*, 6521, unbelief.
- Mysdoer, 4151.
- Myslykyng, *sh.*, 9028, dislike.
- Myslyvyng, 3773, wrong living.
- Myspay, 1120, 7189, to displease.
- Myspray, 1993, to pray wrongly
- Myssay, 9424.
- Myster, 7373, need.
- Mysturn, 1617, 7227.
- Myswroght, 1993,
- Na, 472, 6201, no. A.S. *na*
- Nacion, 4358.
- 'Nant, to prosper. A.S. *neotan*, to enjoy, use.
- Namly, 171, 3738, especially, chiefly.
- Nan, nane, 19, 57, none.
- Nothing, 44, nothing.
- Nedder, 870, adder. A.S. *nedder*. Goth. *nadra*, Icel. *nadr*.
- Ne, 465, 466, not, nor.
- Nedly, 2864, 3318, 5760, of necessity, needs. A.S. *nead*. Germ. *noth*, need, want.
- Neghe, 1) *adj.*, near, nigh. 2) *vb.*, 1208, to approach, come near. A.S. *neah*, *near*, nearer, *nehal*, next
- Neghebur, neghbur, 5983, neighbour. A.S. *neuh-bur*. German *nachbar*.
- Neghen, 729, nine. A.S. *nigon*.
- Neghend, 3088, 4790, 6571, ninth.
- Negheat, 2920, 6411, next.
- Negremancien, 4212, necromancer.
- Nek, neke, 677, 5457, neck. A.S. *hnecca*. Du. *nak*, *nek*, *nik*.
- Nere, 1866, near.
- Nerohande, 5202, nigh. It also - nearly.  
 Dan. *lifed he lang in wedowhede*  
 I'nto old so gan he pan,  
 Bat al his hare *nerchand* white was.  
 (Cott MS. Galba E. 12, fol. 33.)

- Nese, 626, nose. A.S. *nase*. Germ. *nase*.
- Neshe, nesshe, 614, 3110, 4949, soft. Phrase 'hard and *nesshe*'. A.S. *hnesce*, tender, soft. Germ. *nass*, wet.
- Nest, 676, next, see 'Neghe'.
- Neven, 969, 4794, to name. O.N. *nafn*, a name.
- Never-pe-latter, 3650.
- New, *adv.*, 7475, anew.
- New, 7460, to renew.
- New-made, 6407.
- Nites, 651, nits.
- Nobelay, 8532.
- Noght, 1) 61, 131, not; 2) 46, 2073, nought. A.S. *naht*, *nauht*, *noht*.
- Norysshes, 7610, nourishes.
- Nother, nouthor, nowther, 167, 465, 940, 1842, 6023, neither.
- Noumbre, 7432, number.
- Nourwhare, 5057, nowhere. *Noh-war*, *nouhwar* (Ancræn Riwle).
- Noyse, 4705, 9259, sound. French *noise*, rumbling stir.
- Nurist, nuryst, 4198, nourished, nurtured. Fr. *nourrir*. Latin *nurture*.
- Nuyes, *sb.*, 3538. It. *noiare*, to trouble.
- Nuye, *vb.*, 1234, 4295, to annoy, to trouble. Fr. *nuire*.
- Nygromancy, 4286.
- Nyghtes and days, *adv.*, 4286, 5704.
- O, 8401, of. O.N. *af*.
- Obedience,
- Oboune (oboven), 5405, above.
- Obout, 1905, 4051, 4226, about.
- Obout-ga, 7593, 7613, revolve round.
- Obout-rynn, 7583, run about.
- Oboven, 849, 2875, 4123, above.
- Ocenpide, 1913, 6401, filled with.
- Of, 1867, 1874, over, upon.
- Offer (the host) 3697.
- Offeryng, *sb.*, 3700.
- Office, 3791.
- Of-race, tear off, 6704, from *race*. Sc. *rasc*. Germ. *reissen*. O.N. *rekyu*, to undo.
- Of-ryve, 7879, to pluck off.
- Oftaythe, 7460.
- Ogayn, 1) *prep.*, 304, 4042, against. 2) *adv.*, 391, 2271, 4034, 4140, again.
- Ogaynes, 4144, against; 6366, opposite.
- Ogayne-standyng, *sb.*, 7969, opposition.
- Ogayn-ward, 8053, on the other hand.
- Oght, 10, 306, aught.
- Olyke, 7560, alike.
- Omang, 1) *adv.*, 7424, at intervals. 2) *prep.*, 2240, among.
- Onence, 1355, 3678, against; 5131, 5192, opposite.
- Onluke, 7717, to look on.
- Or (over), 1459, too.
- Or (= are), 2067, before.
- Ordayn, 4654.
- Order, ordre. *sb.*, 3695, 7636.
- Ordinance, 8438.
- Orison, 3498, prayer. Fr. *oraison*.
- Ourwhar, 6953, anywhere; 4339, *ouhwhar* (Ancræn Riwle).
- Out-brought, 3220.
- Outga, 5126.
- Onther, 1651, 3913, 4410, other. A.S. *outher*.
- Outrage, *sb.*, 1) 1916, 1523, excess; 2) 5010, 5011, defect. Fr. *outrage*, excess, violence, from Lat. *ultra* beyond Fr. *outré*.
- Outrageouse, 9440.
- Outragionsté, 5010.
- Outsay, 5482, to speak out.
- Outtake, 2808, to take out.
- Outwith, 6669.
- Out-wyn, 4462.

Out-ybotted, 7119, shed. A.S. *geotun*, to pour

Oven, 7369

Over, *adv.*, 1988, 3904, 5014, too.

Overalle, 6311, everywhere, A.S. *ofer-eal*. Germ. *über-all*.

Overgill, 8902.

Overlang, 7274, overlong.

Overmykelle, 7287, over much.

Overmykelle, 6662.

Overtes, 627, openings.

Overthwert, 8582, athwart.

Overtyte, 7260, very soon.

Oway, 2264, 3713, away.

Paen, 4120, 6065, pagan.

Pain, 98, punishment. Fr. *peine*.

Pament, 3180, pavement. [pain.

Pape, 1886, 3804, pope.

Pappe, 6787.

Paradise, 3719

Parantre, 2562, 5326, peradventure.

Parchaunce, 3768, 5557

Pardon, 3769, 3929

Parfit, parfite, 3766, 4330, perfect.

Parlesay, 2996, palay. Fr. *paralyne*.

Lat. *paralyas*. Greek *παράλυσις*.

Su tiginnes he [Herod] to sike  
[i. e. sicken]

Do parless has his a [i. e. one]  
side,

Dat dos him fast to pok his pride,  
(MS. Vesp. A. m., fol. 66)

Persecucion, 4134, 4137, 4451.

Parson, parsonn, 3979, 4958, person.

Party, 2797, part.

Partying, 1403, separation.

Pat, 1239, path. O Fris. *pas*.

— — — Satanas

Waites us als thef in *pas*

(Met Hom p. 53)

Bot in our gat as Satanas

Wit his felawes als thef in *pas*

And spres ful gern of us straye

(Ibid. p. 52.)

Pas, 3558, 6009, escape. Latin

*passus*, whence Fr. *passer*, to go

Pases, 7684, paces.

Pass, 2369, surpass.

Of thi meknes, he sayd, speke I,

For wit meknes thou *passes* me.

(Met. Hom. p. 70.)

Passion, passionn, 2263, 3821, 5310,  
suffering.

Pastur, 6135, pasture.

Pay, 283, 1734, to please. French  
*payer*, to satisfy, pay Lat *pa-*  
*care*, to appease.

Pays, 7730, weight. E. *poue*. Fr.  
*peser*, *poiser*, to weigh, from *poids*.  
Lat. *pondus*, weight. G. Douglas  
uses *pau* = to weigh, *paysand*  
heavy.

Pees, pes, 1) *sb.*, 2133, 2141, 4088,  
7315, peace 2) *vb. tr.*, 4320, 4618,  
to quiet

Penance, penauce, 3611, 6541.

Pere, peer, 4587, equal.

Perilius, 1086.

Perisse, 4376, 5659, to destroy

Periate, peryst, 3711, 4376, lost,  
5003, 5104, destroyed.

Perre, 9001, jewelry. Fr. *pierre*  
Lat *petra*.

Perysche, perysche, 4078, 7597.

Pestilence, 4036.

Peyschelle, 7833

Peysibulnes, 7832

Pistol, 6543, epistle.

Pitte, 6238, pit, hole, ph. 'pitte of  
helle' Dunbar has 'pot of helle'.

In the Owl and Nightingale it  
is written *putte*. Du. *put*, *putte*.

Place, 5149.

Planetes, 6356.

Play with, 1307, mock, to deceive.

Playn, 5844, full, ph. 'playne way',  
7654.

Playn, 4766, level, even

Playnt, *sb.*, 5803, complaint.

- Plede, *vb.*, 6085.  
 Plenté, 6333.  
 Plentenus, plenteous, 4618.  
 Plenteously, 6341.  
 Pleyland, 799, complaining.  
 Pleyne, *vb. tr.*, 5552, 7061, complain against.  
 Pleynyng, *sb.*, 5662, 6105, complaint. Fr. *plaindre* from Latin *plangere*, to complain.  
 †Plight, danger.  
 Pomp, 7077.  
 Pople, 4245, people.  
 Por, poer, 6728, poor, see 'Pover'.  
 Porcyon, 8118.  
 Possibel, 6328.  
 Potagre (or Podagra), 3033, a disease on the feet and joints of the limbs.  
 Pouce, 822, pulse.  
 Poudre, poudre, 412, 427, 878, dust. Fr. *poudre*. Lat. *pulvis*.  
 Potsté, 3996, 5606 Lat. *potestas*. O.Fr. *potesté*.  
 Pover, 1872, 5435, poor. French *pauvre*, Lat. *pauper*.  
 Povert, 1638, 5941, poverty.  
 Power, 3748, 5884.  
 Poynt, 2311, particle, particular.  
 Poyntes, 5470.  
 Prayer, 3596.  
 Preche, 3815, 4265, 5948. French *prêcher*, Lat. *predicare*.  
 Prechours, precheours, 4264, 5948.  
 Prechyng, *sb.*, 4261.  
 Precious, 4432.  
 Preyouse, 9009.  
 Prelate, 5990.  
 Prese, 7367, to press.  
 Prest, 1222, 3548, 3598, 5990. O.Fr. *prestre*. Lat. *presbyter*. Greek *πρεσβυτερος*.  
 Resumpcion, 4249.  
 Prike, 5338, to pierce.  
 Principalle, 7299.  
 Principaly, 3701.  
 Prisoun, 6159.  
 Prive, pryve, 110, to deprive.  
 Privé, pryvy, 1794, 1940, 4493, 6025, secret.  
 Prively, pryvely, 4482, 4486, secretly.  
 Priveté, 5617, secret.  
 Privetese, 2403, secrets.  
 Process, processe, 6249, 6256.  
 Propre, 6866.  
 Properly, 3632, 3816.  
 Propertes, 7582, properties.  
 Pryveté, privité, 3775, 4651, secret.  
 Pryvyng, 1813, deprivation.  
 Psalter, 284, psalter.  
 Punnys, punyasse, 4878, 4914, to punish.  
 Pur, 2498, 2499, pure.  
 Purchased, 3803.  
 Purches, 3919. Fr. *pourchasser*. O Fr. *purchacier*.  
 Pure, 509, 3609, poor.  
 Pured, 2721, purified.  
 Purgatory, 3724.  
 Purged, 6398.  
 Pursue, 4450, persecute. Fr. *poursuivre*. Lat. *persequi*.  
 Partrayd, 6619, painted. O.Fr. *portraire*. Lat. *protrahere*.  
 Putt, putted, 4584, 6135, cast, put. Dan. *putte*, to put, put into. O.N. *potta*.  
 Pyk, 6693, pitch. Du. *pik*. Germ. *pech*. 'Pike and terr'. Cursor Mundi fol. 66.  
 Pylers, 5388, pillars.  
 Pyn, pyne, 1) *sa.*, 1392, 2121, 2224, 6029, punishment; 2) *vb.*, 3959, to punish, to suffer pain. Germ. *pein*, trouble, pain, punishment. O.N. *pína*, to torment, punish. A 8 *pinan*.  
 Pyté, 3575, 4147, pity. Fr. *pitié*. Lat. *pietas*.

Qwake, 7343, quake, pret. *qwoke*.  
 Quathe wathe, 2102, danger,  
 harm. A. S. *wite*. Pl. D. *quat*, bad  
 Quayntis, quayntyse, qwayntyse,  
 1181, 1348, 4327, craft, device.  
 Qwene, 4461, queen.  
 Qwert, 326, joy. Fr. *coeur*, *queor*,  
 cf. 'heartly', 'in good heart'.  
 Mi nightwis helpe fra Laverd in  
*qwert*  
 That sauf makes right of hert  
 (Ps. vii, 11.)  
 Questyon, 7205.  
 Quik, quilk, 1165, which.  
 Quyk, qwik, 3981, 6390, 6981, alive.  
 A. S. *cwec*.  
 Quyken, qwyken, 1723, *vb. intr.*,  
 to live.  
 Qwilt, quyle, qwitte, qwyte, *adj.*,  
 2953, 3617, 3679, blameless;  
 phrase 'all quite' = 'scot free',  
 6004 *qwyte and fre*.  
 Quyle, qwitte, *vb.*, 3920, to release,  
 absolve. Lat. *quietus*. Fr. *quitte*.  
 Ra, 8938, ron. A. S. *rah*. Icel. *ra*.  
 Germ. *rek*.  
 Haro, Hlynda, Das, Ra.  
 (Acts. Ja. i. 1424, c. 39)  
 Race, 7381, tear.  
 Rane, 5297, pret. of *Rin*.  
 Rare, 7341, to roar.  
 Rarcyng, *sb.*, roaring.  
 Raso, 8938, course, journey. Sc.  
*Race*, *raiss*. A. S. *ras*. Icel.  
*reiss* iter facere—Jam.  
 Ransp, *vb.*, 2225. Ital. *rampare*,  
 to paw like a lion.  
 Raunpani, 2907.  
 Raunpyng, *sb.*, 7351.  
 Raunson, 3619. Fr. *rançon*.  
 Ravashe, ravyshe, 2309.  
 Ravyn, 7448, plunder, *rapine*, see  
 'Reve' A. S. *rauf*, *raefung*, spoil,  
 plunder, robbery.

Ravyste, 4309, 5050, 5077, ravished.  
 Rayke, 1, to roam, wander, go  
 abroad and hence, 2) to spread  
 about, 4891. O. N. *reka*, Icel.  
*reka*, to ruin. *Rake* to walk,  
 range or rove about. (Brockett.)  
 It occurs also under the forms  
*roke*, *rokke*. This word does not  
 occur in A. Saxon but appears  
 in Lajamon.  
 Bi this tal her may we se,  
 That wis and wair biboves us be,  
 That Satenas ne get us *rayk*  
 Fra rightwisnes to sinful laik  
 (Met. Hom. 58.)  
 O E. *rayk* path, way, road.  
 Rayne shours, 4317.  
 Receyved, 5436, received.  
 Reche, 554, 3814, 6311, to reach,  
 extend; pret. *raght*. A. S. *racan*.  
 Recoverere, recoverere, 3961, 6095,  
 7257, recovery.  
 Red, rede, 1) *sb.*, 2014, 4303, 5505,  
 6086, advice. 2) *vb.*, 1677, to  
 advise, to tell, 3) to discuss (pret.  
*red*, *redde*), 3953, 6286, 6288  
*Red*, 6947, told.  
 And wit him þai plaid siti-sott,  
 And badi þat he suli *rede*  
 Quilk o þaim him gaf þe dint.  
 (Cott. MS. Vesp. A. iii, fol. 91)  
 'redel rede', fol. 40 our modern  
 phrase read a riddle  
 — — Brug a beasant to of ryng  
 And þif it for þaire dreme *redemyng*  
 Ðai *rede* þe ðremya þan als þam  
 lykes.  
 (Cott. MS. Galba E. ix, fol. 37)  
 Reddour, reddure, 6091, 6304. Sw.  
*radda*, to fear. O. E. *raul*, red,  
 fear A. S. *breth*. [affray,  
 of dreadful *reddour* trymyng for  
 The trouþys fled right fast, and  
 brak away.  
 (v. Dougl. p. 577, vol. ii.)

Rede, 6621, red.  
 Redempcyounne, 7201.  
 Regard, in phrase 'to regard of',  
 7484, compared with  
 Regne, 4032, 4200, to reign.  
 Regyon, 4080.  
 Rehence, 2386, 4748, rehearse.  
 Reke, 9685, to care.  
 Reke 9431, smoke Sc. *ruke*, A.S.  
*rek*.  
 For waned als *reke* ini daies swa  
 And mi banes als krawkan dried þa.  
 (Ps. ci. 4)  
 Reken, 5978, to account for.  
 Rekken, 3100, 5985, 6003, 6009, to  
 reckon; 6557, 6590, to tell. A.S.  
*reccan*.  
 Rekenyng, rekenyng, *sb.*, 3986,  
 an account.  
 Reles, 5546, careless. A.Sax.  
*recc-leas*, from *reccan*, to reck  
 care for.  
 Relesly, 5792, carelessly.  
 Relesnes, 3907, 3909, carelessness.  
 Reles, *sb.*, 3565.  
 Relese, *vb.*, 3818.  
 Relesed, *pt*, 3675.  
 Religion, 4522, 8723, belief.  
 Religious, 1688  
 Remo, see 'Rym'. A.Sax *reuma*,  
*reuma*, a film, membrane, *rim*.  
 Remedy, 7261.  
 Remenand, 3897, 3910, remnant.  
 Remow (or remu), 7365, to remove.  
 Removyng, *sb.*, 6365, removal.  
 Repentance, 3905.  
 Reprove, 5314, reproof; 5555, 6221.  
 Resayve, 416, 5957.  
 Reson, resounne, 5966, 7225, reason.  
 Reson, 3676, account.  
 Respyte, 6233.  
 Restreyned, 3873  
 Reuful, sorrowful.  
 Renthe, 6729, pity, from the verb  
*reu*, A.S. *redwan*, to have mercy  
 or pity.

But more and more ay cried he  
 And said Lord Ihesu *reu* on me.  
 (MS. Harl. 419, fol. 41)  
 Reve, reave, 251, 308, to rob (with  
 violence), to plunder. A.Sax.  
*reafian*. O Fris. *rdava*.  
 Reverence, 7847.  
 Revyled, 5544.  
 Reward, 1880, 5855, regard. Ital  
*guardare*. Fr. *regarder*, to look.  
 Rewel, *vb.*, 5885, to rule.  
 Rewel, *sb.*, 5991.  
 Rewme, 4033, realm. O. Fr. *reneue*.  
 Rightwis, rightwes, 135, 511, righ-  
 teous  
 Rightwisnes, rightwysnes, 3579,  
 3605, righteousness.  
 Roche, *sb.*, 5078, 6393, rock Fr  
*roche*. '*Rochen stan*' occurs in  
 MS. Vesp. A. in, fol. 57.  
 Rode - rood, 1780, cross.  
 Rode-tre, 5260  
 Rogg, 1230, to tear in pieces Sc.  
*rug* It is generally explained  
 'to shake', but this is only a  
 secondary meaning of the word.  
 Sw. *rycka*, raptare, trahere Jam.  
 2. Tort. Do *rug* him.  
 3. Tort. Do dyng him  
 (T. M. p. 23.)  
 So was he [Christ] *rugged*, raced  
 and revyn  
 Þe purper clath þat he in stode,  
 Was hardened all with his awin  
 blode,  
 So þat it cleved on ilka side,  
 Þful fast both unto flessche and  
 hide,  
 Þai *rugged* it of with outhen rest,  
 When it so to þe flesh was fest.  
 (MS. Harl. 4196, fols. 81 & 71)  
 Romyng, romiying, *sb.*, roaring,  
 loud noise, 1) 4772, from *rome*.  
 Sc. *rame*, to roar, growl. 2) 4774,  
 from *romy*, to roar or growl. A.S.



- hæman*, to roar, *reomian*, *hæa-*  
*man*. Sw. *raama*.  
He [the bare] began to *rouny* and  
rowte  
And gapes and gones, (Robson's  
Met. Rom p 63, xii, 3)  
*Rosyng*, *ab.*, 7070 Sc. *rusyng*,  
boasting, from *ros*, to praise,  
boast. Sc. *ruse*. Swed. *rosa*, to  
praise. Icel. *hrosa*. Dan. *rose*.  
And he pat sekes here to have *rose*  
þe de leas nocht worth þat he dose.  
(MS. Harl 4196, fol. 58)  
*Rot*, rote, 664, 676, 5293, root.  
*Rote*, 784, to rot. A.S. *rotian*.  
*Rouke*, *eb. intr.*, 6765, 6897, to  
crouch, lie close.  
*Ruck*, to squat (Ray). *Rook* is  
used by Shakespeare and Chaucer.  
O.N. *hruku*, to squat. Du. *Aur-*  
*ken*, to crouch, 9168.  
*Ronnele*, 773, to wrinkle. A.Sax.  
*wruckian*. Swed. *ryncka*. Sc.  
*runkle*, *runkill*.  
*Rychesces* 5940.  
*Ryse*, 5785, reeve. A.S. *gerēfa*.  
*Ryghtwyane*, 3179, righteousness.  
*Rym*, 520, rhyme.  
*Rim*, peritoneum or membrane  
enclosing the intestines  
(Brockett)  
*Ryn*, 471, 781, 4318, to run. A.S.  
*gryman*.  
*Rysyng*, 3976, resurrection  
*Ryve*, 888, 1230, *pret rufe*, *p. part*  
*ryven*, to split. to tear.  
*Sacrament*, 3539.  
*Sadde*, 3229, hard, thick, solid. A.S.  
*sad* 'Sad trowth firm faith.  
(MS. Harl 4196, fol. 41)  
*Saghe*, 2370, saw  
*Saghtel*, *ab.*, 1470, peace, reconcili-  
ation. Cf. *eb. saght*. Sc. *saucht*,  
to reconcile, make peace with. In  
the Anturs of Arther (Rd. Robson)  
we have the verb *Sajtun* and the  
noun *sajtenyng*. In the Thornton  
Romances p. 252 we have the noun  
*santhlyng* which is more com-  
mon than *saghtel*. A.S. *schuan*,  
*saethlan*. O.N. *satta*, to recon-  
cile, *sätt*, *sätt*, reconciliation.  
A.S. *sah*. Cf. Swed. *sakta*, to  
place, Eng. *settle*.  
†*Sake*, fault.  
*Sal*, *salic*, 41, shall.  
*Salde*, 4849, (*pret. of selle*) sold.  
*Salle*, see 'Sal'.  
*Sam*, 12, 25, same.  
*Samen*, 1849, together. O.N. *saman*.  
*Sande*, 3535, message, a messenger.  
A.S. *sand*, a sending - the sou-  
thern word *sonde*.  
This bodword can the levedi tru,  
To Goddis *sand* sco can hir bu.  
(MS. Vesp. A. in, fol. 61)  
*Gioddes sun* and *Godes sande*  
[Christ]  
Com to les mankind of *bande*.  
(Met. Rom p 8)  
*Sang*, 9264, song. A.S. *sang*.  
*Sar*, *sare*, *a* *adj.*, 1461, 1775, 3635,  
6972, sore, sorrowful *b, ab.*, 5845,  
a sore. ph 'seke and sare'. *ade.*,  
7402, sorely A.S. *sar*.  
*Sarmon*, 4535.  
*Sarowe*, 3218, sorrow A.S. *sork*.  
*Sary*, 3468, sorrowful. A.S. *sar-*  
*gian*, to be in pain &c.  
*Sause*, 2959, safe, saved  
*Saul*, *saule*, 129, soul. A.S. *saul*,  
*saul*, *sauol*.  
*Save*, *adj.*, 3776, saved.  
*Saveour*, 4224  
*Savour*, 606, 7016, smell.  
*Sawen*, 445, sown, *p. part.* of *saw*,  
the *pret.* of which is *sau*. A.S.  
*sawan*, to sow, *pret. sowe*.  
*Say*, 4025, to tell, relate.

Scake, 5410, to shake. A.S. *scacan*.

\*Scald, a scold.

Scalden, schald, 6576, 7124, to scald.

\*Schade, to distinguish.

Schame, 1) *sb.*, 7145; 2) *vb.*, 7159, to feel shame.

Schamefulness, 7155, verecundia.

Schendschepe, 7146, disgrace, shame.

Schent, 845, A.S. *scendan*, injure.

Schrafe, 8300, pret. of *schrafe*.

Schryve, 7168, to thrive.

Schrywen, 2631, shriven.

Schyre, 6934, see 'Shire'.

Science, 5946.

Sclaunder, 4252, slander.

\*Scorn, shorn.

Scrattle, 7378, to scratch.

Sculke, 1788, to hide. Sw. *skyla*, *skolka*. Dan. *skule*. Da *schulen*, to hide.

Bot ilkan *sculke* thaim awai.

(MS. Vesp. A. iii, 76.)

Se, 4220, seat.

Seculere, 1888.

Secunde, 3974, 6637.

Sess, 6373, to cease.

Sek, 566, sack. A.S. *sec*, *sacc*.

Seke, 772, 5945, sick. A.S. *sec*, *secc*.

Sekenes, 2024, 2026, sickness.

Sekful, 566, sackful.

Sekkes, 4530, sack-cloth.

Selcouthe, 1518, wonderful. A.S. *seld* - *cuð* = seldom known, rare.

Selden, 260, seldom. A.Sax. *seld*, *seldon*.

Selve, selven, 6780, self. n. x. i.

Sely, 5810, 6002, 6006, happy. A.S. *selig*.

Selynes,

Semande, 5290, apparent.

Semhland, 781, appearance.

Seme, 6022, to appear, be seem.

Semely, 73, 6012, seemly. Icel *sema*. Germ. *ziemen*, to be fitting, to besit.

Sen, syn, 57, 2212, 5536, since.

Sc. *sync*.

Septre, 4098, sceptre.

Sepulcre, 5188.

Sere, 48, 337, 5966, several, severally.

Sergeant, 6084.

Servage, 1157, bondage.

Servand, servaunte, 1082, 1083.

3668, 3672, servant.

Servisabylle, 8704.

Servise, servyse, 6383, service.

Sete, 6046, seat.

Setil, setyl, 6122, 8531, seat, throne.

He [David] wiste that Gode til him havid soorn,

That ane suld of his sede be borne;

To site in *setlis* that was his.

(Met. Hom. p. xxi.)

Sette, 5991, 6140, to place; phrase 'sett hard', 7226.

Sevend, 362, 3984, seventh.

Sext, sexte, 360, 3982, 4780, sixth.

Sexti, 4525, sixty.

Shane, 8243, pret. of *shine*.

Shap, shappe, 672, 1799, 4803, form, shape.

Shendshepe, shenshep, shenshepe, shenschip, 380, 1171, 3341, 5315,

6221, ruin, disgrace.

Shepe, 6134, sheep.

Shewyng, *sb.*, 5904, manifestation.

A Sax. *sceawung*. The 'Bok of *sceung*' is the name given to the 'Book of Revelations' in the Cursor Mundi.

Shille, 9270, shrill.

Shire, 6612, pure, clean = our modern word *sheer*. A.S. *scire*.

(Ps. xi, 7.)

Sho, scho, 583, 1277, she.

Short, *adj.*, 774, not retentive (as applied to the memory).

Short, 6269, brief.

Shortly, 4848, 6278, briefly.



- Shote, 1906, shoot.  
 Shrive, 3508, to confess, to receive confession, shrive, pret. *shrafe*.  
 A *scrifan*.  
 Shryfte, 3847, confession, shrift.  
 Shuld, 3776, 5013, should.  
 Shulder, 5206, shoulder A.Sax. *sculder*.  
 Siker, 8559, certain, sure. Germ *sicher*. O.Fris *sikur*.  
 Sikerly, 2469, 5810, confidently, surely, securely.  
 Sikernes, 8557, security.  
 Singularly, singularly, 4584, individually.  
 Singulere, 7453.  
 Skaped, 8436.  
 †Skathe, danger.  
 Skil, skill, skylle, 1) 50, 91, the reason as a faculty of the mind  
 2) 48, 607, 3789, reason, cause.  
 O.N. *skil*.  
 Sklauder, sklaudre, 7042, slander.  
 Skomfit, 2269.  
 Skoul, 2225, to scowl.  
 Strike, 7341, to smack. O.Norse *skriky*. O.Fris. *skria*.  
 Strykyng, *eb*, 7352, shrieking.  
 †Skurn, to shun. A.S. *scuman*.  
 Sla, 4185, 7272, to slay, pret. *slogh*.  
 O.Fris. *sla*. A.S. *slæan*, pret. *slah*.  
 Slaughter, slaughter A.S. *slæge*, a slaying, 3367.  
 Blake, 6224, 6888, mitigate, lessen, quench, stop. The original meaning is to loosen, let loose, 7177, to slacken. A.Sax. *slencian*, to slacken. Sw. *slacken*, to slake; *stoka*, to droop. O.N. *slakr*. A *slæan*, loose, slaw.  
 At pasch of lewes þe custom was,  
 Ane of prison to *slake*  
 Withouten dome to latt him pas  
 For þat hegh fest sake.  
 (MS. Harl. 4196, fol. 209.)  
 Slaver, 784, to slobber, drivet.  
 Slaw, slawe, 188, 5546, slow A.S. *slaw*.  
 Slawly, 3192, slowly.  
 Sleghe, 7570, wise. O.N. *slægr*. O.E. *sleeche*.  
 Sleght, 7685, 7639, wisdom, cleverness. Pl. *sleghtes*, 1181.  
 For I sal so thine hevenes hegh  
 And werkes of thine fingers *sleght*.  
 (Ps. 8, 4.)  
 Mi mouth sal speke wisdom on  
 heght,  
 And thought [i. e. meditation] of  
 mi hert *sleght*.  
 (Ps. xviii.)  
 Sleke, sloken, *vb*, 6313, 6558, 6763, 6778, 6882, to lessen, to mitigate, quench, cool, see 'Slake'.  
 It sal *slek* þaire thirst for ever.  
 (MS. Harl. 4196, fol. 51.)  
 From the Sw. *slacken* we have  
*slakken* in the same sense.  
 It wille not *slakken* ay þaire thirst.  
 (Ibid.)  
 Sleuthe, 3239, sloth. A.S. *slæth*.  
 Sloghe, 5526, pret. of *sla*.  
 Sloterd, 2367, bespattered. Cf.  
 Prov. E. *slotter*, 1) *sb*, filth, nastiness, 2) *vb*, to dirty, bespatter with mud. Sc. *slotter*, to pass time idly or sluggishly. *Sluttry*, drowsy. Prov. Germ. *schlottern*, to dabble in wet, *schlott*, mud, leel, *slodda*, to trudge through mud. Welsh *yslottian*, to paddle.  
 Slouh, slow, p. 15, slough, skin.  
 Sloghe, 2662, wise, clever.  
 Smale, 3420, 3977, 4992, small.  
 A.S. *smale*.  
 Smart, *adj*, 1) 2940, 5878, severe, 2) 1464, quick, *vb*, 1312, to smart. A.S. *smæortan*, to smart.  
 Smerily, 3323, quickly.  
 Smethe, 6249, smooth. A.S. *smæthe*.

Smored, 7601, destroyed, literally smothered. A.S. *smorian*, to smother.

The devill sa devit wes with thair  
yell,

That in the depest pot of helle  
He *smorit* thame with smoke.

(Dunbar)

A credill of iren for hir he makes,  
And binged it up on iron stakes,  
Under it gert he make grete fire,  
And kest in oyle to make itschire,  
Sethin toke pai hir with bitter  
brayd.

And in pat credell allone her layd.  
To *smor* hir in þe smoke so thik.

(MS. Harl. 4196, fol 164.)

We war in a hus bath wonnand,  
At ans bath wit child we war,  
At ans bath barns bar:  
In wanes war we stad unwide  
And laid ur barns be ur side,  
Bot wailawaa it sua bitide,  
Mi folaw *smord* hir barn in bedd.

(Cursor Mundi fol. 49.)

\*Snaip, to curse.

Snaw, 1440, 6661, snow. A.S. *snaw*.

Socur, 5861.

Sodanli, sodanly, 1282, 1989, 4476,  
suddenly.

Sodayn, sodayne, 1951, 4331, 5129,  
sudden.

Soft, 1004, easy, pleasant.

Soght, sought, pret. of *sake*.

Solace, 3243, 3729, 6036, pleasure.

Son, 687, 1018, 4702, 5128, sun.

Son, 4971, 5044, sound. A.S. *son*.

Sonder, *vb.*, 4789, to sunder.

Sonder, 'in sonder', 888, 1787.

Sone, 68, 4161, soon. A.S. *sona*.

Soteile, 9371.

Soth, 7687, sooth, truth. A.S. *soth*.

Sothefast, 5532, true. A.S. *sothfrest*.

Sothly, 6175. see 'Suthly'.

\*Sotthede, folly.

Souche, 788, to suspect.

Souke, 6767, to suck. A.S. *sukan*.

Sounes, *vb.*, 4678, sounds, see 'Son'.

Soverayne, *sb.*, 5579; *adj.*, 3074.

Soverainly, 8777.

Space, 3933.

Spare, 3928, to treasure or hoard  
up. A.S. *spirian*.

Great heaps of gold by *sparing*  
gan I save.

(Surrey, Ed. Bell, p. 111.)

Some lime we seek to *spare* that  
afterward we waste.

(Ibid, p. 115)

Specinly, speeyaly, 3803, 3654 5648,  
6412, specially.

Special, 3696, special

Specify, 6590.

Spede (pret. *spetide*), 5, 2682, 3585,  
3725, to hasten, to succeed. A.S.  
*spedan*.

Spede, 2882, success

Sped, 6258, hastened.

†Spelling, teaching.

Spended, 5968, spent.

Sper, 3835, to lock, fasten. A.S.  
*sparran*. O.N. *sperra*

þe yhates þan be gert þam *sper*,  
And sat and et at all laser.

(Barbour, p. 116.)

Spere, 4887, sphere.

Spere, 5292, spear. A.S. *spere*.

Spille, 1320, to destroy, ruin. A.S.  
*spillan*, to spoil, destroy.

Spilte, 5558, destroyed, pret. of  
*spille*.

Spowse, 8844.

Sprawel, 475, to sprawl.

Sprede, 649, 6335, to spread. A.S.  
*spredan*

Sprent, 6814, to leap, scatter, pret.  
*sprent* A.S. *sprentan*.

þair speris in splenderis *sprent*.  
(Syr Gawayne.)

And Salamon sais to understand,

Pair mowthes er like a pot welland,  
Wharof hate dropes ay *sprentes* out  
And skaldes þam þat er about.  
(MS. Tib E vii, fol 70)

— ahak he drench  
As quha onwar tred on a rowch  
serpent

Lyggyng in the bus and for feir  
bakwart *sprent*.

(i Douglas, p. 96)

Spycery, 6278.

Spylle, 7600, see 'Spille'.

Spyttyng, 655.

His weys smellid of the lewes  
shot and foul *spitting*.

(Castle of Love, p 147.)

Stak (pret. of *stik*), 5602, to stab.

Stalwerth, 689. A.S. *stal-weorth*.

Stalworthly, 9084.

Stan, stane, 3076, 4784, stone.  
A.S. *stan*.

Stang, stayng, 5293, pret. of *sting*,  
to pierce, stab; p. p. *stungen*.  
O.N. *stunga*, to prick, stick. Germ.  
*stechen*

†Starck, stubborn.

Stare, ob, 7426, to look sternly  
upon.

Stature, 4980

Sted, stede, 457, 1168, 3723, 5001,  
a place, stead. 6170, ob. A.S.  
*stede*.

Stegb, stey, 4306, 4557, 4603, 5134,  
7692, to ascend, pret. *stey*, *stegh*  
Hence () E. *stegh*, a ladder A.S.  
*stigan*, to ascend

Sterne, 996, 4120, star. A Sax.  
*sterora*. () N. *stjarna*.

Sterned, 993, 7567, starry.

Stoven, 4559, 5044, a voice. A.S.  
*stefen*.

Stey, 5132, to ascend

Stille, 1388, secretly. An a phrase  
'loud and *stille*', 3782. () Eng  
*stilly*, secretly.

Stille, 3737, continually.

†Still, secretly.

Sting, (pret. *stang* and *stanged*, p. p.  
*stungen*), 5293, to pierce, stab.

Stok, 676, stock. A.S. *stoc*.

Stonde, stounde, 3329, a space of  
time. A.S. *stund*.

Stopp, 7359, to stuff, stop up. Du.  
*stoppen*.

Stoupannd from *stoup*, to stoop, 777,  
stooping.

Stour, stoure, 1820, 5812, conflict,  
balele

For þe best and þe worthyast,

Þat wilfull war to win honour

Plungit in þe stalward *stour*.

And routes rod about þam dang  
(Barbour, p 38)

Strake, 7350, pret. of *strike*.

Strang, 881, 6562, 6563, strong,  
violent. Phrases '*strang payne*',  
6680, '*strang styng*', 6692

Strangelle, 8408

Strayt, 2376, 5613, 6000, 6136,  
strict

Straytely, 7181, severely

Straytest, 4736

Strek, 3388, straight, direct.

Strenth, strenthe, 5899, 6703,  
strength.

Strenth, strenthy, 5075, strong.

He [Crist] es a *strenkthy* swayne

(MS. Harl 4196, fol 209)

Stressed, 8546.

Streyued, 7181.

Strik, 2624, direct, straight. Icel.  
*strik*. A.S. *stric*.

Stryfe, 7376, to strive, pret. *strafe*

Strykly, 3288, straight, direct

Study, 7204

Styk, in phrase '*styk fast*', 7633.

Styk, 5337, to stab, pierce, pret.  
*stak*

Styng, ob, 566.

Stynt, ob, 1630, 6093, 7299, to  
stop, cease. A.S. *stintan*

Styntyng, *sb.*, 7016, a stopping.  
 Styr, 7091, move, instigate.  
 Styther, comp. of *stythe*, 3173, stiff, stubborn.  
 Subieccion, 4064.  
 Suffishaunt, 3874, sufficient.  
 Sugette, *adj.*, 4052, subject.  
 Suld, 3705, should.  
 Suppose, 3776.  
 Suthfast, 6128, true.  
 Suthfastnes, 4268, truth.  
 Suthly, 6175, truly.  
 Sutille, sutelle, 5904, 7687.  
 Sutilté, 5903.  
 Swa, 28, 231, 3550, so. Compound *how-swa, wha-swa*.  
 Swelge, 6232, to swallow. *Sc. swelly*.  
 A.S. *swelgan*.  
 Swelt, 5212, to die. A.S. *sweltan*.  
 Swet, 1781, pret. of *sweet*.  
 Swete, 4915, sweet.  
 Swetter, 3699, comp. of *swete*.  
 Swilk, 155, 273, such A.S. *swilc*.  
 Swinacy, 2999.  
 Swithe, 5713, quickly. A.S. *swith*.  
 Swipp, 2196, to pass quickly, to *whip*. O.N. *swippa*.  
 Swowne, 7289.  
 Swynk, 755, labour.  
 Swynsty, 9002, a pigsty.  
 Swythe, 1390, 3424, see 'Swithe'.  
 Syde, 1534, long. A.S. *sid*.  
 Syght, 2218, vision, appearance.  
 Syker, 1372, sure, certain.  
 Sykerly, surely, see 'Siker'.  
 Sykernes, see 'Sikerness'.  
 Syn, see 'Sen'. Scotch *syne*.  
 Synging, *sb.*, 3702.  
 Synoghe, 1917, sinew. A.S. *sinu*.  
 Sythen, *adv.*, 1) 25. 731, afterwards.  
 2) 4138, 6014, since.  
 Sythes, 1272, 3496, times.  
 Ta, tan, tane, 972, 1375, 1856, 2264, the one.

Taa, 1910, toe.  
 Tade, 1910, 6900, toad.  
 Taken, 359, 1328, 2093, 3972, token, miracle.  
 Takenyng, *sb.*, 1335.  
 Tald, talde, pret. of *tell*, 1) 213, 4040, told; 2) 436, reckoned.  
 Tale, 7702, reckoning, number.  
 Tan, tane, 58, 964, taken.  
 Tariyng, *sb.*, 1172, delay.  
 Tary, *vb. tr.*, 1180, 3921, to provoke, annoy, mock. A.Sax. *tirian*, *tyrgan*, to provoke, vex. Pl.D. *tarren*, to tease. Dan. *tirre*.  
 For speches of God gremed thai  
 And *taried* rede of heghest ai.  
 (Ps. cvi, 11.)

Summe he temptes alswa and  
 namely solitary men and wym-  
 men be dredes, and ugglines and  
 qwakynges and schakynges, ou-  
 ther aperand to þam in bodilé  
 liknes, or elles in ymagynyng,  
 slepand and wakande, and *taryes*  
 þam swa þat þei may unnethes  
 have any rest.

(MS. Harl. 1022, fol. 27,  
 see King John, act. iv, Sc. 1.)

Tas, 275, 3865, takes.  
 Taes, tas, 685, toes.  
 Tattird, 778, rough, shaggy. Ph.  
 '*tattird* as a fole'. *Sc. tatty*.  
 Ðan þe angelle shinand bright  
 Schewes þam a ful grisely sight,  
 A fende blacker þan any cole,  
 And *taterd* als a filterd fole.  
 (MS. Harl. 4196, fol. 175.)

Teche, 5548, teach, pret. *taght*.  
 Tempest, 4940.  
 Tempre, 7612, to moderate.  
 Tend, 3990, 4794, tenth.  
 Tene, *sb.*, 7327. A.S. *teón*.  
 Tent, 7615, to take note of, attend  
 to, pret. *tent*.

- To with he *tent* and *tond* [tenth]  
     *gaf lele*, 1804  
     (MS. Vesp. A. iii, fol. 57.)
- þa*, 3087 these. *dem. pron. pl.*  
     1253. those, used either with or  
     without a following substantive,  
*þair*, 4329, their  
*þam*, ward, 7281.  
*þan*, 4712, then.  
*þankyng*, *sb.*, 7842.  
*þar*, *rel. adv.*, 381, where  
*þar*, *rb. imp.*, 2167, 2173, 2963,  
     behoves, need, *pret. thurt*. A. S.  
     *thearf*, *imp. thorfle*  
*þariles*, 1064, slaves A. S. *thrall*,  
     a servant.  
*þarn*, *rb.*, to lose, he in need of,  
     want, 8509.  
     And alle þat mery here wille warn  
     Mercy of god *æl þai þara*,  
     So he turnes þe defe *ero to þam*  
     *þau*,  
     *þat* turnes þares to þe pore man.  
     (MS. Tib. E vii, fol. 37.)
- þaruyng*, *sb.*, 7300, want.  
*þartille*, 6307, 6828.  
*þas*, *þase*, 491, 7936, those.  
*þat*, 3781, what.  
*þedor*, 140, thither.  
*þof*, *theses*, 1237, 5210, thief,  
     thieves. A. S. *þef*.  
*þer*, *perc*, 1259, these.  
*þerst*, 6776, thirst.  
*þepen*, 2721, 5831, thence.  
*þewes*, 1883, 6548, manners. A. S.  
     *þeaw*. 'Maner or *þewe*' Moa P. P.  
     His reson and his wise *þewes*  
     *þat* he was *godd ful grautheli*  
     *achewes* (M. H. p. 3.)
- þuder*, 1417, 3731, thither  
*þiderward* 7539.  
*þink*, 308, *pret. thought*, to seem.  
*þir*, 1281, 4151, these.  
*þof*, *pogh*, *poghe*, 1713, 6288, 6308,  
     7721, though
- þoght*, 278, thought.  
*þole*, 3542, 4352, to suffer A. S.  
*þraldom*, 8005. [*tholan*.  
*þralle*, 8001.  
*þrang*, 4704, 7364, throng, pres-  
     sure. A. Sax. *þringan*, to press,  
     push  
*þrast*, *pret. of threat*, to thrust  
     *þau þai gederd thornes keno*,  
     And made a corowne *þam bitwene*,  
     And on his bevid *þai it thrast*.  
     On ilka side þe blude out-brast.  
     With staves of rede *þai set it down*,  
     And clapped it fast untill his  
     croune,  
     So *þat* þe thornes went in *þan*,  
     Tille *þai perced þe hern-pan*  
     (MS. Harl. 4196, fol. 76.)
- þraw*, 2099, three. A. S. *þreæg*,  
     *þrea*. *feol þra*  
*þred*, 354, third.  
*þredeud*, 4804, thirteenth.  
*þrep*, *þrepe*, 5407, to dispute.  
     A. S. *þreapian*. O. N. *þrefa*.  
     Give ear to my suit, Lord! from-  
     ward lide not thy face  
     Behold! *þearken*, in grief lament  
     ing how I pray:  
     My foes *þat* bray so loud, and  
     eke *þrepe* on so fast,  
     Buckled to do me seath, so is  
     their malice bent.  
     (Ps. iv, Surrey's works, Ed. Bell,  
     p. 128.)
- þrest*, 3254, 6734, to thrust.  
*þrest*, 8591, to thrust, *pret. thrust*,  
     A. S. *þrastian*, to twist.  
*þrested*, p. p. of *þrest*, 6296,  
     to thrust.  
*þresty* 6165, 6777, thirsty.  
*þrottende*, 7173, thirteenth  
*þrety*, *þretty*, 4588 4987, thirty.  
*þrettyng*, *sb.*, 2230. A. S. *þreat*  
     *ung*. 'Manasse or *þrettyng*'  
     (P. P. M.)

- Thrist, 6118, 6204, thirst.  
 Thunder-dyntes, 5418, thunder-boits.  
 Thurgh, 1428, through.  
 Thurt, 6229, pret. of *thar*, to need.  
 Thynk, *vb. impr.*, 2094, seem, pret. *thoght*. A.S. *thincan*.  
 Til, tyl, 85, 1302, to. O.N. *til*, to.  
 Tilles, 1183, leads away, and hence entices, from O.N. *til*, to. A.S. *till*, end, object. This must not be confounded with *tolle* or *tulle*, to entice, deceive.  
 For ille felawes hafd sli maiastri  
 To *tulle* this jong man to soli.  
 (Met. Hom., p. 113.)  
 It is not always used in a bad sense.  
 For þaim we au to *til* and drau  
 Wit god ensaumþil *til* godnes.  
 (Met. Hom., p. 103.)  
 \*Tinsel, perdition.  
 Tiraantes, 5526.  
 Tite, *adv.*, 471, 1914, 4979, quickly, comp. *titter*; superl. 405, 3703, *titest*. O.N. *titt*, frequently. Cf. A.S. *tid*, *tidlice*. Sw. *titt*, ready. Ph. '*als-tite*', 2901, as soon, at once, immediately.  
 Titte, 1918, a tug, pull. It is used by G. Douglas and Dunbar. See 'Tytt'.  
 Togider, togyder, 1841, 1858, together.  
 To-gnaw, 863, gnaw away.  
 Toke, 5196, took.  
 Tokenyng (= takenyng), *sb.*, 1322, token.  
 Tome, 6248, leisure. Sc. *tume*. A.S. *tom*. O.N. *tómr*.  
 Ga yee to fest, for sua yee do,  
 Haf I na *tome* at ga parto.  
 (Cott. MS. Vesp. A. iii, fol. 80.)  
 It also signifies empty, and hence idle.  
 And efter none ogain he *jode*,  
 And other yet in þe marked stode;  
 Unto þam fulle even he come,  
 And said whi stand þe alday *tome*.  
 (MS. Harl. 4196, fol. 33.)  
 To-morn, 4666, the morrow.  
 Tong, 7315, tongue  
 To regard of, 5516.  
 Tother, 384, 552, 3592, the second. that other.  
 Touch, 3969, to concern.  
 Tour, 4783, tower.  
 Trace, 4349, 6037, 7076, track, path, example. Fr. *trache*.  
 Traist, 1369, to trust, confide in.  
 Transyng, trances.  
 Travaile, travayle, 1) *sb.*, 545, work, labour; 2) *vb.*, 539, 542, 1378, 2657, 5942, 6401, to labour.  
 Trayst, trayste, 1091, 6297, 7339, see 'Traist'.  
 Trecherous, 4232.  
 Tregettour, a magician.  
 A *tregetur* I hope [expect] he be,  
 Or elles Godds self es he.  
 (MS. Vesp. A. iii, fol. 68.)  
 Tremblyng, *sb.*, 6108.  
 Tresor, tresore, tresour, tresur, 1266, 3819, 3837, 3882, 4115, treasure.  
 Trespas, 5262, 6361, fault.  
 Trewely, 6297.  
 Trey, 7323, sorrow. A.S. *tréga*. Phrase '*trey* and tene'.  
 Tribulacion, 4133, 4353.  
 Troble, 4319, to trouble.  
 Trofel, *sb.*, 183, (a lying) tale, story, fable.  
 Iogeloures grete avantage gettes  
 Thurgh fals *trofels* and tregetes.  
 (MS. Tib. E. vii, fol. 35.)  
 'to *tryffe* or jape or lye' (Ortus),  
 'jape or *trifull*'. (Palsgrave.)  
 Trouthe, trowth, trowthe, 4228, 4388, belief, opinion, from *trow*, to believe, think. Ph. '*false trowth*'.

- And pat fals Crist as I telle þe  
 In þe flum sal baptist be,  
 To save man saules he salþe be  
 send.  
 And alle fals trowth he salþe de-  
 fend.  
 (MS Harl. 4196, fol. 78.)  
 Trow, *v.b.*, 3776, 7504, to believe,  
 think. A S *trúcan*.  
 Trowage, 4053, fealty.  
 For alle kinges yald *trouage*  
 Till Rome, and servis and homage.  
 (Met. Hom. p. 61.)  
 Trowyng, *sb.*, 789, opinion, belief.  
 \*Tuin, combination.  
 \*Tun, town.  
 Tung, 783, 4294, tongue.  
 Turment, 1) *sb.*, 4360, 4383; 2) *v.b.*,  
 4385.  
 Turrettes, towers.  
 Twa, 374, two.  
 Twelf, 6046, 6047, twelve.  
 Twelfþe, 4802, twelfth.  
 Twin, *twyn*, 1) *adj.*, 3594, 5842,  
 two; 2) *v.b.*, to separate.  
 Twinyng, *sb.*, 1804, separation, di-  
 vision.  
 Tyde, 379, 6142, time.  
 Tyn, *tyne*, 1) to lose; 2) to de-  
 stroy. 1457, 2027, 2322, 5274,  
 pret. *tynt*. O. N. *tyna*.  
 Tynt, 4854, destroyed, pret. of  
*tync*; 6094, taken away from;  
 1631, lost.  
 Tyrant, 4149,  
 Tyrantry, 1601, 4392.  
 Tysyk, 701.  
 Tyte, tyttest, 322, see 'Tite'.  
 Tytt, *v.b.*, 7216, to pull suddenly  
 or with great violence. A Sax.  
*táttan*, to draw.  
 Ugge, 6419, to frighten. MS Harl  
 4196, reads *ug*. Cf. *ughe*, Liber  
 Cure Cocorum p. 47. *Uggi* (Aa-  
 cren Riwe). O. N. *ugga*, Hence  
 O. E. *ugsome*. see Surrey's Ed.  
 Bell, p. 174.  
 Uglines, 2364, horror, see 'Ugge'.  
 Ugly, 6683, 7182, horrible.  
 'Ugly Furies', Surrey, p. 194.  
 Uglynes, 917, 8832, horror.  
 \*Umbelai, to lie with.  
 Umlapp, 6937, envelop.  
 Umset, 1250, 5420, surrounded.  
 Unbowsom, 8596; unboxom, 1509.  
 disobedient.  
 Unchastide, unchastyd, unchastydde,  
 6434, 5644, 5985  
 Unchangeable, 8232.  
 Uncomly, 1542.  
 Uncristen, p. 76, unbaptized.  
 Uncartays, 2056.  
 Underlout, 1) *sb.*, 3877, underling,  
 inferior; 2) *adj.*, 4052, see 'Lowt'.  
*Underlout* to Laverd thou be,  
 And bid (pray to) him, for best  
 es he.  
 (Ps xxxv, 7)  
 And *underlout* til thaim was he  
 Als god child an til elders be  
 (Met. Hom. p. 109.)  
 Understanden, 1681, 2135, under-  
 stood.  
 Undiscused, 5697, not investigated.  
 Unjustified, *adj.*, 5871, not done  
 justice to, wronged.  
 Unknewen, 337, unknown.  
 Unknawyng, *sb.*, 194, 5741, ignor-  
 ance.  
 Unkunnand, 152, ignorant.  
 Unkunnyng, 169, ignorance.  
 Unkynd, unkynde, 122, 5855, un-  
 grateful.  
 Unkyndness, 6219, ingratitude.  
 Unlered, 5947, ignorant.  
 Unnethe, 476, 890, hardly, scarcely,  
 from *un*, not, *etia*, easy.  
 Unproperly, 8130.  
 Unredy, 1990, unready.



Unrekend, 2462, 5652, untold, unaccounted for.

Unresonable, 599, without reason.

Unsemely, 5008, 5023.

Unseker, unsyker, 1089, uncertain, not secure.

Unsykerness, 9049, insecurity.

Unskylwys, *adj.*, 166, not possessing, 'skull' or reason.

Unsleghe, 1938, unwise, see 'Sleghe'.

Untaght, 5872, untaught.

Untald, 7447, untold.

Unthewed, 5873, rude, ill-mannered, *theud*, well behaved, occurs in the *Cursor Mundi* fol. 47 -

þe child es *thewed* and milde o mode,

Lok þat he haf maister god.

Until, 182, unto

Unto, 3319.

Unwrought, 5976, undone.

Uppas.

Up calle, 4983, to call up.

Upraise, uprayse, *vb. intr.*, 4985, uprose.

Uprise, upryse, 4979, 5046, 5047, to rise up.

Upstand, 4762, to stand up.

Upstegher, 4180, see 'Stegh'.

Upswadonne, 7230, upside down.

Uptane, 5142, uptaken.

Uptrust, 5567, stored or *trussed* up, from *up-trus*, root, *truss*, see T. M. p. 287 -

In the southern dialects *truss* signifies 'to bind in bundles', while in the North it means 'to store-up, house.

He had so grete plenté of corn,  
He wist noght whare it might be laid,

And to himself þan þus he said,  
'How salle I do now of þis thing,  
I se þat I ne have no howsing,  
Wharin þat I my corn may *trus*',  
And eftsones þan said he þus.

Usage, 3790, custom.

Use, 6071, 6078, to practise.

Utter, 4815, 7194, extreme.

Vaile, vaille, 3646, 3942, avail, help.

Valeis, 4796, valleys.

Vany, 955, vain.

Sins þat cumes of worldly dede

And of þe body er þise to rede,

Dronkenes and glotony,

And manslaghter and lichery,

Sacretege, thift, and ravyne,

And symony, a wikked syn;

Oker gretely God mispays;

Brekeing of dere haly days,

Forsaking of order þat men mase,

Taking of howsel unworthily,

Unreverence unto goddes body,

Biaynes for vanis reverise.

(MS. Tib E. vii, fol. 28.)

Vanyst, 2269, vanished.

Vanyté, 7228.

Variance, varuance, 1423, 1446, change.

Variaud, 1413, changing.

Vedir, 1415, weather.

Velay, 1528, 7148, crime.

Venemus, 6751.

Vengance, vengeance, vengeance, 4852, 6101.

Venge, 5533, avenge.

Veniel, 3175, 3902, venial.

Venym, 4185, 6756, poison.

Veray, true.

Verdite, 2952, verdict.

Vermyn, 916, 6574, vermin, worms (all creeping things, large and small).

Verray, 4310, true, very.

Verrayly, 9239, 9240.

Vers, 6624, verse.

Vertow, vertu, 3821, 9196.

Vertnoue, 9072, valuable.

Vicar, 3837.

Vilan, 4412.



Vilany, see 'Velany'.

Voce, 4555, voice.

Voyde, 390, empty.

Wa, 1) *sb.*, 4207, woe; 2) *adj.*, 1452.  
*ph* 'fulle wa', 7320, very sorrow-  
 ful', 'wa worth the, 7396.

Waghe (= waw), 6619, a wall. A.S.  
*wāh.*

Wowe or wal, murns (Pr. Pm.)

Wake, 1970, to watch, A.S. *wæccan.*

The ship-boy and the galley-slave,  
 have time to take their ease;

Save I alas! whome care, of force  
 doth so constrain,

To wail the day and *wake* the night,  
 continually in pain (Surrey).

Walaway, *interj.*, 2434, an exclamation  
 of sorrow = 'well-away!' '*well a day!*'

Wald, 15, 6193, would.

Wam, wambe, wame, 463, 515,  
 4161, womb. A.S. *wamb.*

\*Wan, deficiency, want.

\*Wan, pret. of *wen*, to go.

Wand, wande, 5876, 5880, rod,  
 (birch). It also has the meaning  
 of branch, twig in O.E.

Wanhope, 2229, despair. Cf. O.E.  
*wantrust*, *wantrift* &c.

Want, *sb.*, 6194, to be without, to  
 be absent or missing.

Wantyng, *sb.*, lack.

Wapen, 1707, weapon. A.S. *wæ-  
 pen* Du. *wapen*.

War, 2022, 2676, cautious, careful.  
 A.S. *waer.*

David es his name

And for þat he es *ware* and wise,  
 I have him chosen to þis aerwis.

(Cott. MS. Vesp. A. iii, fol. 42)

War, 1903, 1805, was.

War, 583, were.

Wardes, 3089, outworks.

†Warlau, wizard, sorcerer.

Warn, warne, 7985, to deny, also  
 forbid. O.N. *varna.*

Warne, 2342, 7264, unless.

þai said 'Sir bind þe nede us þus,

And lede þe unto Iams with us,

And to þillet þat fra þe fled,

And *warne* it war us forþed,

To do þe harm, or hurt þe sare,

þou suld far ille or þou com þare.

(MS. Tib. E. vii, fol. 165.)

War[ne]d, 3058, denied, pret. of *warn*  
 or *wern*, to deny.

—God schewes in his godspelle

[Of] þe rich man and lazarus,

How þat he *warned* him almus

þarfor god *warned* him agayne,

A droppe of water to sloken his

payne

In þe fyre of helle when he was

þan.

(MS. Tib. E. vii, fol. 37.)

Wast, waste, 4864, 4863, to de-  
 stroy, do away with.

For he [Crist] sal wit the hali

gaste,

Batiz you and your sinnes *waste*.

(Met. Hom., p. 11.)

Wat, wate, wayte, what, 5372, to  
 know. A.S. *witan* [*wat*].

Wate, *sb.*, 7011, wet.

Wathe, 1) danger, harm; 2) tor-  
 ment, 4558, see 'Quathe'.

Sorwee of dede umgaf me ai

And *wathes* of helle me sand thai.

(Ps. cxiv, 3)

In the Cursor Mundi it occurs as  
 an adjective.

Allas' þat i [Jacob] him outhur

~~hath~~

þat way þat was an *wath* to wend.

(MS. Vesp. A. iii, fol. 25.)

Watter, 4777, water.

Wawes, 144, waves. A.S. *wæg*

*Wawe* of the water, *flustrum*.

(Pr. Pm.)



- Waine* had he eghen, in ilk hows,  
*Waine* might his sight be set ay-  
 ware!  
 Than suld his sorow he makill  
 mare  
 (Cott. Collect., MS. Galba E. ix.)  
*Wiche*, 4214, a witch (not confined  
 to females).  
*Wythe* magus, sortilegus.  
 \*Wiers, protectors. (Pr. Pm.)  
*Wight*, creature.  
*Wight*, 1874, active, see 'Wyght'.  
*Wille*, *sh.*, 7288, desire.  
*Wille*, *vb. tr.* (prot. *wild*), 8340.  
*Wirk*, 3685, 4877, 6905, to work,  
 operate, perform.  
*Wirkyng*, *sh.*, 4907, operation.  
*Wist*, 6158, visit.  
*Wiss*, 9804, to show, direct. A.S.  
*wissan*.  
*Wysyn*, dingo. (Pr. Pm.)  
*Wist*, *wyst*, 9516, knew.  
*Witaully*, 5727, wittingly.  
*Wite*, *whit*, *witt*, *wille*, *wyt*, *wytt*,  
*wytte*, 1) *sh.*, 4093, 6847, *wis*  
*dom*, knowledge; 2) *vb.*, 4734,  
 6118, to know; 4684, discover.  
 †Witherwin, an enemy.  
 With outen, without.  
*Witness*, 6769, to hear witness.  
*Wittes* (five), 5518, the senses.  
*Wittles*, 6864, out of one's wits  
 or senses  
 O caytyve *wytles* knaip!  
 Quid! wenyt thou our handis to  
 eschape?  
 (G. Douglas v. ii, p. 562.)  
*Witty*, 880, 6280, wise  
*Wlatom*, 459, 656, hateful, loathsom.  
 The verb *wlate* = hate occurs in  
 Ps. v, 8.  
 Men slaers and swykel Laverl  
*wlate* al  
*Wode*, 99, 1608, 2224, 6864, mad.  
*Wodeness*, 6916, madness.
- Wolwarde*, 3514, plagued, miserable.  
 A.S. *wōl*, plague, severity.  
 Cf. O.E. *wle* (= *wol*) bad. (Owl  
 and Nightingale l. 35.)  
*Wolleward* and weetschoed  
 Went I forth after,  
 As a reccheles renk.  
 (Piers Ploughman, p. 366)  
 Thei shulden delven and dyken,  
 And werchen and *wolward* gon  
 As we wrecches usen.  
 (Ibid. p. 497.)  
*Wolwes*, 1228, wolves.  
*Won*, *wone*, 13, 16, 1001, 4221, to  
 live, dwell. A.S. *uman*. Germ.  
*wohnen*. O Fris. *wona*.  
*Wonand*, 297, 6831, dwelling  
*Wonde*, 5337, wound. A.S. *wund*  
*Wonder*, *adj.* 1786, 4321, wonderful.  
*Wonderly*, 7619, 7641, wonderfully.  
*Wonnyn*, *wonyng*, *sh.*, 980, 6827  
 a dwelling.  
*Wonnyn* sted, 1372, a dwelling  
 place.  
*Worldisse*, *worldesche*, 1065, 1066,  
 temporal, worldly.  
*Worow* (= worry), 1229, to strangle.  
 Sc. *worrey*, *wurrey*, choke, kill.  
 Germ. *würgen*.  
*Worowen*, suffoco, strangulo.  
 (Pr. Pm.)  
*Worschepe*, *worshepe*, 6217, honour.  
*Worthynes*, 3757.  
*Wrahte*, 5406, wrath.  
*Wrang*, *sh.* and *adj.*, 193, 5433,  
 5992, wrong.  
*Wraugwyaly*, 3865, wrongfully.  
*Wrathe*, *adj.*, 5479, angry, wroth.  
*Wreched*, 557, wretched.  
*Wrechednes*, 6102  
*Wregb*, *sh.*, 5460, 5462, to betray,  
 accuse.  
*Wreke*, 5538, 6101, vengeance.  
*Wrenk*, 1360, trick, stratagem. Ph.  
 'wyle and wrenk'. A.S. *wrenc*.

Sa quaynt and crafté mad thou itte,  
That al bestes er red for man,  
Sa mani wyle and *wrenk* he can.  
(Met. Hom. p. 2.)

Wreth, wrethe, 1) *sb.*, 787, 1552,  
1556, 5081, 5091, 6102, wrath;  
2) *vb.*, 1551, 5606, to make angry.

Wrethful, 5107, wrathful.

Wrynchand, 1538, wriggling, twist-  
ing. MS. Harl. reads *wrythand*.  
MS. Lands. 348 has *wrickyng*.

Wydenes, 7576.

Wyght, *adj.*, 689, Sw. *vig*, active.  
'Wyghte or deliver, agilis.  
(Pr. Pm.)

Wyghtes, 6186, creatures. A.Sax.  
*wiht*.

Wyk, 6694, horrid, bad. A.S. *wæc*,  
*wac*. Germ. *weich*. Prov. Germ.  
*week*, soft, mean. Cf. *nasty*,  
O. Eng. *nasky*, from *hnesc*, soft;  
and O.E. phrase '*wikke* clothes'.  
Germ. *weichen*. Prov. Germ. *wi-*  
*ken*. A.S. *wican*, to be weak.

þe wind began rudely to rise,  
And þe see to bolne on wunder  
wise,

Grete stormes wex with weders  
*wik*,

And þe wawes went wunder thik.  
(MS. Harl. 4196, fol. 154.)

Wyle, 1360, trick, artifice. A.S. *wile*.

Wyn, wyne, 1) 2769, 3880, to ob-  
tain, (pret. *wan*, p. p. *wonnen*).  
2) 2871, 3263, 4462, 5057, to go.

Wyndyng-clathe, 840.

Wynter, 7652, *pl.* = years.

Wys, wyse, 3622, manner.

Wyst, see 'Wist'.

Wythen (= witen), 5355, to give  
or bear witness.

Wytnes, wytnessyng, *sb.*, 3612,  
3366, witness.

Wyte, *vb.*, 3763, 4788, to know.  
A.S. *witan*.

Ydous, 2911, hideous.

Yhate, 2130, gate. A.S. *geát*.

Yhe, 68, 400, 4046, ye.

Yhed, pret. of *ga*, 4851. It is  
sometimes written *yhode*.

Yheld (pret. *yhald*), 3864, 3987,  
to pay, render, give up, yield,  
reward. A.S. *geldan*.

Yheldyng, *sb.*, 7846, bestowal.

Yhell, 7341, to yell. A.S. *geallian*.

Yheme, 5792, to protect. A.Sax.  
*gyman*.

*Yheme* me laverd stedfastly,

For þat in þe hoped I. (Ps. xv.)

Yhere, 741, 3933, 4526, year.

Yhern, yherne, 1649, 2176, 2182,  
4663, 6725, to desire, yearn, ph.  
'*yherne* it ete', 6705. A.S. *geor-*  
*nian*.

Yhernyng, *sb.*, 1127, 1579, desire;  
6632, lust.

Yhet, yhit, yhitte, 22, 105, 930,  
2207, 3652, yet, also.

Yhister-day, 8083, yesterday.

Yhode, pret. of *ga*.

Yholden, p. p. of *yheld*, 5672.

Yholke, 6451, yolk. A.S. *geolca*.

Yhong, 3785, young.

Yhou, yhow, 3560, 5143, you.

Yhour, 5210, your.

Yhouthe, yhowthe, 5972, youth.

Yhouthede, 5713, youth-hood.

Yhong, yhung, 5712, 6011, young.

Yimages, 4323.

Ymagyn, 6685.

Ymyddes, 6450, amidst.

Ynogh, ynoghe, 1466, 1759, enough.

Ynwitt, 5428, conscience.

Ypocrisy, 4240.

Yren, 6572, iron.

Yse, 6644, ice.

Yvel, 698, 3001, 5347, evil, dis-  
ease.

## CORRIGENDA.

- Page 11, note for 'MS. Addit.' read 'MS. Addit. 11305.'  
 Page 13, l. 450 for 'inquitatibus' read 'inquitatibus.'  
 Page 18, l. 620 for 'cansideres' read 'consideres'.  
 Page 40, note for 'MS. Harl.' read 'MS. Harl. 4196.'  
 Page 41, l. 1478 for 'pus' read 'pus'.  
 Page 56, l. 2010 for 'fayles' the sense requires 'flayes'.  
 Page 68, l. 2496 omit 'non'.  
 Page 69, l. 2516 for 'men' read 'man'.  
 Page 74, l. 2727 for 'payn' read 'payn'.  
 Page 77, l. 2823 for 'fidelium' read 'fidelium'.  
 Page 88, l. 3215 for 'allen' read 'alle'.  
 Page 91, l. 3333 for 'par' read 'pas'.  
 Page 93, l. 3426 for 'pat' read 'pai'.  
 Page 124, l. 4578 for 'ma' read 'man'.  
 Page 165, l. C117 for 'nan' read 'man'.  
 Page 189, l. 6991 for 'knaw' read 'gnaw'.  
 Page 190, l. 7034 for 'here ol' read 'here-of'.  
 Page 208, l. 7727 for 'couth clerk' read 'couth na clerk'.  
 Page 217, l. 8040 for 'pe' read 'pe'.  
 Page 229, l. 8509 for 'pat' read 'pai'.  
 Page 253, l. 9408 for 'pai' read 'pai'.  
 Page 296, l. 43 for 'ferae' read 'ferae'.  
 Page 300, l. 31 for 'heribyrigan' read 'herebyrgan'.

## CONTRACTIONS USED IN THE GLOSSARY.

A. S. Anglo-Saxon.—Dan. Danish.—Du. Dutch.—E. English.—O. E. Old English.—P. E. Provincial English.—Fris. Frisian.—O. Fris. Old Frisian.  
 Icel. Icelandic. Jam. Jameson's Scottish Dictionary.—Met. Hom. Metrical Homilies.—Pr. Pm. (P. P.) Promptorium Parvulorum.—T. M. Townley My-  
 stories.—W. C. Wycliffe's Chronicle.

Words marked by a \* occur in the Notes; those marked by a † are in the Introduction.

# CASTEL OFF LOUE

(CHASTEAU D'AMOUR

OR

CARMEN DE CREATIONE MUNDI)

AN EARLY ENGLISH TRANSLATION OF AN OLD FRENCH POEM

BY

ROBERT GROSSETESTE, *d. 1253*  
BISHOP OF LINCOLN.

---

COPIED AND EDITED FROM MSS. IN THE BRITISH MUSEUM, AND IN THE  
BODLEIAN LIBRARY, OXFORD,

WITH

NOTES, CRITICAL AND EXEGETICAL, AND GLOSSARY,

BY

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## FOREWORD.

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I follow Mr. Cockayne's example in his edition of *Seinte Marherete* in using the term Foreword, not as preferring a purely English word when thus employed in an unusual (or unprecedented) sense, but because the notice of this poem which has already appeared in the Transactions of our Society, 1862-3, pp. 48-66, contains most of that information which the reader expects in a Preface, and it is to that paper that I have referred in the notes and Glossary by the abbreviation *Pr.*

In Mr. Cockayne's Foreword just alluded to he expresses the opinion that "the present generation of English scholars has not advanced to that point" at which an editor may treat his text "according to the true theory of a critical edition", and endeavour to make it "as perfect as possible, whether by collation or emendation". I have ventured on the experiment; with what success, my readers will be able to judge.

I have ventured on the experiment, partly as encouraged by the (at least tacit) approval on the part of our Society of certain emendations which I have already proposed; partly relying on the abundant critical materials which time has spared. There are in print two texts of the original French, one of which I have collated with the MS.; and



besides the English as edited by Mr. Halliwell, there are in MS. the two copies of another text, both in the same handwriting, which I have quoted as A. and V. (See Pr., p. 49.) But A. and V., though they contain a much better text than H., are only copies from some older MS., which is now lost; and I trust it will be understood that my object is to ascertain from *all* these sources *the original words of the English version* of the poem. I have already shown (Pr., pp. 62-64) that in various instances H. has preserved the true reading where A. and V. have missed it. Yet not many alterations of the text of A. and V. have been needed, and all the readings of these two MSS. are given, so that the reader has in all cases the requisite materials for forming his own judgment.

Doubtless it may be urged that "we do not know enough of the possible changes and meanings in Early English to treat one of its texts like a classical one." A ready reply is, that as to all cases of doubtful usage, to attempt emendation is just the most effectual way of claiming for them the careful consideration of those English scholars who think their native language as well worth study as those of Greece and Rome.

Yet whoever makes the attempt must throw himself on the indulgence of the candid reader.

But the editor of a classical author aims at making the text not only as perfect as possible, but also as intelligible as possible to the reader. This of course involves punctuation and the employment of capital letters according to generally understood rules. I have acted accordingly in dealing with this English poem, which I hope will be found — with but few exceptions — readily intelligible from beginning to end. Indeed though the MSS. which are here almost exclusively followed were evidently written by the

same hand, the differences between them as to points and capitals are so numerous as to remove all scruple about consulting primarily the reader's comfort in these matters. By way of compromise with antiquarian predilections, which as an individual I fully share, I have left many of the contractions unexpanded, following V. rather than A. where they differ. In other places I have indicated, by two or three letters in a word being printed in Italics, that they are not written in full in the MSS.

I have nowhere either added or cut off a final *e*; nor even, by any kind of accent, marked such an *e* as necessarily sounded. My theory is that whenever the final *e* represents a final *syllable* in Anglo-Saxon, it *may*—not *must*—be sounded; and never otherwise. See notes on ll. 32, 331, and 830, and Glossary s. vv. *Drihte*, *Bope*, *Wipoute*.

The division of paragraphs is the same as is marked in the MSS. by illuminated initials.

In quoting the French I have generally, not always, allowed the simple pointing of the MS. to remain, that is a mere comma at each alternate line.

As to the age of this poem, the date of the *Manuscript*, must of course not be confounded with that of the *text*. The Vernon MS. is considered by Mr. Coxe to have been written about 1370. I believe the language to be that of the beginning of the 14<sup>th</sup> century. Were we to write a passage of this poem with *vor* for *for*, and *sch* turned into *ss*, so as to resemble Robert of Gloucester's orthography, it would I think be difficult to detect in the Chronicle any proofs of an antiquity higher than that of the Castle of Love.

The text V. was copied for me from the Vernon MS. by Mr. George Parker of the Bodleian. I also collated that MS. myself in January 1863; and as the sheets have been

passing through the press, they have been very carefully read with the MS. by my friend the Rev. F. Chalker, Fellow of C.C.C., Oxford.

The other text I copied from Add. MSS. 22283 in the Br. Mus., and the proof sheets have been read with the MS. by Mr. F. E. Tucker of the Br. Mus.

I have also to acknowledge my obligations to Mr. Furnivall and the Rev. J. Earle for valuable suggestions tending to solve some of the difficulties of the poem.

*Portland Grammar School,  
Plymouth. June 8, 1864.*

R. F. WEYMOUTH.

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## CASTEL OFF LOUE.

---

Her bygīnet a tretys  
þat is yclept Castel off loue,  
þat bisschop Grosteyt made ywis  
For lewede mennes by-houe.

þat good penkep<sup>1</sup> good may do,  
And God wol helpe him perto;  
For nas neuere good werk wrouȝt<sup>2</sup>  
W<sup>t</sup>-oute biginninge<sup>3</sup> of good pouȝt;  
5 Ne<sup>4</sup> neuer was wrouȝt<sup>5</sup> non vuel<sup>6</sup> ping  
þat vuel<sup>6</sup> pouȝt<sup>7</sup> nas þe biginnyng.  
God, Fader and Sone and Holigost,  
þat alle þiȝ on eorþe sixt and wost,  
þat o God art and prilli-hod<sup>8</sup>,  
10 And þreo persones in on-hod<sup>9</sup>,  
Wip-uten ende and biginninge<sup>10</sup>,  
To whom we ouȝten ouer alle þinge;  
Worschupe<sup>11</sup> him wip trewe loue,  
þat kineworþe<sup>12</sup> kyng [is]<sup>13</sup> vs aboue;  
15 In whom, of whom, þorw whom beoþ  
Alle<sup>14</sup> þe goodschipes<sup>15</sup> þ<sup>t</sup> we here i-seoþ.

<sup>1</sup> A. pencheþ.    <sup>2</sup> A. wrouht.    <sup>3</sup> A. begīnynge.    <sup>4</sup> A. no: see Gloss.  
<sup>5</sup> A. wrouht.    <sup>6</sup> Vuel—in which doubtless the *v* is the vowel and *u* the  
consonant—is the common form in V., as Mr. Wright prints *uvel* in his  
edition of the Owl and Nightingale; except where he gives *wle* = *vle*  
= *uvel*. A. begins the word always with *e*, *euel*.    <sup>7</sup> A. pouht.    <sup>8</sup> H.  
trinité.    <sup>9</sup> H. unité.    <sup>10</sup> A. biginnynge.    <sup>11</sup> A. worschipe.    <sup>12</sup> H.  
crowynd.    <sup>13</sup> H. ys, A. and V. art.    <sup>14</sup> V. al.    <sup>15</sup> H. goodnesses.

He leue vs penche<sup>1</sup> and worchen so,  
 þat he vs schylde<sup>2</sup> from vre fo.

Alle we habbeþ to help neode,  
 20 þat<sup>3</sup> we ne bep<sup>4</sup> alle of one peode,  
 Ne i-boren in one londe,  
 Ne one speche vnderstonde<sup>5</sup>;  
 Ne mowe we alle Latin wite,  
 Ne Ebreu<sup>6</sup> ne Gru þat bep i-write,  
 25 Ne French<sup>7</sup>, ne þis oper<sup>8</sup> spechen  
 þat me mihte in world sechen.  
 To herie God, vre derworpe drihte,  
 As<sup>9</sup> vche mon ouȝte<sup>10</sup> w<sup>t</sup> al his mihte,  
 Lof-song<sup>11</sup> syngen to God ȝerne  
 30 Wip such speche as he con lerne,  
 No monnes mouþ ne be<sup>12</sup> i-dut,  
 Ne his ledene<sup>13</sup> i-hud<sup>14</sup>,  
 To seruen his God þ<sup>t</sup> hī wrouȝte<sup>15</sup>,  
 And maade<sup>16</sup> al pe world of nouȝte<sup>17</sup>.

<sup>1</sup> A. penchen.    <sup>2</sup> A. schilde.    <sup>3</sup> H. reads *thawgh*, to which *þat* is here equivalent: see Gloss.    <sup>4</sup> A. beoþ.    <sup>5</sup> A. vndurstonde.    <sup>6</sup> A. Ebreuh.    <sup>7</sup> A. Frensch.    <sup>8</sup> A. opur. The *n* of *spechen* and *sechen* is half erased in A.    <sup>9</sup> H. omits *as*.    <sup>10</sup> A. ouhte.    <sup>11</sup> V. loft song: H. looving to synge.    <sup>12</sup> A. beo.    <sup>13</sup> A. leodene. As the A.S. *lyden* was undeclined, and no form exists in which it assumed an additional syllable, there is apparently no authority for sounding the final *e* of *ledene*, especially as a vowel follows. The reading in H. suggests a suspicion that the line should run—

Ne his leden *be* i-hud;

but taking it as it stands we may scan thus:—

Né | his lé | dén | i-húd :

compare 497 and 513, and *Reineke de Fos* (18 Kap.)—

So | hyrfôr | is | gesagd.

Or, still with fourfold ictus, (see Pr., pp. 59, 60)—

Né his léden i-húd,

like l. 755, and nearly like Coleridge's *Christabel*, l. 5—

Hów drow̄silý it créw.

<sup>14</sup> H. gives this couplet thus:—

No mones ay ne be adrede,

Ne his ledone shall not be hed.

On this whole passage see Pr., p. 52.

<sup>15</sup> A. wrouhte.

<sup>16</sup> A. made.

<sup>17</sup> A. nouhte.

35 On <sup>1</sup> Englisch <sup>2</sup> I chul mi <sup>3</sup> resun <sup>4</sup> schowen  
 For hī pat con not i-knowen  
 Nouper <sup>5</sup> French ne Latyn:  
 On Englisch I chulle tellen him  
 Wherfore pe world was i-wrouht,  
 40 And aftur <sup>6</sup> how <sup>7</sup> he was bi-tauht  
 Adam vre fader to ben his,  
 Wip al pe merpe <sup>8</sup> of paradys <sup>9</sup>,  
 To wonen and welden to such ende,  
 Til pat he scholde to heuene wende;  
 45 And hou <sup>10</sup> sone he hit for-les,  
 And seppen <sup>11</sup> hou hit for-bouht <sup>12</sup> wes  
 Þorw pe heiȝe <sup>13</sup> kynges sone,  
 Þat here on eorpe wolde come  
 For his sustren þ<sup>t</sup> were <sup>14</sup> to-boren <sup>15</sup>,  
 50 And for a prison þ<sup>t</sup> was forloren;  
 And hou <sup>16</sup> he made, as ȝe schul heeren,  
 Þat heo i-custe and sauht <sup>17</sup> weren;  
 And to wȝuche <sup>18</sup> a Castel he alihte,  
 Þo he wolde here for vs fihte:  
 55 Þat pe Marie bodi wes,  
 Þat <sup>19</sup> he alihte and his in ches.

And tellen we schulen of Ysay <sup>20</sup>,  
 Þat vs tolde trewely,  
 A child þer is i-boren to vs,  
 60 And a sone i-ȝiuen vs,

<sup>1</sup> A. in.      <sup>2</sup> The French is:—

En romanz comenz ma reison,  
 Por ceus ki ne seuent mie  
 Ne lettrure ne clergie.

<sup>3</sup> A. my.    <sup>4</sup> A. reson.    <sup>5</sup> A. noupur.    <sup>6</sup> A. and aftur; V. þer-aftur;  
 H. and therafter.    <sup>7</sup> A. hou.    <sup>8</sup> A. murpe.    <sup>9</sup> A. paradis.    <sup>10</sup> A. how.

<sup>11</sup> After sethen H. inserts *shall here*—a verb without any nominative.

<sup>12</sup> A. forbouȝt.    <sup>13</sup> A. hiȝe.    <sup>14</sup> A. weore.    <sup>15</sup> H. reads thus:—

But ther werene fowre systren i-boren  
 For a prisoner &c.

<sup>16</sup> A. how.    <sup>17</sup> A. sauȝt.    <sup>18</sup> A. whuch.    <sup>19</sup> H. *therin*: the true reading is perhaps *þer*, but see Gloss. s. v. *þat*.    <sup>20</sup> A. Ysaye.

Whos <sup>1</sup> nome schal i-nempned beon <sup>2</sup>  
 Wonderful, as me may i-seon <sup>3</sup>,  
 And God mihtful and rihtwys;  
 Of þe world þat comen is  
 65 Lord þe Fader, <sup>4</sup> and Prince of Pes <sup>5</sup>.  
 Alle þeos <sup>6</sup> nomen hou he wes,  
 3e schulen <sup>7</sup> i-heren and i-witen.  
 And of domes-dai hou hit is i-writen,  
 And of heuene we schulen telle,  
 70 And sūdel of þe pynen <sup>8</sup> of helle.

Þauh <sup>9</sup> hit on Englisch be dim <sup>10</sup> and derk,  
 Ne nabbe no sauer <sup>11</sup> bi-fore a <sup>12</sup> clerk,  
 For lewed men þat luitel connen <sup>13</sup>,  
 On Englisch hit is þus bi-gonnen <sup>14</sup>.  
 75 Ac whose is witer <sup>15</sup> and wys of wit,  
 And 3erne <sup>16</sup> bi-holdep þis ilke writ,  
 And con þat muchel of lintel <sup>17</sup> vn-louken,  
 And hony of þe harde ston souken,  
 Alle poyntes he fynde may  
 80 Of vre be-leeue and Godes lay <sup>18</sup>;  
 Þat bi-falleþ to Godes godhede  
 As wel as to his monhede.  
 Ofte 3e habbeþ i-herd ar þis  
 Hou <sup>19</sup> þe world i-maked is;

<sup>1</sup> A. hos. <sup>2</sup> A. ben. <sup>3</sup> A. i-sen. <sup>4</sup> This punctuation seems to be justified, and indeed necessitated, by comparison with ll. 612, 613, and 1375, and with the French of that passage—

E deu, e fort, e li pere  
 Du siecle ke uient apres.

The rendering of Is. 9. 6 in the Vulgate is as follows:—"Parvulus enim natus est nobis, et filius datus est nobis, et factus est principatus super humerum ejus; et vocabitur nomen ejus Admirabilis, consiliarius, Deus, fortis, *pater futuri seculi*, princeps pacis."

<sup>5</sup> V. writes this as two lines, thus:—

Lord þe Fader  
 And Prince of Pes.

<sup>6</sup> A. þeose. <sup>7</sup> A. schul. <sup>8</sup> H. pyne. <sup>9</sup> A. þau3. <sup>10</sup> A. dym. <sup>11</sup> A. sauer. <sup>12</sup> A. omits a. <sup>13</sup> A. cunnen. <sup>14</sup> A. bigunnen. <sup>15</sup> A. ak hose is witer. <sup>16</sup> A. 3erne. <sup>17</sup> V. luitel: A. and H. lintel. <sup>18</sup> H. fay. <sup>19</sup> A. how.

85 Forpi ne kep<sup>1</sup> I nouȝt to telle,  
 Bote pat<sup>2</sup> fallep to my spelle.  
 In sixe dayes and seue niht  
 God hedde al þe world i-diht;  
 And þo al was derworpliche i-do  
 90 þe seueþe day he tok reste and ro.

Lustnep to me, lordynges:  
 þo God atte begynnynges<sup>3</sup>  
 Hedde i-maad<sup>4</sup> heuene wip ginne,  
 And þe angeles so briht wip-inne,  
 95 And þe eorpe per-after per-wip,  
 And al pat euere in hire bi-lyp<sup>5</sup>;  
 Lucifer in heuene wox so proud,  
 [þat]<sup>6</sup> he was a-non i-cast out,  
 And mo angeles þē eni<sup>7</sup> tonge mai telle  
 100 Fullen a-doun wip him to helle.  
 And ȝit was þe sōne þo seuesype<sup>8</sup> i-wis  
 Brihtore forsope þen heo now is;  
 Also schon þe mone a-niht  
 So dop þe sōne on day-liht.  
 105 Ne holde ȝe hit not<sup>9</sup> for folye,  
 For so seiþ þe prophete Ysaye:  
 Alle þe schaftes pat þo weren<sup>10</sup>  
 More miȝt<sup>11</sup> and strengþe beren<sup>12</sup>  
 Bi-fore pat Adam þe world for-les.  
 110 Allas wȝuch<sup>13</sup> serwe and deol<sup>14</sup> þer wes!

<sup>1</sup> A. keep.    <sup>2</sup> bote pat = except what; as in the French, l. 40, (I quote from the MS.),

Assez souent oi auez  
 Comēt le mund fu criez,  
 Por co ne voil iō mie escrire  
 For co kapent a ma matire,  
 Ken sis iurs deu tut cria  
 Al setime se reposa.

<sup>3</sup> A. at þe biginnynges.    <sup>4</sup> A. i-mad.    <sup>5</sup> A. bi-libp.    <sup>6</sup> H. *that*, V. and A. *and*: these four lines, "Lucifer .... to helle", are not in the French.    <sup>7</sup> A. angls þen eny.    <sup>8</sup> A. seue sipe.    <sup>9</sup> A. omits *not*.  
<sup>10</sup> A. weoren.    <sup>11</sup> A. miht.    <sup>12</sup> A. beeren.    <sup>13</sup> A. whuch.    <sup>14</sup> A. del.



Alle heo beop i-brouht<sup>1</sup> to grounde  
 þat of his ofspringe<sup>2</sup> beop i-foūde:  
 Of heuene-blisse heb beop i-flemed,  
 And to deolful dep i-demed<sup>3</sup>.

115 þe reson is good and feir for-whi,  
 As I chulle ow telle for-pi,  
 þat ȝe schule loue God þe more<sup>4</sup>  
 And him seruen and clepe to his ore.

þo God hedde al þe world i-wrouȝt<sup>5</sup>  
 120 þat per ne faylede riȝt<sup>6</sup> nouȝt<sup>7</sup>,  
 Beest ne fisch ne foul to fleon  
 And vche þing as hit ouȝte to beon,  
 Blossme on bouȝ<sup>8</sup> and breer<sup>9</sup> on rys,  
 And alle þing betere<sup>10</sup> þen hit nou is;  
 125 And þo he hedde al wel i-don<sup>11</sup>,  
 He com to þe valeye of Ebron.  
 þer<sup>12</sup> he made Adam [and-last]<sup>13</sup> so riche  
 Of corpe, after hym self i-liche;

<sup>1</sup> V. i-brouh.    <sup>2</sup> A. ofspring.    <sup>3</sup> A. i-deemed.    <sup>4</sup> Fr. has—

E co par bone reisun  
 Apres uos dirai la cheisun.  
 Kar bon est le remēbrer  
 Pur deu plus chiereūnt amer.

<sup>5</sup> A. i-wrouht.    <sup>6</sup> A. riht.    <sup>7</sup> A. nouht.    <sup>8</sup> A. bouh.    <sup>9</sup> A. brer.  
<sup>10</sup> A. better.    <sup>11</sup> H. and though hede alle welle done.    <sup>12</sup> Sir John  
 Maundevile in speaking of Hebron says: 'And righte faste by that Place  
 is a Cave in the Roche, where Adam and Eve dnelleden, whan thei weren  
 putt out of Paradyse; and there goten thei here Children. And in that  
 same Place was Adam formed and made; afre that sum men seyn. . . .  
 And fro thens was he translated in to the Paradys of Delytes, as thei  
 seyn, &c.' Compare the lamentation of Roberte the Deuyll:

'Synce Adam was made in Canaan of claye  
 I am the greatest synner that lyued on grounde.'

And, 'In þe vale of eboir &c.', Early English Poems, III, 37. But  
 Chaucer (Monkes Tale) follows Lydgate and Boccaccio in placing the  
 creation of Adam 'in the feld of Damassone'.    <sup>13</sup> A. and V. and last,  
 H. at the last, and so Fr. has—

Kant ico trestut fet a  
 Tut *auderain* adam cria.

See Cotgrave, s. v. *derrain*, and Gloss., s. v. *and-last*.

And aftur his holy prilli-hod  
 130 He schop his soule feir and good.  
 How <sup>1</sup> mihte <sup>2</sup> he him more loue schowen  
 þen his oune liknesse habbe and owen?

To paradys <sup>3</sup> he ladde him þo,  
 And caste sleep on him also  
 135 þat of his syde a rib he nom,  
 And þer-of Eue his feere com.  
 He ȝaf Adam Eue to wyue  
 To helpen: <sup>4</sup> he ȝaf him wittes fyue <sup>5</sup>  
 To delen þat vuel <sup>6</sup> from þe good <sup>7</sup>.  
 140 Ȝif he wel him <sup>8</sup> vnderstood <sup>9</sup>,

He ȝaf him ȝit more worschipe;  
 Of al þe world þe lordschipe,  
 And alle þe schaftes of water and lond  
 Scholden ben vnder <sup>10</sup> his hond;  
 145 Feirlek, and freodam <sup>11</sup>, and mucche miht,  
 And þe world to delen and diht,  
 And paradys to wonen in  
 Wip-uten wo and serwe and pyn,  
 Wip-uten dep in goode <sup>12</sup> lyue  
 150 þer joye and blisse is so ryue;  
 And euere to libben i-liche ȝong,  
 O <sup>13</sup> þat of hem to weren at-sprong <sup>14</sup>

<sup>1</sup> A. hou.    <sup>2</sup> A. mihte.    <sup>3</sup> A. pardys.    <sup>4</sup> A stop at *helpen* is necessary, though it gives a cæsura not common in this poem: the French is,  
 E puis deuant li lamena  
 E en aie lui dona.

<sup>5</sup> A Tract attributed to Wicliffe begins thus: "Clerkys knowen that a man hath five wittes outward, and other fiue wittes inward." See Apol. for Loll. (Camd. Society), Intr. p. xv. With the present passage compare ll. 1173-1177.    <sup>6</sup> A. euel.    <sup>7</sup> A. gode.    <sup>8</sup> A. him wel.    <sup>9</sup> A. vndur-stoode.    <sup>10</sup> A. vndur.    <sup>11</sup> A. fredam.    <sup>12</sup> A. gode.    <sup>13</sup> See Gloss. s. v. O: H. has 'and all tho that of hem two spronge', the writer evidently not knowing o in this sense.    <sup>14</sup> V. and sprong.

- þe noumbre of þe soulē p<sup>t</sup> frō heuene felle  
 þorw Lucifer a-doun to helle<sup>1</sup>.  
 155 And whon hit forþ com al þe stren<sup>2</sup>,  
 So briȝt<sup>3</sup> heo scholden i-blessed ben  
 So was þe sonne, as I er tolde,  
 Brihtore þen heo now<sup>4</sup> is seuen folde<sup>5</sup>;  
 And so heo scholden to heuene wende,  
 160 To þe blisse wip-uten ende,  
 Wip-uten drede of depes dome.  
 And al þe of-spring<sup>6</sup> pat of hem come,  
 From pat ilke day to þis,  
 Scholde so steȝen to heuene-blis,  
 165 To þe heritage of wynne<sup>7</sup> and wele<sup>8</sup>  
 Among þe murpe of aungeles<sup>9</sup> fele<sup>10</sup>.

- Two lawen Adam scholde i-wis  
 Witen and holden in paradis.  
 þ<sup>t</sup> on him was þorw kynde<sup>11</sup> i-let:  
 170 þat oper<sup>12</sup> was clept lawe i-set.  
 þat on him tauȝte<sup>13</sup> atte leste  
 þorw kynde<sup>11</sup> to holden Godes heste.  
 þat oper lawe [was]<sup>14</sup> pat him was set:  
 “Of þe appel þow neuer ne et,

<sup>1</sup> Compare—

har stides for to ful fille. pat wer i-falle for prude an bore:  
 god makid adam to is wille. &c. Early Engl. Poems, III, 17.

<sup>2</sup> A. streon. <sup>3</sup> A. briht. <sup>4</sup> A. nou. <sup>5</sup> These three lines seem to mean: ‘They should be glorified so bright as the sun was (then), as I before said, (that is to say) seven times brighter than she is now.’ The French of the whole passage is as follows:—

Pus feussent glorifiez  
 Tut sanz murir (nel dotez)  
 Si beaus, si clers, san trauaus,  
 Come fu lores li solaus,  
 Si com auant vus ai conte;  
 E pus el ciel feussent mute.

<sup>6</sup> A. ospring. <sup>7</sup> A. winne. <sup>8</sup> A. weole. <sup>9</sup> A. angeles. <sup>10</sup> A. feole.  
<sup>11</sup> A. kuynde *his*. <sup>12</sup> A. opur. <sup>13</sup> A. tauhte. <sup>14</sup> V. and A. omit *was*, which H. has and the sense demands.

- 175 Of þe tre<sup>1</sup> þat is for-bode.”  
 So [him]<sup>2</sup> seide [and]<sup>3</sup> hiȝte Gode,  
 þat whon he of þe appel ete,  
 þorw dep he scholde þe lyf for-lete;  
 And al þe kynde<sup>4</sup> þat of him com<sup>5</sup>  
 180 Scholde pole pulke dom<sup>6</sup>;  
 And ȝif he heolde his heste riht,  
 God ȝaf him so mucche miht  
 To welden al þis worldes winne  
 Wiþ-uten wo and serwe and sinne.
- 185 þe seisyn<sup>7</sup> hodde Adam þo  
 To wonen in blisse euere and o.  
 In mucche murpe and joye he wes:  
 A-wei to sone he hit for-les,  
 His worschipe and his wel-fare,  
 190 [And]<sup>8</sup> brouȝte<sup>9</sup> vs alle in mucche care.  
 Þo he of þe appel eet,  
 Godes heste he to-brek<sup>10</sup>,  
 þe kuyndeliche and þe set ek<sup>11</sup>.  
 Boþe his lawen<sup>12</sup> he to-breek,  
 195 And rapere he dude his wyues bode,  
 Þen he heold þe heste of Gode.
- Þus Adam þorw reupful rage  
 Was cast out of his heritage,  
 And out of paradys i-driue<sup>13</sup>,  
 200 In swynk and swot ī world to line.  
 þe blisse of lyf he hap forsaken,  
 And to deolful dep him<sup>14</sup> taken<sup>15</sup>.

<sup>1</sup> A. treo.      <sup>2</sup> H. *hym*, A. and V. *he*.      <sup>3</sup> H. *and*, A. and V. *þat*.  
 The copyist of these MSS. has written as another man's words what it  
 is inconceivable that the translator should have written as his own: 'So  
*he who was called God said*'. So I follow H. See Pr., pp. 62-64.  
<sup>4</sup> A. kuynde.      <sup>5</sup> A. coom.      <sup>6</sup> A. doom.      <sup>7</sup> A. seysin.      <sup>8</sup> H. *and*,  
 which V. and A. omit.      <sup>9</sup> A. brouhte.      <sup>10</sup> A. to-breek.      <sup>11</sup> A. eek.  
<sup>12</sup> A. lawes.      <sup>13</sup> A. i-dryue.      <sup>14</sup> V. omits *him*.      <sup>15</sup> V. i-taken.

Carfuliche<sup>1</sup> he hap i-coren:  
 Now<sup>2</sup> he porw riht<sup>3</sup> hap i-loren  
 205 þe murpe þat he mihte<sup>4</sup> hauen.  
 Whom mai<sup>5</sup> he to helpe crauen?  
 Out of his heritage he is pult  
 For synne and for his owne<sup>6</sup> gult.

Lucifer gon wel lyke þo,  
 210 þo Adam was bi-swiken so<sup>7</sup>;  
 For alle þe fendes hedden onde  
 þat he scholde come to þ<sup>t</sup> blisful londe  
 þat he hedde porw pruide for-lore:  
 Wel hit likede<sup>8</sup> hem þer-fore.  
 215 So muche wox heore miht þo,  
 þat al þe world moste after hem go;  
 And whon mon hedde i-lyued<sup>9</sup> in care,  
 Atte laste he moste dyen and forþ-fare<sup>10</sup>,  
 Ne mihte<sup>11</sup> him helpe no good dede  
 220 þat his soule moste to helle neede;  
 For so hit was þo<sup>12</sup> Adam bi-speke,  
 And God nolde no forward breke.

For eyle and hard and muche hit wes  
 þe synne þ<sup>t</sup> þus þe world for-les,  
 225 þat vche þing vnder heuene-driht  
 So muche les of strengþe and miht.  
 God ne wrouhte<sup>13</sup> neuer þat þing  
 þat out-les þorw His wonyng;  
 For nis no wone on him i-long,  
 230 Ȝif synne nere<sup>14</sup> so hard and strong<sup>15</sup>.  
 For God ȝaf vche þing al his riht,  
 Ac<sup>16</sup> sūne<sup>17</sup> wonede heore alre miht;  
 For sūne<sup>17</sup> and wone al is on.  
 And wone dude Adam þo anon,

<sup>1</sup> A. carefuliche.    <sup>2</sup> A. nou.    <sup>3</sup> A. riht.    <sup>4</sup> A. mihte.    <sup>5</sup> A. may.  
<sup>6</sup> A. oune.    <sup>7</sup> H. has, That Adam had trespass so.    <sup>8</sup> A. lyked.    <sup>9</sup> A.  
i-lyned.    <sup>10</sup> A. forfare.    <sup>11</sup> A. mihte.    <sup>12</sup> H. to.    <sup>13</sup> A. wrouȝte.    <sup>14</sup> A.  
neore.    <sup>15</sup> A. stronge.    <sup>16</sup> A. ak.    <sup>17</sup> A. synne bis.

235 Þo he Godes heste at-seet,  
 And eke þo he þe appel eet.  
 Þorw wone he lees <sup>1</sup> his seysyne:  
 Þorw wone he brouhte <sup>2</sup> hī-self in pyne.  
 In þe kynges court ȝit vche day  
 240 Me vseþ pulke selue lay <sup>3</sup>.

<sup>1</sup> A. les. <sup>2</sup> A. brouȝte. <sup>3</sup> The sense of this difficult passage, from l. 227, appears to be as follows: 'God never created any thing which incurred forfeit through his fault (i. e., through *God's* fault, compare l. 653); for there is no fault attributable to Him—only sin is so hard and strong! For God gave to every thing all its powers; but sin made faulty (or, impaired) the qualities of them all (i. e. of all created things), for sin and fault are all one. And Adam committed a fault then in the very fact (see Gloss., s. v. *Anon*) that he set aside God's commandment (compare the Psalmist's words, The thought of foolishness is sin), and also when he ate the apple. Through his fault he lost his possession: through his fault he brought himself into suffering. In the King's court they still use this same law every day.' The French, of which our translator has given a loose and inaccurate rendering, runs thus:—

Trop fu grief iceu pechie  
 Kant trestut feut entuschie,  
 Kanque de suz le ciel fu  
 En perdi part de sa uertu,  
 155 Deu ne fist chose si haute  
 Nabessast pa sa defaute,  
 Ke terriene chose feust  
 Chescune chose son dreit eust,  
 Ne feust pechie *que* tant griene  
 160 Pechie a parole brieue,  
 Cest defaute apertement  
 Defaute e peche en vn sestent, &c.

Lines 155, 156 in the other French text stand thus:

Deu ne fist chose si haute  
 Que ne bessast per defaute;

and the meaning, which the translator has quite mistaken, is clearly—  
 'God made nothing so high that it was not brought down by his (i. e. *Adam's*) transgression.' H. gives,

God whrowght never that thyng  
 But hit peyred thowrgh his wonning;  
 But for the wonning of him hit was not long;  
 Nere that synne was so hard and strong.

The first two of these lines follow the French: the meaning of the other two and those which follow it is very hard to conjecture.

- Now is Adam wip wo i-nome:  
 Sūnes<sup>1</sup> pral he is bi-come,  
 Pat freore<sup>2</sup> was er pen eny ping  
 Pat liuede vnder heuene-kyng.  
 245 He is porw riht peuwe and pral,  
 To whos seruise<sup>3</sup> he vnderstod w<sup>t</sup>-al,  
 Whon he him serwede in [pewdome]<sup>4</sup>,  
 And [dede]<sup>5</sup> wip-outē fredome.  
 And peuwe and pral may<sup>6</sup> not craue  
 250 Porw riht non heritage to haue:  
 As sone as he is pral bi-come,  
 His heritage is him bi-nome.  
 In court ne in none londe  
 Me ne ouȝte onswere hī ne vnderstonde<sup>7</sup>.
- 255 Pēne he mot a-noper seche,  
 For to<sup>8</sup> schewe<sup>9</sup> for him his speche,  
 Pat mowe his heritage craue,  
 And pat he pe kynde haue;  
 Pat he beo i-boren fre,  
 260 And pat he ne eete<sup>10</sup> of pe tre;  
 Pat he habbe i-wust wip-inne<sup>11</sup>  
 Pe preo lawen wip-outē synne.  
 Pulke two of Paradys,  
 And pulke of pe Mount Synays.  
 265 Pat to Moyses i-ȝiuen was,  
 Pat neuer ȝute i-holde nas  
 Of non pat euer dude sūne<sup>12</sup>.  
 Who mihte penne such mon mūne<sup>13</sup>  
 Oȝer<sup>14</sup> penchen or i-knowe,  
 270 Pat such wonder mihte<sup>15</sup> schowe?

<sup>1</sup> A. synnes.    <sup>2</sup> A. freor.    <sup>3</sup> A. seruyse.    <sup>4</sup> H. has thewdome, A. and V. pe dome; the French is—

Pus kil se seit en seruage

(sic MS.), which seems to mean, 'Since he placed himself in servitude'.

<sup>5</sup> So H. V. dyede, A. dyede. Fr. gives no help.    <sup>6</sup> A. mai.    <sup>7</sup> A. vndurstode.    <sup>8</sup> A. forte.    <sup>9</sup> H., That myȝht swewe.    <sup>10</sup> A. ete.    <sup>11</sup> H. with wyne.    <sup>12</sup> A. synne.    <sup>13</sup> A. myne.    <sup>14</sup> A. oȝer.    <sup>15</sup> A. myhte.

Siggen I may in þis stude  
 þerof þat ich er dude,  
 For nou Ichul tellen of þe stryf<sup>1</sup>  
 þat a-mong þe foure sustren lip<sup>2</sup>.

- 275 Hit was a kyng of mucche miht,  
 Of good wille and gret in-siht;  
 And þis kyng hedde a sone  
 Of such wit and of such wone,  
 Of such strengþe and of such chere,  
 280 As was his fader in his manere<sup>3</sup>.  
 Of on wille heo weoren bo,  
 And of on studefastschipe also;  
 Of on fulnesse heo weoren out-riht,  
 And bope heo weoren of on miht.  
 285 þorw þe sone þe fader al be-gon<sup>4</sup>  
 þat bi-lay to his kynedom<sup>5</sup>.  
 [What þat was of]<sup>6</sup> his begynnyng<sup>7</sup>,  
 þe fader wolde to ende bringe.

- Foure douhtren<sup>8</sup> hedde þe kyng,  
 290 And to vchone sunderlyng  
 He ȝaf a dole of his fulnesse,  
 Of his miht and of his wysnesse,  
 As wolde bi-fallen to vch-on;  
 And ȝit was al þe folnesse on  
 295 þat to him-self bi-lay,  
 Wip-oute whom he ne mai<sup>9</sup>

<sup>1</sup> A. strif.    <sup>2</sup> A. lyp.    <sup>3</sup> A. maneere.    <sup>4</sup> A. bi-gon.    <sup>5</sup> A. kyngdom.

<sup>6</sup> V. and A. have, 'wip wit was &c.', leaving the verb 'bring' without an object; H., 'alle that was of &c.' Hence it is not difficult to conjecture the true reading, which the writer of H. changed from ignorance of the common use in early English of *þat* after another relative pronoun. See Gloss., s. v. *þat*. The French is,

Quankil uoleit comenceir

Par son fiz le uout cheueir.

(*Uout* = *voulut*: Mr. Cooke prints *vont*, wrongly.) For the change of *þat* into *wit* see note on l. 1401.    <sup>7</sup> A. biginnyng.    <sup>8</sup> A. douȝtren.

<sup>9</sup> A. may.



His kindom wip pees<sup>1</sup> wysen,  
Ne wip rihte hit justisen.

Good is to nempnen hem for-þi:  
300 þe furste douȝter hette Merci,  
þe kynges eldeste<sup>2</sup> douȝter heo is;  
þ<sup>3</sup> oper<sup>3</sup> hette Sop i-wis;  
þe pridde soster<sup>4</sup> is cleped Riȝt<sup>5</sup>;  
Pees<sup>6</sup> hette þe feorþe a-pliȝt<sup>7</sup>.  
305 Wip-uten þeos foure wip worschipe  
Mai<sup>8</sup> no kyng lede gret lordschipe.

þis kyng, as þou herdest ar þis,  
Hedde a þral þat dude amis,  
þat for his gult strong and gret  
310 Wip his lord was so i-vet,  
þat þorw be-siht of riht dom<sup>9</sup>  
To strong prison was i-don,  
And bi-taken to alle his fon  
þat sore him pyneden euerichon,  
315 þat of no þing heo nedden onde<sup>10</sup>  
Bote<sup>11</sup> hī to habben vnder<sup>12</sup> honde.  
Heo him duden in prisun<sup>13</sup> of dep,  
And pynede hī sore wip-uten mep.

<sup>1</sup> A. pes.    <sup>2</sup> A. eldest.    <sup>3</sup> A. opur.    <sup>4</sup> A. suster.    <sup>5</sup> A. riht.    <sup>6</sup> (The French in the Caxton Society's edition is,

La quarte soer ad avun pes,  
where for *avun* read *anun*: 'the fourth sister has Peace for her name'.)

<sup>7</sup> A. apliht.    <sup>8</sup> A. may.    <sup>9</sup> A. doom.    <sup>10</sup> H. corrupts these two lines thus:

And of noothing thei hadyn *dowte*,  
But hadde him in here rowte.

The French is,

Kar dautre rien neurēt *ēuie*  
Fors kauoir li en lur baillie;

where *avoir enrie* is clearly used as in modern French, and as in Palsgrave's time it meant 'to have a luste to a thyng'. But as it is very doubtful whether *onde* can signify simple desire, it seems to be a necessary conclusion that the translator has here misunderstood the original.

<sup>11</sup> A. but.    <sup>12</sup> A. vndur.    <sup>13</sup> A. prison.

DE MISERICORDIA.

Merci þat a-non i-seiȝ:

- 320 Hit eode<sup>1</sup> hire herte swiȝe neih<sup>2</sup>,  
 Ne mai<sup>3</sup> hire no þiȝ lengore holde,  
 Bi-foren þe kyng comen heo wolde  
 To schewen forþ hire resoun,  
 And to dilyuere<sup>4</sup> þe prisoun.
- 325 “Vnderstond,”<sup>5</sup> quap heo, “Fader myn,  
 Þou wost þat I am douȝter þyn,  
 And am ful of boxumnes<sup>6</sup>  
 Of milce and of swetnes,  
 And al Ich habbe, Fader, of þe.
- 330 I be-seche<sup>7</sup> þat þou<sup>8</sup> here me,  
 Þat þe wrecche prisoun<sup>9</sup>  
 Mote come to sum raūsum<sup>10</sup>,  
 Þat a-midden alle<sup>11</sup> his fon  
 In strong prison [þou]<sup>12</sup> hast i-don.
- 335 Heo hī made a-gulte pulke vn-wreste,  
 And bi-swikede hī þorw heor feir be-heste<sup>13</sup>,  
 And sciden him ȝif he wolde þe appel ete,  
 Þat whon he hedde al i-ete,

<sup>1</sup> Compare the expression in *Reineke de Fos*, p. 3,

Men dat shāndend mines wives—dat *gait* mi *na*—

Blivt nigt ungewroken—wo it ôk ga!

i. e., ‘But the dishonouring of my wife—that touches me closely—shall not remain unavenged, whatever happens.’ And on p. 14,

Ji sēn it, wat he er hāvt gedān:

Dat latet ju dog to hārte gān!

<sup>2</sup> A. neiȝ.    <sup>3</sup> A. may.    <sup>4</sup> A. diliuere.    <sup>5</sup> A. vndurstond.    <sup>6</sup> A. buxomnes.    <sup>7</sup> V. beo seche.    <sup>8</sup> A. þow.    <sup>9</sup> We should have here a line of only five syllables, were we not warranted by the A.S. *wræcca* to sound the final syllable of *wrecche*.    <sup>10</sup> A. raūsoun.    <sup>11</sup> A. al.

<sup>12</sup> A. and V. omit *þou*; H. has ‘in strong pyne *thu* hast him doon’; and Fr. gives—

Ki enmi ses enemis

Auez en griue prison mis.

<sup>13</sup> A. bi-heste.



Al heo chaunged hire mood,  
 And bi-foren þe kyng heo stood.  
 "Fader, I þe biseche, herkne to me;  
 I ne may for-bere to telle hit þe  
 365 Hou hit me pinkep a wonder þing  
 Of<sup>1</sup> Merci my suster wilnyng,  
 þat wolde w<sup>t</sup> hire milsful<sup>2</sup> sarmon<sup>3</sup>  
 Diliuere<sup>4</sup> þe þral out of prison<sup>5</sup>,  
 þat swipe<sup>6</sup> a-gulte þer Ich hit seih,  
 370 And tolde hit to Riht p<sup>t</sup> stood<sup>7</sup> me neih.

"Fader, Ich sigge þe for-pi,  
 þou ouhtest<sup>8</sup> nouȝt<sup>9</sup> to heere<sup>10</sup> Merci  
 Of no boone<sup>11</sup> þat heo bisechep þe,  
 Bote<sup>12</sup> Riht and Soop<sup>13</sup> þer-mide be.  
 375 And pow<sup>14</sup> louest Sop and hatest lees<sup>15</sup>,  
 For of pi fulnesse i-comen Ich wes.  
 And eke pow<sup>14</sup> art kyng Riht-wys,  
 And Merci herte so reupful is  
 þ<sup>t</sup> ȝif heo mai<sup>16</sup> saue w<sup>t</sup> hire mylde speche  
 380 Al þat heo wole fore bi-seche,  
 Neuer schal be<sup>17</sup> mis-dede a-bouht  
 And p<sup>u</sup> kyng schalt be<sup>17</sup> doutet riȝt<sup>18</sup> nouht.

"þou art also so trewe a kyng,  
 And stable of þouȝt in alle þyng<sup>19</sup>,

<sup>1</sup> See Gloss., and compare—

Sire, a mervaelle thinke me  
 Of Bowdewyns avouyng  
 ȝustyr eunyn in the eunyng  
 With-owtun any lettyng  
 Wele more thenne we thre.

Avowyng of King Arther, 37. 5.

And Morte Arth. (Roxb. Cl.) p. 14,

Wondir thought me nevir more  
 Thaȝe me dyd of afolyd knight, &c.

<sup>2</sup> H. wylsfull.    <sup>3</sup> A. sarmoun.    <sup>4</sup> A. delyuere.    <sup>5</sup> A. prisoun.  
<sup>6</sup> H. suche; but compare l. 435.    <sup>7</sup> A. stod.    <sup>8</sup> V. ouhtes.    <sup>9</sup> A. not.  
<sup>10</sup> A. here.    <sup>11</sup> A. bone.    <sup>12</sup> A. but.    <sup>13</sup> A. sop.    <sup>14</sup> A. þ<sup>u</sup> bis.  
<sup>15</sup> A. les.    <sup>16</sup> A. may.    <sup>17</sup> A. beo bis.    <sup>18</sup> A. riht.    <sup>19</sup> A. þing.

385 For-pi me pinkep Merci wilnep wou;<sup>1</sup>  
 And spekep to-ȝeynes Riht<sup>2</sup> i-nou;<sup>3</sup>.  
 For Riht con hym<sup>4</sup> in prison bynde,  
 He ouȝte<sup>5</sup> neuere<sup>6</sup> milce to fynde;  
 Milce and merci he hap for-loren,  
 390 He<sup>7</sup> was warned per-of<sup>8</sup> bi-foren.  
 Whi scholde me helpe pulke mon,  
 Þat nedde of hiself pite non?  
 His dom he mot habbe, as Sop con sugge,  
 And al his mis-dede a-bugge."

## DE JUSTICIA.

395 Riht i-herde þis talkyng:  
 Anon heo stod bi-fore þe kyng.  
 "Þi douȝter"<sup>9</sup>, heo seip, "I am, I wot bi þon,  
 For þou art kyng, riht domes-mon.  
 Þer bep<sup>10</sup> rihte domes mitte,  
 400 Alle þine<sup>11</sup> werkes bep ful of witte.  
 Þis þral of whō my sustren deep mene  
 Hap [dom]<sup>12</sup> deserued<sup>13</sup> as at ene<sup>14</sup>;  
 For ī tyme while þ<sup>t</sup> he freo wes,  
 He hedde w<sup>t</sup> him bope Merci and Pees<sup>15</sup>;  
 405 And Sop and Riht he hedde bo,  
 And w<sup>t</sup> his wille he wente hem fro,  
 And tyed<sup>16</sup> hym<sup>17</sup> to wrappe and wou;<sup>18</sup>,  
 To wrecchedam<sup>19</sup> and serwe i-nou;<sup>20</sup>.

<sup>1</sup> A. wouh.<sup>2</sup> A. riht.<sup>3</sup> A. i-nouh.<sup>4</sup> A. him.<sup>5</sup> A. ouhte.<sup>6</sup> A. neuer.<sup>7</sup> A. and.<sup>8</sup> A. her.<sup>9</sup> A. douhter.<sup>10</sup> A. beop.<sup>11</sup> A. þyne.<sup>12</sup> So H.: Fr. is—

Cit serfs dont parler oi  
*lugement* ad deserui.

<sup>13</sup> V. deseruet. <sup>14</sup> H. gives these two lines thus:

This thralle of whom my sustren mevyn,  
 Hath dome deserved, as ȝe ȝevyn:

(read ȝe-ȝevyn rather, = Germ. gegeben, Tat. gigeбан, &c.). For *at ene*  
 see Gloss. <sup>15</sup> A. pes. <sup>16</sup> A. tyȝed. <sup>17</sup> A. him. <sup>18</sup> A. wouh. <sup>19</sup> A.  
 wrecchedam. <sup>20</sup> A. i-nouh.

"So pat ȝif Riht gep,  
 410 He schal euere polyen<sup>1</sup> dep;  
 For po pow<sup>2</sup> him pe heste hiȝtest<sup>3</sup>,  
 þorw Sop p<sup>u</sup> [pen]<sup>4</sup> pe dep him diȝtest<sup>5</sup>,  
 And I my-self him ȝaf pe dom<sup>6</sup>  
 As sone as he hedde pe gult i-don;  
 415 For Sop<sup>7</sup> berep witnesse þer-to,  
 And elles nedde I<sup>8</sup> no dom i-do.  
 Ȝif he in court bi-foren vs were,  
 þe dom p<sup>u</sup> scholdest<sup>9</sup> sone i-here,  
 For Riht ne spareþ for to jugge  
 420 What-so-euere Sop wol sugge.  
 þorw wisdam heo demep alle  
 As wole to his<sup>10</sup> gult bi-falle."

Sop and Riht lo þus heo suggeþ,  
 And þis pral to depe juggeþ.  
 425 Neuer nouper ne spekep hī good,  
 Ne non [of hem]<sup>11</sup> merci vnderstood<sup>12</sup>,  
 Ac<sup>13</sup> as a mon mis-i-rad  
 On vche half he is mis-bi-lad,  
 Ne helpeþ hī no þīg wher-so he wende<sup>14</sup>  
 430 þat his fo<sup>15</sup> fetteþ<sup>16</sup> hī in vche ende,

<sup>1</sup> A. polien.    <sup>2</sup> A. pou.    <sup>3</sup> A. hihtest.    <sup>4</sup> V. and A. *him*: H. reads, Thorgh sothe *then* deth to him thou hettyst.

<sup>5</sup> A. dihtest.    <sup>6</sup> A. doom.    <sup>7</sup> A. soop.    <sup>8</sup> For *nedde* I H. reads *nedlyche*.    <sup>9</sup> A. schuldest.    <sup>10</sup> A. and V. *his*—a manifest solecism after the plural *alle*: H., mindful of syntax though not of prosody, gives the line thus:

Aftur *here* gult, as hit *heore* doth befalle.

Fr. has the singular construction in both lines:

A chescun done *par* saueir  
 Quankil doit *par* dreit aueir.

<sup>11</sup> So H.: A. and V. *pat*.    <sup>12</sup> A. *vndurstod*.    <sup>13</sup> A. *ak*.    <sup>14</sup> A. *weende*.  
<sup>15</sup> H. *foon*, but Fr. has the sing., like A. and V. both here and in l. 434, *he dude*.    <sup>16</sup> H. *fyȝhtyþ*, and this *fetteþ*, if it is the true reading, must mean the same. Fr. has—

Ne se peut garir on kil aut  
 Kel enemi nel assaut,

'he cannot help himself, wherever he goes, but that the enemy attacks him'. See Gloss.

And [hap]<sup>1</sup> i-strupt him al start naked<sup>2</sup>,  
 Of miȝt<sup>3</sup> and strengþe al bare i-maked<sup>4</sup>.  
 Him and al<sup>5</sup> þat of him sprong  
 He dude a þeuwedam vyl and strong,  
 435 And made a-gult swiþe i-lome  
 And Riht com after<sup>6</sup> wip hire dome.  
 Wip-outē Merci and Pees<sup>7</sup> heo con jugge  
 Euer aftur þat Sop wol sugge.  
 Ne Pees mot not mid hem be<sup>8</sup>,  
 440 Out of londe heo mot fle<sup>9</sup>,  
 For Pees bileueþ in no londe  
 Wher þat<sup>10</sup> is werre, nuy, and onde.  
 Ne Merci mot not a-mong hem liue,  
 Ac<sup>11</sup> boþe heo bep<sup>12</sup> of londe i-driue.

445 Nis þer nout in world bi-leued  
 þat nis destrued<sup>13</sup> and to-dreued,  
 And dreynt, for-loren, and for-demed,  
 But eiȝte<sup>14</sup> soulen þ<sup>t</sup> weren<sup>15</sup> i-ȝemed  
 In þe schup; and þat weoren heo,  
 450 Noe and his sones þreo  
 And heore wyues þ<sup>t</sup> heo hedden bi-fore:  
 Of al þe world nas be-leued<sup>16</sup> more.  
 Careful herte him ouȝte<sup>17</sup> come  
 þat þencheþ vpon þe dredful dome;  
 455 And al hit is þorw Riht and Sop,  
 þat wip-uten Pees and Merci dop.

## DE PACE.

So þat Pees a-last vp-breek,  
 And þus to hire Fader speek:

<sup>1</sup> A. and V. omit the auxiliary, though necessary with the participle *i-strupt*: H. reads,

And *han* stripte him alle start naked.

<sup>2</sup> A. naket. <sup>3</sup> A. miht. <sup>4</sup> A. i-maket. <sup>5</sup> A. and V. *al*; see Gloss.  
<sup>6</sup> A. aftur. <sup>7</sup> A. pes. <sup>8</sup> A. beo. <sup>9</sup> A. fleo. <sup>10</sup> A. þat, V. *þer*; but the latter is probably an error of the scribe, as this use of *þer* (as in *there is* = Fr. *il y a*) is rarely found in this text. <sup>11</sup> A. ak. <sup>12</sup> A. beop.  
<sup>13</sup> A. distruȝed. <sup>14</sup> A. eihte. <sup>15</sup> A. weoren. <sup>16</sup> A. bi-leued. <sup>17</sup> A. ouhte.

- "I am pi douȝter sauȝt and some,  
 460 And of pi fulnesse am i-come.  
 To-fore þe my playnt I make:  
 Mi two sustren me habbeþ forsake;  
 Wip-outen me heo dop heore dom<sup>1</sup>,  
 Ne Merci among hem nouȝt ne com<sup>2</sup>.  
 465 For no piȝ pat I miȝte do,  
 Ne moste Merci hem come to<sup>3</sup>;  
 Ne for none kunnes fey<sup>4</sup>  
 Ne moste ich hem come neyȝ<sup>5</sup>.  
 Ak<sup>6</sup> pat dom is al heore owen;  
 470 For-pi Ich am<sup>7</sup> of londe i-flowen,  
 And wole wip þe lede my lyf  
 Euer on<sup>8</sup> pat ilke stryf  
 Þat a-mong my sustren is a-wake,  
 Þorw sauhtnesse<sup>9</sup> mowe sū ende take<sup>10</sup>.  
  
 475 "Ac what is hit euer þe bet.  
 Þat Riht and Sop ben i-set,  
 Bote heo witē wel þe pees<sup>11</sup>?  
 Rihtes mester<sup>12</sup> hit is and wes  
 In vche dom Pees to maken:  
 480 Schal I penne beo<sup>13</sup> forsaken,  
 Whon eueriche<sup>14</sup> good fourme<sup>15</sup> is wrouht,  
 And to habben me bi-pouht<sup>16</sup>?  
 Ak<sup>17</sup> he ne louede [me]<sup>18</sup> neuere<sup>19</sup> to fere,  
 Þat Merci my suster nul not here.

<sup>1</sup> A. doom.    <sup>2</sup> A. coom.    <sup>3</sup> A. come hem to.    <sup>4</sup> A. feiȝ.    <sup>5</sup> A. neiȝ.  
<sup>6</sup> A. ac.    <sup>7</sup> A. I am.    <sup>8</sup> *on* in both MSS.: see Gloss., s. v. *on*. H. reads *tyll*.  
<sup>9</sup> A. sauȝtnesse.    <sup>10</sup> A. make: H. reads 'mowe so ende take'.  
<sup>11</sup> V. *pees* without *þe*.    <sup>12</sup> See Pr., p. 54, and Gloss. s. v.    <sup>13</sup> A. be.  
<sup>14</sup> A. eueri.    <sup>15</sup> *fourme* as one word in both MSS., of course = *for me*: compare *mitte* = *mid the* = *with thee*, l. 399.    <sup>16</sup> A. bi-pouȝt.    <sup>17</sup> A. ak, V. and, H. but. The French, of which we can scarcely call this couplet a translation, is—

*Mes sauue ne su io mie*  
*Se misericorde nest oie.*

<sup>18</sup> H. gives the pronoun, omitted by A. and V., but sanctioned by the French, and imperatively required by the sense: 'But he who will not hear my sister Mercy, never loved *me* as his companion.'    <sup>19</sup> A. neuer.



485 "Of vs foure, Fader, I chul telle þe  
 Hou me pinkep hit ouȝte to be.  
 Whon þe foure bep<sup>1</sup> to-gedere i-sent  
 To don an euene juggement,  
 And schul þow skil alle and some  
 490 ȝiuen and demen<sup>2</sup> euene dome,  
 þer ne ouȝte no dom forþ<sup>3</sup> gon,  
 Er þen þe foure ben a-ton.  
 At-on heo moten at-stonden alle,  
 And loken seppen<sup>4</sup> hou dom wol falle.

495 "Be<sup>5</sup> vs foure þis I telle,  
 We beop not alle of on<sup>6</sup> spelle:  
 Bope<sup>7</sup> Ich and Merci  
 We be-clepeþ þe dom for-þi;  
 Hit is al as Riȝt<sup>8</sup> and Sop wol deme,  
 500 Merci<sup>9</sup> ne me nis hit not qweme.  
 Wip-uten<sup>9</sup> vs þer is bale to breme:  
 For-þi, Fader, þow nime<sup>10</sup> ȝeme.  
 Of vche goodschipe<sup>11</sup> Pees<sup>12</sup> is ende,  
 Ne<sup>13</sup> faylep no weole þer heo wol lende;  
 505 Ne wisdom<sup>14</sup> nis not worþ an hawe,  
 þer Pees faylep to felawe;  
 And hose Pees loueþ wip-uten gabbe,  
 Pees wip-uten ende he schal habbe.  
 Mi word ouȝte ben of good reles,  
 510 For þou art Kyng and Prince of Pees.

<sup>1</sup> A. beop. <sup>2</sup> A. deemen. <sup>3</sup> A. forth. <sup>4</sup> A. seppe. <sup>5</sup> A. beo. <sup>6</sup> A. one.  
<sup>7</sup> See Gloss., s. v. *Bope*. <sup>8</sup> A. riht. <sup>9</sup> These two lines are contained  
 in V. (Fr. and H.), but omitted in A. The French of this passage is,

Cest iugement iert repelez  
 Ke sanz nus niert pas ingez,  
 Sanz nus est trop flaelez  
 Pur co doit troneir pitiez:

that is, 'This judgment shall be revoked, so that it shall not be decided  
 without us: without us he is too severely punished: for this cause he  
 ought to find pity.' (For *flaelez* = scourged, compare Wright's L. P.,  
 p. 77, 'e d'escourges flaelé'.) <sup>10</sup> A. nyme. <sup>11</sup> A. goodschupe. <sup>12</sup> A.  
 pes. <sup>13</sup> A. þer. <sup>14</sup> A. wisdom. H. reads, *Wyt ne wisdom is not &c.*  
 This line is not in the French.

"For-pi pou ouȝtest<sup>1</sup> to here me,  
 And Merci my suster p<sup>t</sup> clepeþ to þe,  
 Þat þe þral þe prisoun-  
 Mote come to sum raūsoun.  
 515 Vre wille, Fader, pou do sone<sup>2</sup>,  
 And<sup>3</sup> here vre rihte bone;  
 For Merci euere clepeþ to þe,  
 Til þat þe prison dilyuered<sup>4</sup> be,  
 And<sup>5</sup> I chul fleon<sup>6</sup> and neuere come,  
 520 Bote<sup>7</sup> my sustren ben sauȝt and some."

Þe kynges sone al þis con heren<sup>8</sup>,  
 Hou his sustren hem to-beeren;  
 And seiȝ þis strif so strong awaken,  
 And Pees and Merci al forsaken,  
 525 Þat w<sup>t</sup>-outen help of his wisdom  
 Ne<sup>9</sup> mihten heo neuere to-gedere come.  
 "Leoue Fader", quap<sup>10</sup> he, "Ich am pi sone,  
 Of pi wit and of pi wone,  
 And pi wisdom<sup>11</sup> [me]<sup>12</sup> clepeþ me.  
 530 And so mucche pou louedest me  
 Þat al þe world for me pou wrouȝtest<sup>13</sup>,  
 And so pou me in werke [brouȝtest]<sup>14</sup>;  
 For we beop<sup>15</sup> on in one fulnesse,  
 In miht, in strengþe, and in heiȝnesse<sup>16</sup>:  
 535 I chulle al don þat pi wille is,  
 For pou art kyng rihtwis<sup>17</sup>.

"So mucche, Fader, ich nyme ȝeme  
 Of þis strif þat is so breme,  
 Þat for þe tale þat Merci tolde þe  
 540 Ful sore þe prisun<sup>18</sup> rewep me:

<sup>1</sup> A. ouhtest.   <sup>2</sup> A. soone.   <sup>3</sup> A. and Fader here.   <sup>4</sup> A. delyuered.   <sup>5</sup> A. for,  
 Fr. e.   <sup>6</sup> A. fleen.   <sup>7</sup> A. but.   <sup>8</sup> A. heeren.   <sup>9</sup> A. heo mihtē neuer &c.  
<sup>10</sup> A. qd.   <sup>11</sup> A. wisdom.   <sup>12</sup> A. and V. omit *me*; H., *men*; Fr., *ta*  
*sapience sui clame*.   <sup>13</sup> A. wrouhtest.   <sup>14</sup> A. bouhtest, V. bouȝtest, H.  
*browghtest*, which the sense demands.   <sup>15</sup> A. beþ.   <sup>16</sup> A. heihnesse.  
<sup>17</sup> A. rihtwys.   <sup>18</sup> A. prison.

For-pi he rewep me wel þe more,  
 For Merci euere clepeþ þin ore.  
 þou art, Fader, so milsful<sup>1</sup> kyng,  
 Hire we schul heren of alle þing.  
 545 Al [hire wille I chulle]<sup>2</sup> done  
 And sauhten Sop and hire ful sone.

“Nimen I chulle þe þralles weden<sup>3</sup>,  
 As Sop and Riht hit wolden and beoden<sup>4</sup>.  
 And al-one I chul holde þe doom<sup>5</sup>,  
 550 As justise ouhte<sup>6</sup> to don;  
 And maken I chulle<sup>7</sup> Pees to londe come,  
 And Pees and Riht cussen and be sauþt and  
 some,  
 And druyen<sup>8</sup> out werre, nuy, and onde<sup>9</sup>,  
 And sauen al þe folk in londe.”

555 Hose þis forbysene<sup>10</sup> con,  
 He may openliche i-seo bi þon  
 þat al þis ilke tokenynge  
 Is Godes in-siht, Almihti Kynge<sup>11</sup>.  
 Wip God þe Fader nis maked nouht<sup>12</sup>,  
 560 þorw God þe Sone is al þing wrouht,  
 And alle þing is folfuld<sup>13</sup> out-riht  
 þorw God þe Holigostes miht<sup>14</sup>.

<sup>1</sup> A. mihtifol, H. mekefulle.    <sup>2</sup> A. and V. read, ‘al þe schulen hire wille done’, which does not suit the context, and exhibits the false syntax of ‘al þe’ for ‘alle þe’. H. gives the converse of this grammatical error, but has the right sense, ‘alle here wyll I chull don’, consistently with Fr., ‘trestut son uoler ferai’.    <sup>3</sup> A. weeden.    <sup>4</sup> A. beden.    <sup>5</sup> A. dom.    <sup>6</sup> A. ouþte.    <sup>7</sup> V. chule.    <sup>8</sup> A. drinen.    <sup>9</sup> A. oonde.    <sup>10</sup> A. forbisene: H. has this line thus:

Who so this *afore bese* con.

<sup>11</sup> For the construction compare—‘And in that Weye is the Tombe of Rachelle that was Josephes Modre the Patriarke’; Mandevile, p. 72. ‘The kyngys doghtur of Sodam’; Emp. Oct., l. 1097. ‘This is launcelotts sheld delake’; Mort Arth. (Roxb. Cl.), p. 21.    <sup>12</sup> A. ouþt, preceded by an erasure.    <sup>13</sup> A. fulfild.    <sup>14</sup> In H. these four lines are thus strangely metamorphosed:

And alle þreo bep<sup>1</sup> on, þouh hit be so,  
 In one fulnesse and in no mo.  
 565 He ȝiueþ his blessyng w<sup>t</sup> moup and honde  
 To alle þat pis writ vnderstonde<sup>2</sup>.

Ȝe habbeþ i-herd, as Ich ow<sup>3</sup> tolde,  
 For-whi God þe world maken wolde,  
 And hou Adam for-les þorw synne  
 570 World and heuene, and al mon-kynne,  
 þat for miȝt<sup>4</sup> ne strengþe ne for no þing  
 No mon nedde of him-self a couryng;  
 Ne angel miȝte<sup>5</sup> mon helpe on none wyse,  
 Ne mon miȝte<sup>5</sup> hi-self fro deþe aryse.  
 575 þene moste nede beo<sup>6</sup> þorw vche doom<sup>7</sup>  
 þat God of heuene mon bi-com;  
 Mon þe deþ polen þorw serwen ryue,  
 And God vp-rysen from deþ to lyue:  
 Elles were<sup>8</sup> alle for-lore to nouht  
 580 þat God hedde in þe world i-brouht.

Herkenep<sup>9</sup> [whuch]<sup>10</sup> loue and boxūnesse<sup>11</sup>,  
 Whuch milce and eke swetnesse<sup>12</sup>,  
 þat God from heuene [alihten]<sup>13</sup> chees<sup>14</sup>  
 For o [sele shepe]<sup>15</sup> þat he lees:  
 585 [þe nīti nine he leuede]<sup>16</sup> and eode  
 To sechen on in vncouþ þeode.

Fadur withoute God is maked nowght,  
 Thorwgh God the Sone hath alle thing wrowght,  
 And alle thyng hath fulled utryȝht,  
 Thorgh Good the Holygostes myȝht.

<sup>1</sup> A. beop. <sup>2</sup> A. vndurstonde. <sup>3</sup> A. ou. <sup>4</sup> A. miht. <sup>5</sup> A. mihte *bis*.  
<sup>6</sup> A. be. <sup>7</sup> A. dom. <sup>8</sup> A. weore. <sup>9</sup> A. herknep. <sup>10</sup> A. and V. vchone;  
 H. wheche. <sup>11</sup> A. boxūnes. <sup>12</sup> A. swetnes. <sup>13</sup> A. and V. alihte and;  
 H., to alyȝht. <sup>14</sup> A. ches. <sup>15</sup> This is the reading of H.: A. and V.  
 have *mon*. <sup>16</sup> A. and V. pritti ȝeer he liuede: H. has this couplet thus—

His fadur blysse he leuede, and ther fro ȝeode  
 To seche theke shepe in uncowthe ȝode.

I have discussed this passage pretty fully in Pr., p. 63, but I may add,  
 by way of accounting for the apparently strange reading of A. and V.,

þēne nis þer such herde-mon non,  
 Ne non so miȝtful<sup>1</sup> lord as he is on.  
 Whose<sup>2</sup> wolde his herte on such lord holde,  
 590 þat so muche loue hī kuisse wolde,  
 þat lyk him-self wolde him make,  
 Aud sipeþ dep polyen for his sake;  
 Er him ouȝte þe herte to springe,  
 þen he scholde hī wrappe for<sup>3</sup> eny þinge<sup>4</sup>.

595 Herkenep now forþere atte frome  
 How<sup>5</sup> vr Saueor<sup>6</sup> wolde come.  
 To Abraham þe tipinges comen,  
 þe prophetes hit vnder-nomen<sup>7</sup>:  
 þat is, Moyses and Jonas,  
 600 Abacuk and Helyas,  
 Daniel and Jeremye,  
 Daud and Ysaye<sup>8</sup>,  
 And Eliseu<sup>9</sup> and Samuel,  
 Siggeþ Godes comynge wel.  
 605 Wonder hit were hem alle to telle,  
 Ac<sup>10</sup> herkenep hou Ysaye con spelle.

a quotation from the Harrowing of Hell, MS. Bodl. Digby 86, fo. 119.  
 Jesus is the speaker:

Hard(e) gates haui gon  
 Serewes soffred moni hon  
 Þritti winter and half þritti ȝer  
 Haui ben wend alende her.

(Alende = and lende = and dwelt.) I may also observe that in the second French text printed by the Caxton Society two lines of the six have dropped out, and the sense is marred accordingly: the other four, scarcely differing from those of Fr. 1, are—

Ke den du ciel descendi  
 Pur sowaylle kil perdi.  
 Nonante et ir [read ix.] ilessa  
 Pur une quere sen ala.

<sup>1</sup> A. mihtful.    <sup>2</sup> A. hose.    <sup>3</sup> A. in.    <sup>4</sup> H. reads these two lines thus:

Sore he awȝt his handys to wrynge,  
 That this Lord wold greue for enythyng.

<sup>5</sup> A. hou.    <sup>6</sup> A. sauour.    <sup>7</sup> A. vndur-nomen.    <sup>8</sup> A. Isaye.    <sup>9</sup> V. Elisen. See Gloss.    <sup>10</sup> A. ak.

PUER NAT' E' NOB' FILIU' DAT' EST NOBIS.

“A child þer is i-boren to vs,  
 And a sone i-þeuen vs,  
 Þat schal vp-holden his kynedome<sup>1</sup>,  
 610 And al þus schal ben his nome,—  
 Wonderful<sup>2</sup> God, and of miht  
 And redeful<sup>3</sup>, and Fader ariht  
 Of al þe world þat her after schal ben<sup>4</sup>;  
 Prince of Pees me schal him sen<sup>5</sup>.”  
 615 Þeos beþ<sup>6</sup> þe nomen, as þe mowe leeuē,  
 Þat þe prophetes him þeeuē<sup>7</sup>.

Ȝif þe wolen<sup>8</sup> heren<sup>9</sup>, tellen I chulle  
 How<sup>10</sup> þat child is wonderfolle.  
 Such wonder nas neuer i-herd in<sup>11</sup> sawe,  
 620 Ne neuer schal bi none dawē  
 For no tyme þat euer schal come,  
 As God of heuene mon bi-come.  
 For hose now i-seþe heere<sup>12</sup>  
 A child þat riht i-limed nere,  
 625 Þat preo feet and preo hondē beere,  
 And a-noper þat operweis weere<sup>13</sup>,  
 Þat hedde foot or hond for-lore,  
 And heo weore boþe so i-bore;

<sup>1</sup> A. kyngdome.    <sup>2</sup> A. wondurful.    <sup>3</sup> H. rewfull; but Fr. reads,  
 E son non nome serra.  
 Merueillus e cōseillere.

<sup>4</sup> See note on l. 65.    <sup>5</sup> A. seon.    <sup>6</sup> A. beoþ.    <sup>7</sup> A. þeuen.    <sup>8</sup> A.  
 wole.    <sup>9</sup> A. heeren.    <sup>10</sup> A. hou.    <sup>11</sup> H. ny, i. e. ‘such wonder was  
 never heard of nor seen’, but *saw* = *seen* does not occur in this poem,  
 if it does anywhere else, not to say that we should much more naturally  
 say ‘seen nor heard of’ than ‘heard of nor seen’. The phrase in our  
 text however is fully justified by the usage of early English writers.  
 Compare for instance Laȝ. Brut, vol. I, p. 284,

Wo ihorde euere segge?  
 a saþe oper spelle.

and again vol. III, p. 206,

Næs hit isæid næuere?  
 an sæþe no on leoðe.

<sup>12</sup> A. here.    <sup>13</sup> A. were.

Weoren<sup>1</sup> heo wonderfol<sup>2</sup>, peose two?  
 630 Nay forsoþe neoren heo no;  
 For þe on hedde kuynde ouer meþ,  
 And þat oper to luyte<sup>3</sup>, and so hit gep.  
 Ac<sup>4</sup> hit is as hit mot nede ben,  
 Of vn-mete<sup>5</sup> kuynde a forschipte streon<sup>6</sup>.

635 Ak þat mihte mucche wonder ben,  
 Ȝif me miȝte<sup>7</sup> eny i-seon  
 Þat monnes kuynde hedde al ariht,  
 Þat hī neore to luite ne to mucche wiht,  
 So þat he were<sup>8</sup> al soþfast mon,  
 640 Þat no forschippyng weore hī on,  
 And eke were<sup>8</sup> good hors w<sup>t</sup> alle;  
 Such þing may neuer bi-falle.  
 For hose seȝe a such gederyng,  
 He mihte hit clepe a wonder þing.

645 And ȝit is more wonder a þousend folde  
 Of þe child þat Ysaye<sup>9</sup> of tolde,  
 And clepede hī wonderful<sup>10</sup> for þon,  
 Þat he is soþ God and soþ mon.  
 For of monhede ne wonteþ hī nouht,  
 650 And þorw him is al<sup>11</sup> þing i-wrouht;  
 And wip-uten [synne he is]<sup>12</sup> euere,  
 For wone [therof]<sup>13</sup> dude he neuere;

<sup>1</sup> A. weore.    <sup>2</sup> A. wonderful.    <sup>3</sup> A. luitel.    <sup>4</sup> A. ak.    <sup>5</sup> A. vn-meete.  
<sup>6</sup> Fr. puts this more briefly:

*Merueillus nient ia nomez  
 Mes mustres soient apelez.*

When did *monster* in this sense first become an English word?

<sup>7</sup> A. mihte.    <sup>8</sup> A. weore *bia*.    <sup>9</sup> A. Ysaye.    <sup>10</sup> A. wondurfol.  
<sup>11</sup> A. alle.    <sup>12</sup> So H.: A. and V. *him is synne*.    <sup>13</sup> So H., and Fr. has  
 the phrase '*en defaute*', where I suspect the translator took *en* for the  
 pronoun, and intended to convey the meaning that 'the defect or fault  
 of it (i. e. of sin) he never committed'. But either I quite misunderstand  
 the original, or he misunderstood it, as I think he did in the place to  
 which lines 653, 654 allude, (see l. 228 of our text, and the note on  
 l. 240). The French here runs thus:

Ne no schaft þorw him miȝte<sup>1</sup> lees,  
As bi-foren i-rad wes.

- 655 Oþer God nis þen he þ<sup>t</sup> heuene dihte  
þat from heuene dude alihte,  
And vnder<sup>2</sup> vre wede vre kynde<sup>3</sup> nom,  
And al sop-fast mon bi-com.  
And whon he wolde alles bi-come mon,  
660 He moste be<sup>4</sup> boren of a wommon,  
þulke schaft to vnderfonge<sup>5</sup> wiþ-alle  
þat ouȝte to monnes kynde<sup>3</sup> bi-falle.

- Plus merueille est nul itant  
La grant merueille del enfant.  
Ke ysaie ad nuncie  
550 Kest uerrais hō e uerrai de.  
Dumanite ne li faut rien  
E kil est plein deu co ueū biē.  
Par lui tute riens est fet  
E sanz li nule rien nest.  
555 Kar en defaute nest pas fet  
Com auant nous ai retret.  
Autre deu nest nul for li  
Ki en terre descendi  
E de suz autre vesture  
560 Pleinement prist la nature.  
De la nostre humanite  
E deuint hōme en uerite.

The subject here treated of is the deity of Christ in conjunction with his humanity. 'Of humanity he lacks nothing, and that he is very God, that we see well. By him every thing is made, and without him nothing is.' Then come two lines which our translator expands into four (651 to 654), and which he takes to refer to the sinlessness of Christ. The couplet seems to me to be rather a *parenthesis* on the glory and completeness of the creation—'for it was not made defective (or, faulty) as I have above reminded you': (see ll. 101 to 109 of our text).—As to the *therof* in this line, for the metre it seems almost indispensable. We may possibly scan

Fór | wóne | dúde | he néuere

which would be perhaps the worst line in the poem; but it is much better thus:

For wóne | theróf | dúde | he néuere.

<sup>1</sup> A. mihte.    <sup>2</sup> A. vndur.    <sup>3</sup> A. kuynde *bis*.    <sup>4</sup> A. beo.    <sup>5</sup> A. vndurfonge.



God nolde alihte in none manore<sup>1</sup>  
 But in feir stude and in<sup>2</sup> clere<sup>3</sup>;  
 665 In feir stude and clene siker hit wes,  
 Þer God almihti his in ches:  
 In a Castel wel comeliche,  
 Muche and feir and loueliche;  
 Þat is þe Castel of alle flour,  
 670 Of solas and of socour.  
 In þe mere he stont bi-twene two,  
 Ne hap he ferlak for<sup>4</sup> no fo;  
 For þe tour is so wel wip-uten,  
 So depe<sup>5</sup> i-diched al abouten,  
 675 Þat none kunnes asaylyng  
 Ne may him deruen for no þing<sup>6</sup>.

He stont on heiȝ roche and sound,  
 And is i-planed ī-to þe ground,  
 Þat per ne mai<sup>7</sup> wone non vuel<sup>8</sup> þing,  
 680 Ne derue no gynnes<sup>9</sup> castyng.  
 And pauȝ<sup>10</sup> he be<sup>11</sup> so loueliche,  
 He is so dredful and hateliche  
 To alle pulke þat ben his fon,  
 Þat heo fleu<sup>12</sup> hī euerichon.  
 685 [Foure] smale toures [per] bep abouten<sup>13</sup>  
 To witen þe heiȝe tour wip-uten.

<sup>1</sup> A. maneere.    <sup>2</sup> A. omits in.    <sup>3</sup> A. cleere.    <sup>4</sup> A. of.    <sup>5</sup> A. deope.  
<sup>6</sup> H. reads this couplet—

That no *maner* asaylyng  
 Ne may him *harme* for no thyng.

See note on l. 855.    <sup>7</sup> A. may.    <sup>8</sup> A. euel.    <sup>9</sup> A. ginnes.    <sup>10</sup> A. pauh.  
<sup>11</sup> A. beo.    <sup>12</sup> A. fleon. This is one of the few passages in which H. has preserved older forms than A. and V., having *fleth* for *fleu* in this line and *beth* for *ben* in the preceding. But the sense in H. is sadly mangled, or rather utterly destroyed. The lines stand thus:

And eke hit is so levelych,  
 So dredfull and comlyche  
 To alle tho that beth his foon,  
 That thei fleth him euerichon.

<sup>13</sup> A. and V. read—

*For* smale toures þat bep (A. beop) abouten;

Seppe beop pre<sup>1</sup> Bayles wip-alle  
 So feir i-diht w<sup>t</sup> strong walle  
 As heo beop here-after i-write;  
 690 Ne may<sup>2</sup> no mon þe feirschipe i-wite,  
 Ne no tonge ne may hit telle,  
 Ne pouȝt<sup>3</sup> penche, ne moup spelle.

On trusti<sup>4</sup> roche heo stondeþ faste,  
 And wip depe<sup>5</sup> diches bep<sup>6</sup> bi-caste.  
 695 And þe carnels so stondeþ vp-riht,  
 Wel i-planed and feir i-diht.  
 Seue berbicans þer beop i-wrouht,  
 Wip gret ginne<sup>7</sup> al bi-pouht,  
 And euerichon hap ȝat and tour:  
 700 Þer neuer ne faylep socour.

Neuer schal fo him stonde wip  
 Þat pider wol fien<sup>8</sup> to sechen grip.  
 Þis Castel is siker and feir abouten,  
 And is al depeynted w<sup>t</sup>-outen  
 705 Wip preo heowes p<sup>t</sup> wel bep<sup>6</sup> sene;  
 So is þe fundament al grene,  
 Þat to þe roche faste lip<sup>9</sup>.  
 Wel is þat þer murpe i-sihp;  
 For þe greneschipe lasteþ euere,  
 710 And his heuh<sup>10</sup> ne leoseþ<sup>11</sup> neuere.  
 Seppen abouten þat oper<sup>12</sup> heuȝ<sup>13</sup>  
 So<sup>14</sup> is inde and eke bleu:

but H. in reading *foure* and *ther* is confirmed by Fr.,

Enuirun ad quatre tureles

En tut le mūd ni a sibeles,

that is, 'Environ il a quatre tourelles: dans tout le monde il n'y a pas de si belles.'

<sup>1</sup> A. preo.    <sup>2</sup> A. mai.    <sup>3</sup> A. pouht.    <sup>4</sup> The Fr. has 'on the natural rock'—sur roche naine.    <sup>5</sup> A. deope.    <sup>6</sup> A. beop *bis*.    <sup>7</sup> A. gynne.

<sup>8</sup> A. fleon.    <sup>9</sup> A. lyp.    <sup>10</sup> A. heuȝ.    <sup>11</sup> H. lesseth: Fr., *pert*; see note 14.

<sup>12</sup> A. opur.    <sup>13</sup> A. heuh.    <sup>14</sup> To see the force of this *so* we must quote the French.

605 Li chasteaus est bel ebon  
 De hors depeint enuiron.

þat þe middel heu; <sup>1</sup> we clepeþ ariht,  
And schyneþ so feire and so briȝt <sup>2</sup>.

715 þe pridde heu; an' ouemast  
Ouer-wriȝep al and so is i-cast  
þat wip-innen and wip-outen  
þe castel lihtep al abouten,  
And is raddore þē euēre eny rose schal <sup>4</sup>,  
720 þat puncheþ as hit barnde al <sup>5</sup>.

De .III. colurs diuersement  
Si est uert le fundement.  
Ki a la roche se ioint  
610 De grant docour ni faut point.  
Kar cele douce uerdour  
Ne pert iāmes sa colour.  
La colur kest enmi lui  
Si rest o ynde. o blui.

That is to say, just as the green 'never loses its colour', so the colour that occupies the middle place '*in like manner remains*' an unfading blue, of which there are two shades, a darker and a lighter.

<sup>1</sup> A. heu.    <sup>2</sup> A. briht.    <sup>3</sup> *An*, which is the reading of all the authorities, seems to be = *on*, which we have in l. 789. For *an* in this sense see l. 1488 and Coleridge's Glossarial Index. *Ouemast* is evidently *overmost*, if we had such a word, so that the phrase clearly means '*on top*'. (We might, were it not for line 789, take this *ouemast* as an adjective, as *ouemest* is given in the Gloss. Ind. Then *an* will be = *and*, as often in Early English,—for example

Even *an* morne both ar thay wrought,  
Towneley Mysteries, p. 2,—and as *un* for *unde* frequently in Old Saxon,—for example (Rein. de Fos, p. 1)

— men de wōlde *un* felde sag  
Grōne stān mid lōv *un* gras,  
*Un* mǎnnig fogel frolik was  
Mid sange in hagen *unde* up bomen.

But of *an* in this sense our poem has no second instance.)

<sup>4</sup> Schal = shall be, see Glossary.    <sup>5</sup> The French of these six lines is—

La tierce colur par enson  
Les karneaus coure eüiron.  
Plus est uermaille que nest rose  
620 E piert vne ardante chose.  
Tant refflambeie enuiron  
Ke tut couere le dongon.

Wip-inne þe Castel is whit schinyng<sup>1</sup>,  
 So<sup>2</sup> þe snow<sup>3</sup> þat is sneuwyng<sup>4</sup>,  
 And castep þat liȝt<sup>5</sup> so wyde  
 After-long<sup>6</sup> þe tour and be-syde,  
 725 þat neuer comeþ þer wo ne wouȝ<sup>7</sup>,  
 Ac swetnesse þer is euere i-nouȝ<sup>8</sup>.

inferior descri  
 of castel

Amidde þe heiȝe tour is sprīgyng<sup>9</sup>  
 A welle þat euere is eornyng  
 Wip foure stremes þat strikep wel,  
 730 And ernep<sup>10</sup> vppon þe grauel,  
 And fullep þe diches a-boute þe wal;  
 Muche blisse þer is ouer-al,  
 Ne dar he<sup>11</sup> seche non oper<sup>12</sup> leche,  
 þat mai<sup>13</sup> riht of pis water<sup>14</sup> cleche.

735 In pulke derworpe feire tour  
 þer stont a trone wip muche honour,  
 Of whit iuori<sup>15</sup>, and feiroke of liht  
 þen þe someres day whon hee<sup>16</sup> is briht<sup>17</sup>,  
 Wip cumpas i-prowen and w<sup>t</sup> gin al i-do.  
 740 Seuene steppes þer<sup>18</sup> beoþ þer-to,

The *enson* here and in l. 691 is, I suppose, the Latin *in summo*, so that *par-en-son* is a phrase closely analogous to *par-a-mount*, *par-a-vail*, *par-a-vant*, *par-de-hors*, and other such.—*Uermaille* and *tant*—sic in MS.: Mr. Cooke prints *merveille* and *lant*.

<sup>1</sup> A. schininge.    <sup>2</sup> A. as.    <sup>3</sup> A. snowh.    <sup>4</sup> A. sneuȝwyng.    <sup>5</sup> A. liht.    <sup>6</sup> A. *afturlong*.    <sup>7</sup> A. wouh.    <sup>8</sup> A. i-nouh.    <sup>9</sup> A. sprīginge.  
<sup>10</sup> A. eorneþ.    <sup>11</sup> V. *dar he*, A. *þar him*, the more usual expression.  
 H. paraphrases thus:

That man *nedeth* non other leche.

<sup>12</sup> A. opur.    <sup>13</sup> A. may.    <sup>14</sup> A. watur.    <sup>15</sup> A. yuori.    <sup>16</sup> A. he.  
<sup>17</sup> In the French of this line, and of l. 629, for *un* read *mi*. *Ken mi leste* = qu'en mi(lieu de) l'été, *enmi* being a word of similar formation to *parmi*, and found elsewhere though not given by Cotgrave nor (as one word, which it really is) by Kelham. One other instance is in Wright's L. P. p. 65,

Mon ostel est en mi la vile de Paris.

<sup>18</sup> A. omits *þer*.

þat so feire w<sup>t</sup> ordre i-tyed<sup>1</sup> beop,  
 Feiror þing in world no mon scop;  
 For heuene-bouwe is abouten i-bent,  
 Wip alle þe hewes þat him bep<sup>2</sup> i-sent.  
 745 Neuere so feir chayzere  
 Nedde kyng ne emperere.

Muche more feirschupe<sup>3</sup> i-nou; þer wes<sup>4</sup>  
 Þer God Almiȝten his in ches;  
 Þene nis þer such a<sup>5</sup> Castel non,  
 750 Ne neuer nas but pulke on<sup>6</sup>,  
 Ne neuer eft after<sup>7</sup> be ne schal,  
 For God of heuene hit dihte<sup>8</sup> al,  
 And wrouȝte<sup>9</sup> hit hī self and al dude  
 To alihten in pulke feyre<sup>10</sup> stude.  
 755 From his kindam<sup>11</sup> aboue  
 He cudde<sup>12</sup> þe stude muche loue.

Þis is þe Castel of loue and lisse  
 Of solace, of socour, of joye, and blisse,  
 Of hope, of hele, of sikernesse,  
 760 And ful of alle swetnesse.

Þis is þe Mayden [bodi]<sup>13</sup> so freo:

<sup>1</sup> A. i-tyȝed; H. i-joyned; Fr. simply cochez, i. e. couchés.    <sup>2</sup> A. beop.  
<sup>3</sup> A. feirschipe.    <sup>4</sup> There is something wrong here: Fr. has—  
 Assez plus beaute auoit.

<sup>5</sup> A. and H. a, which V. omits.    <sup>6</sup> V. and H. on, A. al on.    <sup>7</sup> A. aftur.  
<sup>8</sup> A. made.    <sup>9</sup> A. wrouhte.    <sup>10</sup> A. feire.    <sup>11</sup> A. kyngdom.  
<sup>12</sup> A. kudde.    <sup>13</sup> A. and V. omit this word: H. has 'the maydons body',  
 and Fr.,    Cest le cors de la pucele.

And compare l. 55. The omission of the genitive termination to *mayden* is justified by the expression in ll. 55, 959, and several others in this poem. One or two other instances are—'his fadur blysse' (see note on l. 585); 'for Marie love', Piers Pl. Vis., l. 883; 'in Arthur dayes', Roxb. Cl. Morte Arthur, p. 1; 'on launcelot landys', ib. p. 80; 'Gawayne strengthe gan to in crese', ib. p. 93; 'his soster sone', ib. p. 103; 'the vicounte londes', Halliwell's Morte Arthur, p. 265;

And in the *levedy hert* hyt felle  
 That was the knyght that ho loved wel,

[per]<sup>1</sup> neuer nas non<sup>2</sup> bote heo  
 þat wip so fele<sup>3</sup> pewes<sup>4</sup> i-warned wes,  
 So<sup>5</sup> þat swete Mayden<sup>6</sup> Marie wes.

765 Heo stont in þe mere bi-twene two,  
 [þat]<sup>7</sup> heo schilde vs alle from vre fo  
 þat vs awayteþ day and niht:  
 Heo vs helpeþ wip al hire miht.

þe roche þat is so trewe and trusti,  
 770 þat is þe Maydenes<sup>8</sup> herte, for-þi  
 þat neuer synne per-w<sup>1</sup>-inne com,  
 Ac<sup>9</sup> heo to seruen God al hire nom<sup>10</sup>,  
 And wuste hire w<sup>1</sup> muche boxūnesse  
 Hire maidenhod wip swetnesse.

775 þe foundemēt p<sup>1</sup> faste to þe roche liþ<sup>11</sup>,  
 And þe feire greneschipe per-wip,

Seven Sages, l. 2834; 'the emperour sone', ib. l. 3371; 'in hur fadur pavylon', Emp. Oct. (Hall.), l. 1045; 'to make hys modur pees', ib. l. 1644;

I know not an a  
 from the wynd-mylne,  
 ne a b from a *bole foot*,

Wright's Pol. Poems and Songs, vol. II, p. 57; and of Roberte the Deuyll we are told, p. 8,

— hys teeth grewe so peryllouslye  
 That the noryshe nypples he bote away.

Numerous other examples are such as—helle pyne, helle ȝates, hevene riche, hevene blis, hevene riche blisse (Piers Pl. Vis., l. 54), hevene quene, herte bote, herte gleem: expressions which have perhaps a fair claim to be termed compound nouns.

<sup>1</sup> A. and V. pat: H. has,

Ther never noon bote hoe.

The French is,

Onkes autre *not* for cele,

i. e. il *n'y eut* jamais &c.

<sup>2</sup> A. non. <sup>3</sup> A. feole. <sup>4</sup> Fr. has,

Ke de tant *uertuz* feust garnie.

<sup>5</sup> A. as. <sup>6</sup> A. maide. <sup>7</sup> So H.: A. and V. om. <sup>8</sup> A. maidenenes.

<sup>9</sup> A. ak. <sup>10</sup> H. alle here hert shoe nome, but the Fr. is—

Mes a deu servir *se prist*.

Compare l. 959.

<sup>11</sup> A. lyþ.

[pat is]<sup>1</sup> þe Maydenes<sup>2</sup> bi-leeue<sup>3</sup> so riht,  
 þat hap al hire bodi i-liht.  
 For hire bi-leeue<sup>4</sup>, þ<sup>5</sup> is so trewe,  
 780 þat euere is grene and euere<sup>6</sup> newe;  
 For bi-leeue<sup>6</sup> is apertement  
 Of alle vertues<sup>7</sup> fundament.

Of þe middel heuþ<sup>8</sup> is to wite  
 þe swetnesse and þe feirschipe.  
 785 þat is þe bi-tokenyng:  
 [pat]<sup>9</sup> in goode<sup>10</sup> hope, as so ȝong þing,  
 [Heo]<sup>9</sup> was so bisy<sup>11</sup> in swetnesse  
 To seruen God in boxumnesse<sup>12</sup>.

þe pridde heuþ and þe on<sup>13</sup> ouemast,  
 790 þat hap oueral his liht i-cast,

<sup>1</sup> So H.: A. and V. om. The French reads thus:

Le fundemēt auant nome  
 Cit (sic MS.) ka la roche est ferme.  
 Ki est depeint a colur  
 De se tresbele verdur.  
 Cest la foi de la uirgine  
 Ke sun seint quor illumine.

<sup>2</sup> A. maydens. <sup>3</sup> A. beleue. <sup>4</sup> A. bi-leue. <sup>5</sup> A. adds *is*. <sup>6</sup> So H.: A. and V. read '*hire* bi-leeue'. The original translator is hardly likely to have missed the meaning of words so plain as—

Kar foi est apertement  
 De tutes uertuz fundemēt;

where the learned bishop doubtless referred not to the Maiden's faith in particular, but to faith generally, just as Wiclif says in the beginning of his *Credo*, "It is sooth that bileue is grounde of alle vertues".

<sup>7</sup> A. vertuwes. <sup>8</sup> A. heuh. <sup>9</sup> These words, which A. and V. omit, are supplied from H. That they are necessary is evident from the passage itself, and from the French which runs thus:

E puis est la meine colur  
 De si tres bele doucour.  
 Cest la signefiance  
 Ke od tendrur en esperance.  
 Serui tut tens son seignor  
 En humilite e en doucor.

"And next is the middle colour, of such sweet beauty. This is the meaning: that with steadfastness (?) in hope she ever served her lord in humility and gentleness." <sup>10</sup> A. gode. <sup>11</sup> A. bisi. <sup>12</sup> A. buxomnesse.

<sup>13</sup> So V. and H.: A. omits *on*. See note on l. 715.

And as þau; hit barnde al hit is,  
 (Nis non of so muche pris;)  
 Þat is þe clere loue and briht  
 Þat heo is al wip i-liht,  
 795 And i-tent wip þe fuir of loue  
 To serue God þat is hire aboue.

*vir. f. 100.*

Þe foure smale toures abouten  
 Þat [witeþ]<sup>1</sup> þe heiȝe tour w<sup>t</sup>-outen,  
 Foure hed þewes þ<sup>t</sup> aboute hire i-seop,  
 800 Foure vertues<sup>2</sup> cardinals<sup>3</sup> [þat]<sup>4</sup> beop;

<sup>1</sup> A. and V. wip: H.

That *kepyn* the hie toure withowtyn.

That H. has preserved the true sense is self-evident. And Fr. has,

*Les quatre tureles en haut*

*Ki gardent la tur dasaut &c.*

Comp. also ll. 808 and 825. <sup>2</sup> A. vertuwes. <sup>3</sup> I believe I am right in asserting that in Early English an adjective takes a plural termination in *es* only when placed after its noun, as here; and in Early English Poems, p. 43, l. 15, '*þreo wateres principales*'. Other instances are Chaucer's phrase, which every body knows,

Yet sawgh I brente the *schippes hoppesteres*,

Knight's Tale. Near the beginning of The Persones Tale we read: 'Many ben the *wayes espirituels* that leden folk to oure Lord Jhesu Christ, and to the regne of glorie'. Further on in the same Tale we read '*thinges espiritueles*'; and in the Tale of Melibæus, '*goodes temporales*' and '*causes materiales*'. In Wright's Political Poems and Songs, vol. II, p. 161, we read—

—— the wolfe of Englonde

Susteyneth the *comons Fflemmyngis*, I understonde.

In Maundevile, p. 82, we have: 'and in this Templum Domini weren somtyme *Chanouns Reguleres*'; in p. 125: 'for they have noon Companye, and other many *Causes resonables*'; in p. 181: 'aftre this I have gon toward the *parties meridionales*'; and in p. 92: 'in the Mount Syon weren buried Kyng David and Kyng Salomon, and many othere *Kynges Jewes* of Jerusalem', where I take the liberty of omitting the comma which the editor puts after *Kynges*, as the phrase seems pretty evidently to mean *Jewish Kings*. But the adjective even after the noun is far more commonly used without this sign of the plural, as '*nonnes Cristene*', '*requestes resonable*', &c. The only instance that I have noticed in which an adjective used predicatively has the plural in *es* is in Chaucer's Tale of Sir Thopas, Of romaunces that ben *reales*,

Of popes and of cardinales.

<sup>4</sup> A. and V. þer, H. thei, neither of which can be the true reading, to which l. 827 helps us at once.



¶ Þat is, strengþe and sleihschupe<sup>1</sup>,  
 Rihtfulnesse and worschupe<sup>2</sup>,  
 Euerichon w<sup>t</sup> a ȝat w<sup>t</sup> ginne,  
 Þat may non vuel<sup>3</sup> come þer-inne

805 And whuche beop [þe]<sup>4</sup> preo<sup>5</sup> bayles ȝet,  
 Þ<sup>t</sup> w<sup>t</sup> þe carnels bep<sup>6</sup> so wel i-set,  
 And i-cast w<sup>t</sup> cūpas and walled aboutē,  
 Þat witeþ þe heiȝe tour wip-uten?

¶ Bote þe inemaste<sup>7</sup> bayle, I wot,  
 810 Bi-toknep hire holy maidenhod  
 Þat neuer for no þing i-worsed nas,  
 So ful of Godes grace heo was.

þe middel bayle, þat wite ȝe  
 Bi-toknep hire holy chastite.  
 815 And seppen þe [outemaste]<sup>8</sup> bayle  
 Bi-toknep hire holy sposayle.  
 Riht me clepeþ hem bayles for-þi,  
 Þat heo habbeþ pis ladi in hire Bayli,  
 Þat hire-self one makeles  
 820 Is mayden chast and weddet wes.  
 Þorw on of þeos bayles he mot teon,  
 Þat wol on ende i-borwed beon.

þe seue<sup>9</sup> [berbicans]<sup>10</sup> abouten,  
 Þ<sup>t</sup> w<sup>t</sup> gret gin beon i-wrouȝt<sup>11</sup> w<sup>t</sup>-uten

<sup>1</sup> A. sleihschipe.    <sup>2</sup> A. worschipe.    <sup>3</sup> A. euel.    <sup>4</sup> So H., and the French is, 'les trois bailles &c.'    <sup>5</sup> A. pre.    <sup>6</sup> A. beop.    <sup>7</sup> Fr.,  
 Cele a la plus haut estage.

<sup>8</sup> A. and V. ouemaste: H. otmast. Fr., la *foreine* baille. *Ouemaste* could only mean the highest, which would be the innermost. See the preceding note.    <sup>9</sup> A. senene.    <sup>10</sup> A. and V. carnels: H. barbicanes. Compare ll. 695 and 697, and the French—

E les barbekaues set  
 Ki hors des bailles sūt fet.

Moreover 'barbicans' really are *outworks*, as required by the next line; but 'carnels', Fr. 'kerneaus', are nothing of the sort: see Glossary.

<sup>11</sup> A. i-wrouht.

- 825 And witeþ pis Castel so wel  
 Wip arwe and wip qwarel,  
 þat beþ<sup>1</sup> þe seuen vertues w<sup>t</sup> winne  
 To ouercome þe seuen dedly sinne:  
 ¶ þat is, pruide, þe biginnynge  
 830 And þe roote<sup>2</sup> of al vuel<sup>3</sup> þinge<sup>4</sup>,  
 Al maat and ouer-comen wes  
 þorw boxumnes<sup>5</sup> þat heo ches;  
 ¶ And hire trewe loue ouercom envye;  
 And hire abstinence<sup>6</sup>, glotonye;  
 835 ¶ And lecherye<sup>7</sup> heo made fle  
 þorw<sup>8</sup> hire holy chastite;  
 ¶ And al<sup>9</sup> was distrayed<sup>10</sup> couetyse  
 þorw hire largesse in vche wyse;  
 ¶ And euere wrappe heo ouer-com  
 840 þorw mekenesse þat heo nom;  
 ¶ And hire gostliche gladynge  
 Destroyed<sup>11</sup> sleupe þorw alle þige.

- þe welle springeþ of alle grace --  
 þat fulleþ þe diches ī vche a place.  
 845 Godes grace to-delep þis  
 þorw meth wip-al as his wille is;  
 Ac<sup>12</sup> he louede so þis mayden a-þliht<sup>13</sup>,  
 þe folle<sup>14</sup> of grace he hire ȝaf out-riht,  
 þorw<sup>15</sup> whom þe grace þat ouer-fleot  
 850 Socourep al þe world ȝut.  
 For-pi me may hire riht clepe and calle,  
 "O blessed Ladi ouer opere<sup>16</sup> alle!"

And what mowe þe dyches be  
 But hire polemode pouerte,

<sup>1</sup> A. beop. For þat beþ = *ce sont* or *das sind* compare Ancren Riwe, p. 10: *þet beoð*, also he seide, þe goð &c. <sup>2</sup> A. rote. <sup>3</sup> A. euel. <sup>4</sup> As *biginnynge* is either the *nom.* or *acc.* in l. 829, it is clearly impossible that the final *e* should be sounded; and therefore the final *e* of *þinge* must not be pronounced. Comp. ll. 841, 842, where *gladynge* is a *nom.* <sup>5</sup> A. buxumnes. <sup>6</sup> A. abstinence. <sup>7</sup> A. lecherie. <sup>8</sup> V. þouȝ. <sup>9</sup> V. was. <sup>10</sup> A. distruiȝet. <sup>11</sup> A. distruiȝed. <sup>12</sup> A. ak. <sup>13</sup> A. apliht. <sup>14</sup> A. fulle. <sup>15</sup> A. þorwh. <sup>16</sup> A. opur.

855 Þat nones <sup>1</sup> kūnes assaylyng  
 Ne may <sup>2</sup> derue þe tour for no þing;  
 Þorw whom þe fend is ouer-comen,  
 And his miht al by-nomen <sup>3</sup>.

For þis is þe ladi so gent and fre  
 860 Þ<sup>t</sup> God seide of to þe neddre on þe tre,

<sup>1</sup> A. no. H. changes this line into  
 Ther was *no mon-kynnes* assaylyng,  
 as l. 675 is metamorphosed into

That no maner asaylyng;  
 instead of Þat none kunnes assaylyng.

Our present idiom is 'no kind of assault'; but the literal meaning of the expression in our text is so clear (namely 'assault of no kind'), and this use of *kunnes* so common, that it is strange that the writer of H. should have found it necessary to adopt another phrase. His having done so seems little consistent with the supposition that that text belongs to the early part of the fourteenth century. With the *nones kunnes* before us we may compare

on *aizes cunnes* wisen  
 in Laȝ. Br. iii, p. 23, (rendered by Sir F. Madden 'in wise of any kind');  
*monies kunnes* folc, ib. i, 73; a *sūmes kinnes* wisen, ib. i, 168; on *ælches*  
*cunnes* wise, ib. i, 344; *anes kunnes* iweden, ib. iii, 207. But more com-  
 monly the adjective drops the genitive termination, though this still ad-  
 heres to the noun; as in the *none kunnes* of l. 675. With this compare  
 the *fale kunnes* of Laȝ. Br. i, 111, second text; *many kynnes* places, Piers  
 Ploughman's Vision, p. 152; *othere kynnes* men, ib. p. 177;

Wel ȝerne he him biþoute  
 Hou he hire gete moute  
 In *ani cunnes* wise,

MS. Bodl. Digby 86, fol. 165; *alkyns* trees, Halliwell's Morte Arthur,  
 p. 271; *what kyns* schappe, Rob. of Brunne's Chron., Prol., l. 155. The  
 form *no kynnes* which A. has in the present passage, is found also in  
 Early Engl. Poems, VI. 24, and Judic. p. xiii:

When thai me smote I stud stilly: agans thaym did I *nokyns* grefe.  
 But not infrequently the noun also dropped the case-termination, and  
 accordingly we find *feole kane* in Laȝ. Br., i, p. 111, first text; wyth *alle*  
*kyn* welthe, Emp. Oct. (Hall.), l. 200; as also,

We love the Lord in *alkyn* thyng, Jud. p. xx;  
 and in Townel. Myst. p. 23,

With the shal no man syght, nor do the *no kyn* wrake.  
 Other forms are *moni kunne*, *allirkin*, *this kin*, *what kin*.

<sup>2</sup> A. mai.      <sup>3</sup> A. bi-nomen.

þ<sup>t</sup> per scholde comē a wōmon [blyue]<sup>1</sup>,  
 þat scholde al his pouste<sup>2</sup> to-dryue<sup>3</sup>.  
 I-blessed beo pis buyrde<sup>4</sup> of prys<sup>5</sup>,  
 þat ouer al opere i-blessed is;  
 865 þat so feir was and good so sone<sup>6</sup>  
 þat of hir bodi<sup>7</sup> God made his trone  
 To his owne<sup>8</sup> gistenynge,  
 And nom flesch and blood<sup>9</sup> of hire, to brīge  
 His folk out of prisou:  
 870 þat was vre garysoun<sup>10</sup>.

þis ladi is feir and good and fre<sup>11</sup>,  
 Whon heo<sup>12</sup> hap so muche boūte,  
 More þen eny schaft þat wes;  
 For-þi þe rihtwys sone<sup>13</sup> hire ches,  
 875 And schadewede on hire in wolde<sup>14</sup>,  
 And feirede hir<sup>15</sup> more a þousend folde.

<sup>1</sup> So H., and so the rhyme demands: A. and V. blipe. There is no corresponding word in Fr. <sup>2</sup> Here H. in reading *hed* is nearer to the French, which is,

Kune femme venderoit  
 Ke tut son *chief* quasseroit.

<sup>3</sup> A. to-driue. <sup>4</sup> A. buirde. <sup>5</sup> A. pris. <sup>6</sup> A. soone. <sup>7</sup> H. soule.  
<sup>8</sup> A. oune. <sup>9</sup> A. blod. <sup>10</sup> A. garisoun. <sup>11</sup> A. omits *and fre*. <sup>12</sup> A.  
 he. <sup>13</sup> H., the sonne of ryhtwesnes, which agrees better with the  
 French:

Meis quant li solaus de droiture.  
 Denz son seint cors enumbrat  
 Mil itant embeli lad.

<sup>14</sup> This *wolde* (which = *power*) H. turns into the auxiliary verb:

And on heere when he shadowe wolde,  
 as Mandevile (Prol.) writes: 'and there he wolde of his blessednesse  
 enoumbre him in the seyð blessed and gloriouse Virgine Marie.' It  
 seems however as if the original translator, whose words the writer of  
 H. misunderstood and forsook, has in this instance rightly recognized the  
 bishop's scriptural allusion in *enumbrat* (see preceding note), and, to  
 complete his rhyme, had recourse to the gospel narrative to help him  
 out. The words of St. Luke in Jerome's version are: 'Et respondens  
 angelus dixit ei, Spiritus sanctus superveniet in te, et *virtus* altissimi  
*obumbrabit* (= Grk. ἐπισκιάσει) tibi; ideoque et quod nascetur sanctum  
 vocabitur filius dei' (Lu. 1, 35). <sup>15</sup> A. hire.

þorw<sup>1</sup> þe faste ȝat he con in teo,  
 And at þe out-ȝong he lette faste beo<sup>2</sup>.  
 How<sup>3</sup> so þat was, beo we stille,  
 880 For of alle þing God may don his wille.

A derworpe qween<sup>4</sup>! so gēt and fre,  
 þat helpeþ alle þat fleop to þe,  
 Mi soule is comē to þe for nede<sup>5</sup>,  
 þat at pi ȝate bat and loude doþ grede;  
 885 Bat and gredeþ and loude gon crye<sup>6</sup>,  
 “Help me swete Mayden<sup>7</sup> Marie:  
 Vndo, Ladi; I þe bi-seche  
 þou let me a luitel cleche  
 Of pulke [grace]<sup>8</sup> þat alle frouere,  
 890 þat gostliche beop in herte pouere<sup>9</sup>.

“Lo hou I am bi-set heer-oute  
 Wip my preo fon<sup>10</sup> al aboute;  
 ¶ þe fend<sup>11</sup> p<sup>t</sup> wip me fihteþ euere,  
 ¶ þe world, my flesch, heo ne stūteþ neuere;

<sup>1</sup> V. þouȝ, corrected by a later hand which inserted *r*.    <sup>2</sup> Compare Ancren Riwe, p. 38—‘þet ilke blissfule bearn iboren of ōīne clene bodie to moncunne hele *wiðuten euerich bruche*, mid ihol meidenhod, &c.’ The words in italic are correctly rendered by Mr. Morton in his note, ‘sine omni ruptura’.    <sup>3</sup> A. hou.    <sup>4</sup> A. qwen.    <sup>5</sup> A. neode.    <sup>6</sup> A. criȝe.    <sup>7</sup> A. maiden.    <sup>8</sup> So H., though A. and V. omit this word. The French of this passage runs thus:

Franche pucele reine  
 De refui forte fermine.  
 A toi est malme [sic MS.] venue  
 Ki a ta porte huche e hue.  
 Hue huche. e hue e crie  
 Duce dame. aie. aie.  
 Reine dame ourez ourez  
 Vn poi reposer me lessez.  
 De la *grace* que garit  
 Les poures en esperit.

<sup>9</sup> ‘Beati pauperes spiritu’, Matt. 5, 3 (Vulg.).    <sup>10</sup> A. foon. In the Tale of Melibeus also we have mention of the ‘thre enemyes of mankynde, that is to say, thy flessche, the feend, and the world’; and in Ancren Riwe, p. 196.    <sup>11</sup> A. feond.

895 Wip-uten eny mep on me heo fop<sup>1</sup>,  
 Swipe gret harm heo me dop.  
 Gret parlemēt heo habbeþ i-nome<sup>2</sup>.

“þe fend<sup>3</sup> furst is forþ i-come<sup>2</sup>;  
 “Wip preo hostes he dep<sup>4</sup> me gret wo—  
 900 Wip pruide, and wrappe, and sleupe also.  
 ¶ þe world me hap w<sup>t</sup> two hostes bistōde;  
 þat is wip couetyse and onde<sup>5</sup>.  
 And my flesch me fondeþ to spille  
 W<sup>t</sup> gloteny<sup>6</sup> and wip vuel<sup>7</sup> wille.  
 905 ¶ Gret wrappe<sup>8</sup> heo habbeþ to me i-nome:  
 I am as campion<sup>9</sup> ouer-come.  
 But þou me helpe, mayde Marie,  
 Ichabbe<sup>10</sup> i-lore þe maystrie<sup>11</sup>.  
 [þow pat art to alle febulle leche,  
 þow let me of py dyches cleche,]<sup>12</sup>  
 þer<sup>13</sup> þe castel is faste and stable  
 910 And Charite is constable.”

Of þis castel Ichabbe a luitel told,  
 Ac more me miȝte<sup>14</sup> a þousend fold;  
 For alle þe godschupes þ<sup>t</sup> ī þe world is,  
 Out of þis Castel i-comen is.  
 915 ¶ þorw þis laddre God heuene-[drihte]<sup>15</sup>  
 From heuene in-to eorþe alihte,

<sup>1</sup> A. foth.    <sup>2</sup> These two lines are transposed in A.    <sup>3</sup> A. feond.  
<sup>4</sup> A. dop.    <sup>5</sup> H. gives this line thus:

That is with covetyse and *hate* he wold me fond.

See Gloss., s. v. *onde*.    <sup>6</sup> A. glotonye.    <sup>7</sup> A. euel.    <sup>8</sup> A. wapþe.    <sup>9</sup> A. campioun.    <sup>10</sup> A. ich habbe.    <sup>11</sup> A. maistrie.    <sup>12</sup> So H., these two lines being omitted by A. and V. The French is—

Si ta grace ne maie  
 Tost aurai perdu la mestrie.  
 815 Tu que fiebles redrescez  
 Fai me poser au fossez.  
 Ou li chastel est estable  
 E charite rest conestable.

<sup>13</sup> A. þer þer þe castel &c.    <sup>14</sup> A. mihte.    <sup>15</sup> A. and V. dihte: H., as in a multitude of other passages, modernizes into *God Almighty*.

And nom of hire his monhede  
þorw whom he wrey<sup>1</sup> his Godhede.

þis is þe ȝard<sup>2</sup> þat bereþ þe flour,  
920 þat maiden þat bar hire creatour.  
And þus þe child is i-boren<sup>3</sup> to vs,  
And such a sone i-ȝeue to vs.

And nis he wonderful *per*-fore  
Whon he is þus for vs i-bore?  
925 So muche wonder nis of no þinge,  
As two kuynden to-geder bringe<sup>4</sup>,  
And þat eiper kuynde wip-alle  
Habbe þat wole to heom<sup>5</sup> bi-falle,  
þat neuer nouper ne wonte no wiht,  
930 Ac þat eiper habbe al his riht.

þat is Jhū Godes<sup>6</sup> sone,  
þ<sup>t</sup> frō heuene to eorþe wolde come  
To sauȝtē<sup>7</sup> his sustren þ<sup>t</sup> were<sup>8</sup> to-boren,  
And dilyueren<sup>9</sup> þe prison þ<sup>t</sup> was forloren.  
935 Two kuynden he hap, we wite bi þon,  
þat he is sōþ God and sōþ mon<sup>10</sup>.

Bi-hold now mon to Godes miht,  
And his deden hou heo beoþ diht;  
þ<sup>t</sup> þ<sup>n</sup> a-boute nouȝt<sup>11</sup> fer se,  
940 Ac<sup>12</sup> bi-hold hou boxum he wolde be  
þat he wolde be<sup>13</sup> boren of wōmon  
And for vre sake bi-comen mon.  
And seppen be-hold hou he vs redeþ,  
And in-to sauete vs ledeþ,

<sup>1</sup> A. wreyh: H. kend.    <sup>2</sup> Compare Wiclif's rendering of Hebr. 9. 4, 'the ȝerde of aaron that florischid'.    <sup>3</sup> A. boren, without i-.    <sup>4</sup> A. brynge. "To-geder bringe" here and in l. 990 for "to-geder to bringe". For the *to* omitted where another *to* almost immediately precedes, see Gloss., s. v. *To*. H. gives "in oon to bryng".    <sup>5</sup> A. hem.    <sup>6</sup> A. Goddes.    <sup>7</sup> A. sauhten.    <sup>8</sup> A. weore.    <sup>9</sup> A. deliuren.    <sup>10</sup> The translator has here omitted 68 lines of the French.    <sup>11</sup> A. nouht.    <sup>12</sup> A. ak.    <sup>13</sup> A. beo.

945 On ful swete manere and on non opur.  
 And seip þus to vs: "Leue broþur<sup>1</sup>,  
 I seo<sup>2</sup> þe mis-lyken and al for-ȝemed<sup>3</sup>,  
 And out of þin owne<sup>4</sup> lond i-flemed<sup>5</sup>;  
 And pou seost wel þat for no þing  
 950 þow<sup>6</sup> hast of þi self no keueryng.  
 ¶ Ne beo pou in wonhope non,  
 Ac<sup>7</sup> ful siker pou beo þer-on;  
 Ȝif þ<sup>u</sup> wole me louē and vnderstōde<sup>8</sup>,  
 I chul þe bringe in-to þin owne<sup>9</sup> londe.  
 955 ¶ Ententyfliche<sup>10</sup> pou herken<sup>11</sup> to me,  
 And do þat ich<sup>12</sup> comaūde þe<sup>13</sup>.

"Mi ȝok is softe i-nowh<sup>14</sup> to weren,  
 And my burþene<sup>15</sup> liȝt<sup>16</sup> i-nouh to beren.  
 To Merci bi-houe I am al i-nome,  
 960 And þus I am for þe i-come;  
 And Ich<sup>12</sup> þe rede þou suwe me:  
 I chulle<sup>17</sup> þe batayle nyme for þe.  
 ¶ To ple I chulle þis princes<sup>18</sup> hauen,

<sup>1</sup> A. broþer.    <sup>2</sup> A. se.    <sup>3</sup> A. for-ȝemet.    <sup>4</sup> A. oune.    <sup>5</sup> A. i-flemed.  
<sup>6</sup> A. þou.    <sup>7</sup> A. ak.    <sup>8</sup> A. vnderstonde.    <sup>9</sup> A. oune.    <sup>10</sup> A. ententi-  
fliche.    <sup>11</sup> A. herkne.    <sup>12</sup> A. I bis.    <sup>13</sup> The French of this passage,  
which is very inaccurately printed in the Caxton Society's edition, is as  
follows:

E si uous dit beandoz frere.  
 Jo te uoi ci esgarez  
 De tun pais eissilez.  
 925 E si ueez apertement  
 Ke par toi nas recouremēt.  
 Ne soiez ia en desesperance  
 Ne de co naiez dotance.  
 Ke si crerre me uoillez  
 930 Tun heritage tut auez.  
 Oez moi tut sulement  
 E fetes mon comandement.

<sup>14</sup> A. i-nouh.    <sup>15</sup> A. burþen.    <sup>16</sup> A. liht.    <sup>17</sup> A. chul.    <sup>18</sup> 'This  
princess' is doubtless Mercy; but the translator has here quite misread  
or misunderstood the original, which is,

*Primes* por toi voil pleider  
 940 E ton droit uoil chalanger.



“And pi rihte I chulle crauen;  
 965 For Icham<sup>1</sup> of pi lynage:  
 I may crauen pin heritage.  
 ¶ And Icham<sup>1</sup> of freo nacion:  
 Me ouȝte<sup>2</sup> i-here my reson.  
 And Ichabbe i-wust w<sup>t</sup> wynne<sup>3</sup>  
 970 þe preo lawen w<sup>t</sup>-outen synne.  
 ¶ For þe I chulle to<sup>4</sup> batayle wende,  
 [And]<sup>5</sup> siker beo þ<sup>u</sup> of ful good ende,  
 For I chulle an ende ouercome þ<sup>t</sup> fiht,  
 And to-dreynen al pi riht.  
 975 Ne darstou on erpe<sup>6</sup> pēchen<sup>7</sup> elles nouht<sup>8</sup>,  
 But God and pī euecriste<sup>9</sup> to loue ī trewe  
 þouȝt.”

Lord, wȝuch<sup>10</sup> frēschipe<sup>11</sup>! hose nome ȝeme;  
 Whō be þ<sup>t</sup> welde<sup>12</sup> al pīg and al mai deme,  
 Vs schewed<sup>13</sup> such frēschip<sup>11</sup> and swetnes,  
 980 And a forbysne of boxumnes<sup>14</sup>.  
 Ac pulke forbisne<sup>15</sup> me luitel telleþ to,  
 And selden ī þe world i-seȝe ne ȝore haþ do<sup>16</sup>.

<sup>1</sup> A. *I am* (with an erasure after the *I*) *bis*.    <sup>2</sup> V. oute.    <sup>3</sup> A. winne.  
<sup>4</sup> A. þe.    <sup>5</sup> So H.: A. and V. for. In Fr. there is no conjunction:

Pur toi prendrai la bataille  
 Sauerez bone definaille.

<sup>6</sup> A. eorpe.    <sup>7</sup> A. pēken.    <sup>8</sup> A. nouȝt.    <sup>9</sup> A. euen cristne.    <sup>10</sup> A.  
 whuch.    <sup>11</sup> A. frēdschip *bis*.    <sup>12</sup> A. walde.    <sup>13</sup> Other uncontracted weak  
 preterites in which the final -e is dropped will be found in ll. 1266 (V.),  
 1270, and 1388. See Gloss. s. v. *And-last*.    <sup>14</sup> A. boxunnes.    <sup>15</sup> A.  
 forbysne: H. reads—

And theke bysenes me lytull tellit to,  
 And sylden in the world this vortu is do.

The French of this passage stands thus in the MS.:

Deu. queu docur queu franchise  
 Kant cil ki tute rien iustise.  
 Tant nus mustrad amistez  
 E ensanmple de humilitez.  
 955 Mes cele ensamp est poi tenue  
 E trop reument el mund veue.

<sup>16</sup> So A. and V., but at least as to the number of syllables H. has  
 the best reading in this line.

For þe worldlich<sup>1</sup> mon euere i-liche  
 Louep þig þat is worldliche,  
 985 ¶ Ac þe gost of charite and of polemodnesse<sup>2</sup>  
 Louep euer goodschipe<sup>3</sup> and boxumnesse<sup>4</sup>.  
 ¶ For whon to þe world hī ȝeueþ<sup>5</sup> þe mon,  
 And þe worldes good hī waxep on,  
 He ne þekep on God, ne nō oper pyngē<sup>6</sup>  
 990 Bote worldes catel to-geder bringe<sup>7</sup>.  
 ¶ And whō þe catel hap þe maystrie<sup>8</sup> alast,  
 [Hit]<sup>9</sup> is in his cofre bi-loke so fast,  
 Þat al he bi-comeþ ouergart proud,  
 And mis-dop his neiȝebors bope stille<sup>10</sup> and  
 loud<sup>11</sup>.

995 No ping ne wilnep he largesse,  
 But lordschupe and heiȝnesse;  
 Þe forbysne<sup>12</sup> of boxūnesse<sup>13</sup> i-wys<sup>14</sup>  
 Al þorw pruyde<sup>15</sup> forȝeten is.  
 ¶ Þeose ne mowen Jh̄c suwen wip,  
 1000 For heore dede al to-lyth<sup>16</sup>,  
 Ne his red ne leueþ heo nouȝt.  
 Whi þēne woldē heo wilnen ouȝt

<sup>1</sup> So A. and V., while H. is for once more accurate and appends the final *e*—*worldlyche*. <sup>2</sup> A. polmodnes. <sup>3</sup> A. godschipe. <sup>4</sup> A. boxūnes. <sup>5</sup> A. ȝiueþ. <sup>6</sup> A. opur þige. <sup>7</sup> See note on l. 926. <sup>8</sup> A. maistrie. <sup>9</sup> H. hit, A. and V. þ<sup>t</sup> hit. <sup>10</sup> A. stil. <sup>11</sup> The French of these four lines is—

Kant auoir ad la mestrie  
 Si ferm enz ses laz le lie.  
 Kil deuient fier e orgoillos  
 E a ses ueisins surfeitus.

That is to say—"quand la richesse a la prééminence, elle le lie si fermement dans ses lacs, qu'il devient &c." The second of these lines our translator has evidently not understood, and his rendering is both inexact and in our MSS. ungrammatical. H. reads thus:

And when worldly godys han the mastri,  
 Hit maketh mon so rebell and hye,  
 That he waxeth wonder prowde, &c.

<sup>12</sup> H. vertu. <sup>13</sup> A. buxomnes. <sup>14</sup> A. i-wis. <sup>15</sup> A. pruide. <sup>16</sup> So A. and V., not *lyþ*: compare ll. 491, 895, and 1043.

Of heritage in his kyndom <sup>1</sup>,  
 þau; he in batayle þe ple bi-won,  
 1005 Whon heo dop al þ<sup>t</sup> he for-bat <sup>2</sup>,  
 And no þig dop of pat he hat,  
 Ac euer secheþ pride and hei;nesse,  
 Ne biddep <sup>3</sup> heo nouȝt of boxūnesse? <sup>4</sup>

For-þi <sup>5</sup> Lucifer, as ȝe habbeþ herd telle,  
 1010 Fel frō heuene a-doun to helle;  
 And also I drede heo scholdē an ende,  
 Þulke pat suche werkes dop, after hī wende <sup>6</sup>.  
 Ac <sup>7</sup> I ne sigge hit not for <sup>8</sup> þon  
 Þat mai <sup>9</sup> ful wel eueriche goodemon <sup>10</sup>

<sup>1</sup> A. kindom.    <sup>2</sup> A. for-bad, but the present tense is evidently correct: see Fr. quoted below.    <sup>3</sup> A. kepeþ; H. loveth: see below.    <sup>4</sup> With these ten lines let us compare first the French original, and then the reading of H.

Icous ihesum ne siwent mie  
 Kar lur fet les contralie.  
 975 Son conseil ne uoillent crere  
 E coment doncs par quel affere.  
 Voillent cil riens demander  
 No del heritage deu auer.  
 Kant il[s] funt quankil defent  
 980 E despisent co kil aprent.  
 Ne uoillent rien dumilience  
 Mes reuilen la deu pussance.

And now H., pp. 43, 44.

• Thes synnes mow not Crist sue,  
 For thei beth of evyll vertue:  
 And whos his vertu levyth nowght,  
 Whi shuld he wyllen owght  
 Of his eritage in his kyndome,  
 That he thorgh plee and bataylle wone;  
 And ever aȝeys his byddyng woll do,  
 And aȝeys here soulys allso;  
 And ever secheth prude and hienesse,  
 And loveth nothyng bucsomnesse.

<sup>5</sup> A. þerfore.    <sup>6</sup> Here H. inserts—

But ȝef thei hem amende  
 Of that that they dude God afende.

<sup>7</sup> A. ak.    <sup>8</sup> See Glossary.    <sup>9</sup> A. may.    <sup>10</sup> A. god mon.

1015 Habbe gret lordschupe<sup>1</sup> and heiꝝnesse,  
 Castels, and toures, and gret richesse,  
 And may<sup>2</sup> [weldon]<sup>3</sup> and Godes wille holde,  
 And libbe God to queme wel ȝif he wolde;  
 ¶ ȝif he lyueþ<sup>4</sup> ī [loue]<sup>5</sup> and ī boxūnesse<sup>6</sup>,  
 1020 In sopschupe and in rihtwysnes.  
 For God wilneþ no piȝ on eorpe her<sup>7</sup>,  
 But al mōnes herte w<sup>t</sup> trewe loue and cler.

Nou<sup>8</sup> mihte<sup>9</sup> sū mon asken þus:  
 Hou wolde God plede for vs?  
 1025 Hou<sup>10</sup> he eny batayle nom,  
 And won vre riȝte<sup>11</sup> and a fend ouer-com?  
 Lustneþ þenne to me nou,  
 And I chulle ow tellen hou.  
 Þo Jhesu Godes sone in þe world was i-bore,  
 1030 So stille and derne he was pe fend fore,  
 Þat he of his come riht nouȝt nuste,  
 [Ac]<sup>12</sup> to beo lord and syre ȝit euere he truste,  
 As he hedde ben; ac his miht was bi-nome,  
 Þo p<sup>t</sup> Jhesu was i-bore and ī-to p<sup>e</sup> world  
 i-come.  
 1035 Wel pe fend hī seiȝ<sup>13</sup> in mōnes weeden,  
 Ac he nuste<sup>14</sup> what he was, ne wȝuch were  
 his dedē.  
 He hī seiȝ<sup>15</sup> wel mon, and<sup>16</sup> i-comē of  
 mōkūne,  
 Ac<sup>17</sup> euere ī pe world he linede wip-oute  
 siȝne<sup>18</sup>.

<sup>1</sup> A. lordschipe.    <sup>2</sup> A. mai.    <sup>3</sup> A. and V. welden: H.,  
 And may ȝet Goddis wylle don and holde.

<sup>4</sup> A. liueth.    <sup>5</sup> A. and V. londe; H. and Fr. charite.    <sup>6</sup> A. boxumnes.  
<sup>7</sup> A. heer.    <sup>8</sup> H. how.    <sup>9</sup> A. miȝte.    <sup>10</sup> A. how.    <sup>11</sup> A. rihte.    <sup>12</sup> A.  
 and V. as; H. but: Fr. has, Meis quidout<sup>r</sup> par tot seignurir, i. e. mais il  
 prétendait dominer partout.    <sup>13</sup> A. seih.    <sup>14</sup> V. nust.    <sup>15</sup> A. he seiȝ hī.  
<sup>16</sup> A. omits and.    <sup>17</sup> A. ak.    <sup>18</sup> A. synne.

þe fend wondrede swipe, and seide, "What  
artou?

1040 Wher þ<sup>u</sup> beo Godes sone þ<sup>t</sup> art i-comen<sup>1</sup> nou?  
Al þis wyde world I chul ȝeuen<sup>2</sup> þe,  
So þat þou bouwe<sup>3</sup> and honoure me."

## RESPONDIT JESUS.

þo seide Jhesu<sup>4</sup>, "Go awei<sup>5</sup>, Sathan<sup>6</sup>, go:  
þi kuynde lord ne schalt þow<sup>7</sup> fonde so<sup>8</sup>."

## DIABOLUS DICIT.

1045 ¶ "What wenestou? I ne mowe vnderstonde,  
þat Icham<sup>9</sup> prince and lord of þis londe<sup>10</sup>,

<sup>1</sup> A. i-come.    <sup>2</sup> A. ȝeue.    <sup>3</sup> A. bowe.    <sup>4</sup> A. Jhē.    <sup>5</sup> A. wei.

<sup>6</sup> The MSS. keep the Latin and French *th* here. So in MS. Harl. 2253, Fo. 55b. we have—

Alle herkneþ to me nou  
a strif wolle y tellen ou.  
of ihū ant of *sathan*  
þo ihū wes to helle ygan. &c.

On the other hand Wicliffe writes: 'And Poule be-toke þe fornicari to *sapanas* til a tyme, þat his spirit schulde be saue.' (Apology for the Lollards, Camden Society's edition, p. 24.) Elsewhere Wicliffe names *Barthelmew*, *Hector Thebanus*, *Athenis*, and on p. 54, *Sathanas*: on p. 31, *Thimoþe*. In the Early English Poems (ed. Furnivall) we read, p. 31,

þer is þe lope *sathanas*. & belsebuc þe ealde.

Whether the *th* was kept in the MSS. of poems often cannot be determined from the printed editions, the þ of the MSS. being everywhere, by some editors, turned into *th*. Of the word now before us, *Satan* was one form, as in Cædmon and Roberd de Brunne, and another was *Satanas* (the only Greek form), as in Tat., Bede, the Ormulum, and the Harrowing of Hell (MS. Bodl. Digby 86, fo. 119 sqq.).    <sup>7</sup> A. schaltou.

<sup>8</sup> H. strangely alters this line:

I am thy Lord, thou shalt fynde me so!

<sup>9</sup> A. þ. I. am (sic).

<sup>10</sup> I understand this passage thus: 'What meanest thou? I cannot be a subject, who am prince and lord &c.' See Gloss. s. vocc. *Understand* and *þat*. H. turns these lines into—

What thinketh the? mayst thou not understond?

Seyde the fynde, I am Lord &c.

The French is:

- And in þe seisyne habbe longe i-be  
 þorw þe heiȝe kyng þat graūt hit me.  
 Alle þing I seo, and alle þig Ich wot;  
 1050 But one þi pouȝt no þing I not.  
 þou nymest<sup>1</sup> ful muche an hond,  
 To be-nymen<sup>2</sup> me eny þing in þis lond:  
 þauȝ<sup>3</sup> I nabbe miht ouer þe,  
 Wenestou my preye to be-nyme<sup>4</sup> me?  
 1055 Nay<sup>5</sup>, for þat foreward<sup>6</sup>, þorw Sop and Riht,  
 Faste ī Godes court is congraffet a-þliht;  
 þat hose passede Godes heste<sup>7</sup>,  
 He scholde<sup>8</sup> be<sup>9</sup> myn, and in sūne<sup>10</sup> leste  
 An ende dyen þorw hard dep i-nouh:  
 1060 And þe kyng of heuene nul<sup>11</sup> do no wouh.  
 What wenestou such foreward<sup>6</sup> breke,  
 þat was in Godes court i-speke?"

## RESPONDIT JHC̄.

- And þo swete Jhesu hī onswerde and tolde,  
 "þat foreward<sup>6</sup> on ende wel was i-holde<sup>12</sup>;  
 1065 Ac þ<sup>u</sup> hit bi-gonne formast to breke,  
 þo þ<sup>u</sup> þorw treson<sup>13</sup> to monkuynde<sup>14</sup> speke,

E ihesu dist na sathanas  
 Ton seignor deu ne tēpteras.  
 E cil dist donc ke neu tu fere

1020 Prince sui de ceste terre.

<sup>1</sup> A. mymest.    <sup>2</sup> A. binime.    <sup>3</sup> A. þauh.    <sup>4</sup> A. bi-nyme.    <sup>5</sup> A. nai.    <sup>6</sup> A. forward *ter*.    <sup>7</sup> V. repeats—of course simply per sphalma—

Hose passede Godes heste.

<sup>8</sup> A. schulde.    <sup>9</sup> A. beo.    <sup>10</sup> A. synne.    <sup>11</sup> A. nil.    <sup>12</sup> A. God wol wel holde. H. makes sad havoc of this passage:

And tho swete Jhesu him onswered and tolde,  
 And seyde that foreward myȝht not be holde;  
 Thow thiself formest dedest hit breke &c.

The French is:    Lors respondi li duz ihesu

Li couenanz *fu bien tenu*.

Meis tu primes lenfreinsistes

1040 Kant en *traison* al serf deistes.

Tu ne murras &c.

<sup>13</sup> A. tresun.

<sup>14</sup> A. monkynde.

And seidest þ<sup>t</sup> treo hī was forbode  
 Lest<sup>1</sup> he hedde þe miht of Gode;  
 Ac<sup>2</sup> wolde he of þe appel ete,  
 1070 Þenne þ<sup>u</sup> seidest he hedde i-gete<sup>3</sup>,  
 For he scholde kōnen al þ<sup>t</sup> God con,  
 And he scholde neuer die<sup>4</sup> for þon.  
 He a-gulte þorw þe, and elles he wer<sup>5</sup> skere.  
 Vnderstond<sup>6</sup> my reson<sup>7</sup>, ȝif hit skile were  
 1075 [þat]<sup>8</sup> þou heddest alle forward of me  
 And þ<sup>u</sup> noldest holdē hē as a-nont þe.”

## DIABOLUS DICIT.

“A! Ich am bi-trayȝed<sup>9</sup>,” qd þe fend þo,  
 “Nou Ich am þorw ple ouer-comē so.  
 Of whom and hou comeþ hit,  
 1080 Such reson<sup>10</sup> and such wit,  
 þat þou so baldeliche darst nymen þe  
 Forte dispute<sup>11</sup> a-ȝeynes me?  
 þorw ple Ichabbe i-loren al anon;  
 [Ac]<sup>12</sup> so ne may<sup>13</sup> hit nouȝt gon.  
 1085 Algate he hap mis-don,  
 þorw<sup>14</sup> whom he is in my prison;  
 And bote he beo for-bouȝt of me,  
 He ne ouȝte<sup>15</sup> from wo disseysed<sup>16</sup> be.”

<sup>1</sup> A. leste.    <sup>2</sup> A. ak.    <sup>3</sup> That is, ‘he would have gained’ = ‘he would be the gainer by it’. But I suspect the true reading is, ‘he schulde i-gete’, the *i-gete* being an infinitive = A.S. *begitan*, but mistaken by the copyist for a participle.    <sup>4</sup> A. dye.    <sup>5</sup> A. were.    <sup>6</sup> A. vndurstond.    <sup>7</sup> A. resun.    <sup>8</sup> So H.: A. þauh, V. þauȝ; but this conjunction seems quite out of place. The meaning evidently is: ‘Listen to reason, whether it would be just that thou shouldst receive (the fulfilment of) all the conditions from me, and yet thou shouldst not choose to abide by them as against thyself.’ Fr. does not help much: it is as follows:

Ore esgardez donc reison.

1045 Veus tu de couenant ioir

Kant couenant ne ueus tenir?

<sup>9</sup> A. bi-trayet.    <sup>10</sup> A. resun.    <sup>11</sup> A. dispute.    <sup>12</sup> A. and V. and, H. but, Fr. mes.    <sup>13</sup> A. mai.    <sup>14</sup> A. þor.    <sup>15</sup> A. ouhte.    <sup>16</sup> A. disseysed.

RESPONDIT JESUS.

þo swete Jhesu to him con sugge,  
 1090 "And Ichulle hī penne for-bugge."  
 ¶ "Ȝif þou wolt him bugge to his feore,  
 He schal costen þe ful deore."

"Hou<sup>1</sup> deore?" quap Jhesu þo.  
 "As he is worþ, er þenne he go  
 1095 Out of bonde of my prison<sup>2</sup>."  
 ¶ "þat is skile," quap Jhesu, "and good reson<sup>3</sup>;  
 Ne kep I nouȝt<sup>4</sup> to-ȝeynes riht  
 þorw maystrie<sup>5</sup> bi-nyme þe no wiht."

DIABOLUS DICIT.

¶ "No, ac er<sup>6</sup> he dilyuered be,  
 1100 þou most al so<sup>7</sup> muche delyuere me  
 As al þis world is [worþ]<sup>8</sup> atte frome,  
 Wip alle pulke þ<sup>9</sup> schulen herafter come."

JHĪ DIXIT.

"Blepeliche," qd JhĪ, "al I chul<sup>9</sup> don þis,  
 For my luttel<sup>10</sup> fynger more worþ is

<sup>1</sup> A. how.    <sup>2</sup> A. prisoun.    <sup>3</sup> A. resoun.    <sup>4</sup> A. nouht.    <sup>5</sup> A. maistrie.  
<sup>6</sup> A. ar.    <sup>7</sup> For *al so* A. and H. have *as*.    <sup>8</sup> So H.: A. and V. have  
*nou*. The French of this passage, which in the printed poem is dis-  
 figured by two or three misprints, runs thus:

1065 E dist li doz ihesu benoit  
 Co est bien reison e droit.  
 Fo. 22. Contre droit ne uoil io mie  
 Tolir toi riens par mestrie.  
 Fai le me donc. volentiers  
 1070 Kest co donc ke tu quiers?  
 Io te dirai bien san faille  
 Rendez moi donc *que tant uaille*.  
 Com fōt ore tuz cil del mund  
 E *quanka* pres tuz iurs uendrunt.  
 1075 Volentiers dist il tut cest frai  
 Kar mieuz uant mō petit dei. &c.

<sup>9</sup> A. ichulle.    <sup>10</sup> A. leste.



1105 þen such an hondred<sup>1</sup> worldes ben,  
W<sup>t</sup> al þat folk þ<sup>t</sup> me may herafter sen<sup>2</sup>.”

## DIABOLUS DICIT.

¶ þe fend<sup>3</sup> þo to Jhesu onswere con:  
“þat is al sop, I seo bi þon.  
For þ<sup>u</sup> maiȝt al þe world demen and dihte:  
1110 For nou ouer þe nabbe I no mihte.  
And woldestou þi finger ȝeue<sup>4</sup>, þauȝ<sup>5</sup> þ<sup>u</sup> so  
sugge,  
So vnworþ and so vyl<sup>6</sup> chaffare to bugge?”

## RESPONDIT JESUS.

“Ȝe, and al my bodi for his raunsoun,  
But I chul<sup>7</sup> hī habbe out of prisoun.”  
1115 ¶ “þou most ȝit more do, ar þ<sup>u</sup> him habbe so:  
þolen on eorþe wandreþe and wo;  
And ȝif þou wole a-menden his wouȝ<sup>8</sup>,  
þou most deþþolen þorw strōg pyne i-nouȝ.”

And þo swete Jhesu hī onswerde þo:  
1120 “Al þat<sup>9</sup> þou hast seid, al schal be do;  
For Sop seide hit ouȝte ben so,  
And Riht com after [and ȝef]<sup>10</sup> þe dom þo;  
And more þē þ<sup>u</sup> hast i-seid I chulle don  
To diliuere<sup>11</sup> þe þral out of prison.”

1125 ¶ þo was þe fend siker, and wende wel eþe  
Forte haue bi-ȝeten þorw his deþe;  
¶ Ac<sup>12</sup> he was cauȝt and ouer-comen,  
As fisch þat is w<sup>t</sup> hok i-nomen,

<sup>1</sup> A. hundret.    <sup>2</sup> A. seon.    <sup>3</sup> A. feond.    <sup>4</sup> A. ȝiue.    <sup>5</sup> A. þau.  
<sup>6</sup> A. vil.    <sup>7</sup> A. chulle.    <sup>8</sup> A. wouh.    <sup>9</sup> V. adds a second þat.    <sup>10</sup> So  
H., these words being omitted by A. and V. The French, as well as  
the evident meaning of the passage, shows that the verb is necessary:

Kar uerite le deuise  
E puis lad inge iustise.

<sup>11</sup> A. delyuere.    <sup>12</sup> A. ak, H. and.

þat whon þe worm he swolewep a-last<sup>1</sup>,  
 1130 He is bi þe hok i-tized<sup>2</sup> fast.

Al Mon, nim<sup>3</sup> ȝeme and vnderstond<sup>4</sup> þe  
 Hou fynliche ī herte God louep þe,  
 Þ<sup>t</sup> wolde dep polē, þorwpyne<sup>5</sup> w<sup>t</sup>-outē mep,  
 To saue pi soule frō pyne of dep.  
 1135 Al vre gult on hī he wolde take,  
 And lodliche was bi-lad al for vre sake.  
 For he pat neuer no sūne<sup>6</sup> dude,  
 Ne neuer nas w<sup>t</sup> fulpe i-founden ī no stude,  
 In alle<sup>7</sup> þe lymes þat hap þe mon  
 1140 Seppē<sup>8</sup> Adam formest sunne bi-gon,  
 Wolde þ<sup>t</sup> his lymes alle i-pyned were,  
 To maken vs of sūne al quit and skere.  
 For vre vnwrestschupe<sup>9</sup> here  
 Þe coroune of þornes on his hed he beere<sup>10</sup>;  
 1145 And for vre folye also  
 His eȝen<sup>11</sup> weore blynt-wharuet<sup>12</sup> bo;  
 And al was his face bi-foulet w<sup>t</sup> spot,  
 And eke grete boffetes<sup>13</sup> amōg me hī smot;  
 ¶ And for vre speche vnwreste and vyl  
 1150 Atterheo hī dude to drike i-meynt<sup>14</sup> w<sup>t</sup> eisil<sup>15</sup>.

Þe otewyse werkes as þere anonden<sup>16</sup>

<sup>1</sup> H. the worme swolewe that the last.    <sup>2</sup> A. i-tyȝed.    <sup>3</sup> A. nym.  
<sup>4</sup> A. vndurstond.    <sup>5</sup> A. pine.    <sup>6</sup> A. synne.    <sup>7</sup> A. al.    <sup>8</sup> Fr. gives a  
 much better sense—

*Dont Adam primes pechad.*

<sup>9</sup> A. vnwresteschipe.    <sup>10</sup> A. bere.    <sup>11</sup> A. eiȝen.    <sup>12</sup> A. blintwharued,  
 H. blynwherved.    <sup>13</sup> A. buffetes.    <sup>14</sup> A. i-meyn.    <sup>15</sup> A. eisyl.    <sup>16</sup> So  
 the line stands in the MSS., but it is evidently corrupt. H. gives this  
 distich thus:

For unlawfull werk us avonde,  
 He was peersed thorgh foot and honde.

Which must be rendered: "For countless misdeeds he was pierced &c.",  
 for the *avonde* admits no other explanation that I can see but that which  
 would connect it with the Lat. *abundare* and the Romance *habundoz*,  
*avondos*, *aondos*, *aundos* (see Raynouard, s. v. *onda*). But the passage

He lette bope purlen his feet <sup>1</sup> and hōden;  
 And for vre woke pouȝtes he poledē smerte,  
 þ<sup>t</sup> me his syde purlede riȝt <sup>2</sup> to þe herte.  
 1155 ¶ What miht <sup>3</sup> he pēne do for vs more?  
 No tonge may tellen of þat fore <sup>4</sup>  
 Ne no mōnes herte ne mihte <sup>5</sup> penche <sup>6</sup> so,  
 As he poledē for vs pyne and wo.

And ho is þat ne miȝte <sup>7</sup> habbe pite  
 1160 Of such frendschupe <sup>8</sup> and charite?  
 Such beo þe dundes of batayle  
 þat he poledē for vs wip-uten <sup>9</sup> fayle.  
 Ac <sup>10</sup> he poledē to depe <sup>11</sup> ben i-brouȝt:  
 Vre dep þorw his dep he hap for-bouȝt.

1165 For more poledē he an <sup>12</sup> hundret folde  
 Serwe and pyne, þo he dyen <sup>13</sup> wolde,  
 þen þe fend mihte <sup>14</sup> for eny synne <sup>15</sup>  
 Leggen hond <sup>16</sup> vpon monkunne.

thus read would imply that Christ was pierced for *his own* misdeeds innumerable, which is just what Fr. contradicts:

E pur nos mauois fez *foreins*  
 Se lessa percer piez e meins.  
 Pur nostre mauois penser &c.

(Sic MS.: Mr. Cooke prints *foreinz* and *vostre*.) Translate: "And for our evil deeds which were *not his own* he allowed &c." As to 'avonde' for *anonden*, the *n* is very distinct in the MSS., and if this were the Romance word, the final *-en* could not be accounted for. I suspect the line ought to begin with the preposition *for*, and that 'as þere anonden' (or perhaps 'as þere anonden', see note on l. 1401) ought to mean 'as there imputed to him', or 'which were not his own', or 'which we were guilty of'. Compare—

Al þat god suffrid of pine. hit nas *noȝt* for is *owen* gilt:  
 Ok hit was man for sin pine: þat wer for sin in helle ipilt.  
 Fall and Passion, l. 7, Furnivall's Early English Poems, p. 13.

<sup>1</sup> A. fet.    <sup>2</sup> A. riht.    <sup>3</sup> A. myht.    <sup>4</sup> So A. and V.; H. has 'telle of his soore'.    <sup>5</sup> A. miȝte.    <sup>6</sup> A. pēchen.    <sup>7</sup> A. mihte.    <sup>8</sup> A. frendschipe.    <sup>9</sup> A. w<sup>t</sup> oute.    <sup>10</sup> A. ak, H. and.    <sup>11</sup> A. dep.    <sup>12</sup> A. and.    <sup>13</sup> A. diȝen.    <sup>14</sup> A. miȝte.    <sup>15</sup> A. sunne.    <sup>16</sup> This *hond* seems much

- For þe soule louep þe bodi so,  
 1170 þat neuere heo nule hī wende fro  
 For no pyne, ne for sore,  
 þau; me hit to-hewe euermore,  
 Er þe fyf wittes ben loren out-riht,  
 Al heore v̅ertue and al heore miȝt<sup>1</sup>.  
 1175 þat is þe siht, and þe herynge,  
 þe speche, and þe smellynge,  
 And þe felynge, he schal leosen an<sup>2</sup> ende,  
 Ar he wole from<sup>3</sup> þe bodi wende<sup>4</sup>.  
 Kuynde ne may for no ping  
 1180 þolē her þe tipelynge.

- Ac<sup>5</sup> he þat alle ping mai<sup>6</sup> welde  
 Doublede his peyne an hondred<sup>7</sup> felde;  
 For þo he pynede on þe Crois  
 He ȝaf his soule wip loud voys.  
 1185 þer he schewede þ<sup>t</sup> he was God so:  
 Vre Raunsum<sup>8</sup> he dude þo.  
 þe bodi<sup>9</sup> ȝit<sup>9</sup> linede wip-oute fayle,  
 And so he ouercom þe batayle.  
 Kuynde ne mihte þole such peyne non,  
 1190 For þe fend ne miȝte hit neuer legen<sup>10</sup> on.

- And Marie, Mayden schene,  
 Mihtful Moder and milde Qwene,  
 For deol mungen I ne may  
 þe pyne þ<sup>t</sup> þ<sup>u</sup> poledest pulke day.  
 1195 Ac þe prophecye of Symeon  
 Was folfuld<sup>11</sup> þo bi þon;  
 As wip swerd in pulke stounde  
 þou heddest þo ful bitter wou̅de;

in the way: H. omits it. The French is—

Ke diables neurent poeir  
 A humeine nature charger.

<sup>1</sup> A. miht. <sup>2</sup> A. and. <sup>3</sup> A. fro. <sup>4</sup> A. weende. <sup>5</sup> A. ak, H. but. <sup>6</sup> A. may.  
<sup>7</sup> A. hūdred. <sup>8</sup> A. raunson. <sup>9</sup> illegible in A. <sup>10</sup> A. leggē. <sup>11</sup> A. fulfuld.

Ac<sup>1</sup> pi joye doublede an hondrut<sup>2</sup> folde,  
 1200 þo he from dep vp-rysen wolde.  
 ¶ For nouȝt worp<sup>3</sup> weore<sup>4</sup> his passion,  
 Neore his resurexion<sup>5</sup>.  
 þou<sup>6</sup> seȝe openliche in alle þinge  
 Of his batayle þe endynge,  
 1205 þorw whom þe fend was al mat<sup>7</sup>,  
 And þe world for-bouȝt and brouȝt in stat.  
 þe troupe of vs, and þe beleene<sup>8</sup> also,  
 Bi-leuede<sup>9</sup> al in þe po.

In wonhope weore his disciples vchon,  
 1210 Ac<sup>10</sup> pou weore studefast euer in on;  
 Ne miȝte<sup>11</sup> þe no þiȝ tornen out,  
 In trewe bileue euere þ<sup>u</sup> weore<sup>12</sup>, stille and  
 loud.

Marie, Mooder<sup>13</sup> of pite,  
 Mayden<sup>14</sup> ful of alle bouȝte,  
 1215 Vre bi-leeue was po in þe i-wis;  
 And nou<sup>15</sup> al vre hope is  
 þat pou<sup>16</sup> bi-seche pi sone for vs,  
 þat so on rode for-bouȝt<sup>17</sup> vs.

Ȝe habben i-herd of swete Jhesu,  
 1220 Hou<sup>18</sup> he þorw his muchel vertu  
 Vs redeþ to goode<sup>19</sup> euer-more,  
 And hou<sup>18</sup> he wolde vs plede fore,  
 And hou<sup>19</sup> he wolde to batayle wende,  
 And hou<sup>18</sup> he hit ouer-com an ende.  
 1225 ¶ Nas pis a good redes-mon  
 þat<sup>20</sup> vs so deore for-buggen con,

<sup>1</sup> A. ak, H. but.    <sup>2</sup> A. hundred.    <sup>3</sup> H. omits 'worp', clearly misunderstanding these two lines, which mean—'For his passion would be nothing worth, were it not for (see Gloss., s. v. *Neore*) his resurrection.' This couplet is not in the French.    <sup>4</sup> A. were.    <sup>5</sup> A. resurrexion.    <sup>6</sup> A. pow.    <sup>7</sup> A. maat.    <sup>8</sup> A. bileue.    <sup>9</sup> A. forsoþe bileuede.    <sup>10</sup> A. ak, H. but.    <sup>11</sup> A. mihte.    <sup>12</sup> A. were.    <sup>13</sup> A. moder.    <sup>14</sup> A. maiden.    <sup>15</sup> A. now.    <sup>16</sup> A. pow.    <sup>17</sup> A. for-bouht.    <sup>18</sup> A. how, *quater*.    <sup>19</sup> A. gode.    <sup>20</sup> V. þas.

And hap i-rud vs þe way,  
 Þer vchone of vs þat wole, he may  
 To þe blisful<sup>1</sup> joye come  
 1230 þ<sup>t</sup> so lōge þorw Adam<sup>2</sup> was bi-nome?

Vnderstondep<sup>3</sup> nou forþere nopeles  
 Hou he is God and euere<sup>4</sup> wes,  
 And ȝe mouwe<sup>5</sup> openliche i-seon  
 Þat hit ne may not elles ben.  
 1235 O God al þe world wrouȝte<sup>6</sup>,  
 And pulke God vs alle for-bouȝte<sup>7</sup>;  
 Oper<sup>8</sup> God nis non þen he,  
 Þe God of whom I seide er þe,  
 Persones preo in þrille-hod.  
 1240 And o God cleped in on-hod.

Men<sup>9</sup> may also, clerkes þ<sup>t</sup> cōne<sup>10</sup> reden,  
 I-seon his Godhede þorw his deden;  
 For al þe deden<sup>11</sup> þat he dude here  
 W<sup>t</sup> Godhede and monhede [weore]<sup>12</sup> i-meynt  
 i-fere.

1245 And nym nou ȝeme and þ<sup>n</sup> miht seon  
 Hou þat ilke mihte<sup>13</sup> ben<sup>14</sup>.

<sup>1</sup> A. (per sphalma) blsful.    <sup>2</sup> 'þorw Adam': so A., V., and H. But the French reads—

Ke *par euain* feut grant pose  
 A tuz estupee. e close.

That is, 'which was previously (auparavant) quite shut (lit. paused), stopped against all, and closed.'    <sup>3</sup> A. onderstōdep.    <sup>4</sup> A. euer.    <sup>5</sup> A. mowen.    <sup>6</sup> A. wrouhte.    <sup>7</sup> A. for-bouhte.    <sup>8</sup> A. opur.    <sup>9</sup> A. and H. me, Fr. thus:

E ses fez peut *hom* saueir  
 E la puissance deu veeir.

<sup>10</sup> A. cūne.    <sup>11</sup> A. deeden, the last letter very indistinct.    <sup>12</sup> H. finishes this line with 'he dede in fere'. A. and V. leave the sentence without any verb, for *i-meynt* can be nothing but a participle. The insertion of *weore* (or *were*) seems to be fully justified by the French:

Kar tuz ses fez *furent* mellez  
 De hōmesce e de deitez.

<sup>13</sup> A. miȝte.    <sup>14</sup> A. beon.

- Hose hedde a swerd here  
 þat wel i-steled <sup>1</sup> and kene <sup>2</sup> were,  
 And he hit in-to þe fair dude  
 1250 þat hit were <sup>3</sup> breñynge in þe stude;  
 Ho is þat penne mihte,  
 Whon hit barnde so brihte,  
 þe fuyr <sup>4</sup> to-delen þe stel fro,  
 Oper <sup>5</sup> þe stel from þe fair mo?  
 1255 And hose w<sup>t</sup> þe swerd smite,  
 Two kuynden he mihte <sup>6</sup> sen <sup>7</sup> and wite—  
 þe stel þorw kuynde kerueþ a-pliht <sup>8</sup>,  
 And þe fair brennep <sup>9</sup> and p<sup>t</sup> is riht;  
 And al of o swerd hit come.  
 1260 Also is of Jhesu Godes sone,  
 Two kuynden he hap, we witen bi þon,  
 þat he is sop God and sop mon.

For atte neces [he schewede] þis priuete <sup>10</sup>,  
 At þe Caane <sup>11</sup> of Galylee <sup>12</sup>,

<sup>1</sup> A. i-steeled.    <sup>2</sup> A. keene.    <sup>3</sup> A. weo (sic).    <sup>4</sup> A. fuir.    <sup>5</sup> A. opur.  
<sup>6</sup> A. mihte.    <sup>7</sup> A. seon.    <sup>8</sup> A. a-pliht.    <sup>9</sup> V. brande.    <sup>10</sup> A. gives this  
 line thus:

For atte neoces of þis priuete,  
 and V. thus:

For atte neces of þis princee (or princee);  
 the writer of these MSS.—for we must bear in mind that they are written  
 by the same hand—having evidently not understood what he was copying.  
 H. helps us here, reading—

He shewed gret myraculle and priuete  
 At the chane of Galilé.

The <sup>13</sup> 'for' at the beginning of the line is not in the French, where the  
 couplet—

As nocés seint architeclin  
 Kant leawe changat en uin—  
 seems rather to connect itself with what precedes.

<sup>11</sup> A. þe Cane: for the use of the article with this name compare  
 Maundevile's expression: '*the Cane of Galilee is 4 Myle fro Nazareth*'.  
 And so in Wiclif's rendering of John 2. 1,—'*and the thridde dai wed-  
 dyngis weren made in the cane of galile*' (Engl. Hexapla.) On the other  
 hand in Rob. de Brunne we have—

And in Kana Galyle  
 He turnede water yn wyne to be. (p. 344.)

<sup>12</sup> A. Galile.

- 1265 A gistnynge he made Architriclyn<sup>1</sup>,  
 þer he tornde<sup>2</sup> water<sup>3</sup> to wyn.  
 Sixe vessels þer weoren i-don:  
 Of water<sup>3</sup> he bad hem fulle son;  
 [As mon]<sup>4</sup> he bad don water<sup>3</sup> þer-in  
 1270 And as God he torned hit to wyn.  
 And þis ilke dede was al on  
 Of sopfast God and sopfast mon.  
 And elles-wher<sup>5</sup> þer he eode,  
 Muche folk hī suwede of feole<sup>6</sup> peode,  
 1275 þat fyf<sup>7</sup> þousend men he hap i-set,  
 And w<sup>t</sup><sup>8</sup> fyue<sup>9</sup> lounes and twey<sup>10</sup> fisses hem  
 fed;  
 And of þe relef þ<sup>t</sup> hē leuede bi-fore,  
 Twelf cupe-ful weoren<sup>11</sup> vp i-bore.  
 As mon he hem þe bred to-brek<sup>12</sup>,  
 1280 And as God he hap hem i-fulled ek.

Of Lazar also þ<sup>u</sup> miht i-seon epe  
 Hou he him arerede from þe depe,

<sup>1</sup> For this change of a common noun (ἀρχιτροκλινος) into a proper name, compare Maundevile's words: 'In that Castel, seynt Anne oure Ladyes Modre was born. And there benethe was *Centurioes* Hous' (p. 117). So we occasionally even now hear and read of the parable of *Dives*—the syre Dyues of Rob. de Brunne—and Lazarus. So we always speak of Mary *Magdalen*, though 'Marie *Cleophee*' (Mand.) is such no longer. But as to the case before us, Wiclif wrote: 'bere ȝe to the architriclyn' (Jno. 2. 8). <sup>2</sup> V. torned. <sup>3</sup> A. watur *ter*. <sup>4</sup> A. and V. anon. The French is—

*Com hōme emplir les roua*  
*Com deu leawe en vin chāga.*

(Roua = rogavit? Kelham has, 'Roaisons, Rogations'.) Compare also with the present passage lines 1279 and 1287 below. In H. we have—

As by his monhede he bade do watur theryne,  
 And by his Godhede he turned the water to wyne,—

conveying the same general sense, though the conjunctions here are all at sixes and sevens. <sup>5</sup> H. has 'owher', which clearly = A.S. æghwær, æghwar, ahwær = ever-where = wherever. <sup>6</sup> A. fele. <sup>7</sup> A. fif.

<sup>8</sup> A. omits w<sup>t</sup>. <sup>9</sup> A. fue. <sup>10</sup> A. twei. <sup>11</sup> A. weren. <sup>12</sup> A. to-breek.



þat foure dawes he leiþ<sup>1</sup> a-long,  
 In þe buriles<sup>2</sup> þat he stonk.  
 1285 Wip loud voys<sup>3</sup> he clepede þus:  
 "Lazar a-rys and cum out to vs."  
 Riht as mon he clepede him to,  
 And as God he a-rerede him also<sup>4</sup>.

In alle his deden me may<sup>5</sup> wel i-sen<sup>6</sup>  
 1290 þat he is God<sup>7</sup> and euer schal ben<sup>8</sup>.  
 þulke God alle þing dihte,  
 þat in þe swete Mayden<sup>9</sup> a-lihte.  
 Al vre be-leeue<sup>10</sup> in him is,  
 Vre treupe<sup>11</sup> and vre hope i-wis:  
 1295 Persones preo in þrillihod,  
 And o God þauþ<sup>12</sup> in on-hod.

Nou ȝe habbeþ i-herd witterly  
 Hou he is God Almihti<sup>13</sup>;  
 Ac<sup>14</sup> his strengþe ne<sup>15</sup> may nō telle,  
 1300 Herte penke, ne moup spelle.  
 For þe heiȝe nome Jhesu  
 Hap in him so muche vertu  
 þat al þat is in heuene hiȝe<sup>16</sup>  
 Abouen and bineopen<sup>17</sup> feor and neiȝe,  
 1305 Bouweþ<sup>18</sup> to pilke<sup>19</sup> nome vchon.  
 For-þi þer ne may hit telle non,  
 His miht and his strengþe hou hit geþ;  
 But as a mon þe rynde fleþ<sup>20</sup>,  
 Sūwhat touchen I chulle fonde  
 1310 Of þat Ich may vnderstonde<sup>21</sup>.

þo Adam hedde i-loren þorw synne,  
 Heuene and eorþe and paradyses<sup>22</sup> winne,

<sup>1</sup> A. leih.    <sup>2</sup> A. buriels.    <sup>3</sup> A. vois.    <sup>4</sup> V. omits *also*.    <sup>5</sup> A. mai.  
<sup>6</sup> A. i-seon.    <sup>7</sup> A. þat he was God and is: the Fr. is, *kil est deu*.  
<sup>8</sup> A. beon.    <sup>9</sup> A. maiden.    <sup>10</sup> A. bi-leeue.    <sup>11</sup> A. troupe.    <sup>12</sup> A.  
 þauh.    <sup>13</sup> A. almihty.    <sup>14</sup> H. and.    <sup>15</sup> A. om.    <sup>16</sup> A. heiȝe.    <sup>17</sup> A.  
 bineþen.    <sup>18</sup> A. boweþ.    <sup>19</sup> A. þulke.    <sup>20</sup> On this passage see Pr.,  
 p. 55.    <sup>21</sup> A. vndurstonde.    <sup>22</sup> A. paradys: the form in V. is found

þe fend hedde such miht þo  
 þat al þe world moste after hī go;  
 1315 For [whom]<sup>1</sup> þe world was furst wrouȝt<sup>2</sup>,  
 He hap him vnder-i-brouȝt<sup>3</sup>.  
 Such strengþe he him þo ches  
 þat prince of al þe world he wes.  
 þer nas non for his goodschupe,  
 1320 For penaunce ne for holyschupe<sup>4</sup>,  
 þauȝ<sup>5</sup> he pynede hi-self in flesch and felle,  
 þat þe fend ne ladde him to helle.

[Ac]<sup>6</sup> þe strengþe of Jhesu Godes sone  
 Him hap al mated and ouer-come.  
 1325 Ouercomē and i-mat he was<sup>7</sup> ful sone,  
 þo he wende of him to done  
 As he hedde don of oper alle  
 þat he lette in-to helle falle:  
 Alle he ladde herbifore after<sup>8</sup> his wille,  
 1330 And in-to helle [con]<sup>9</sup> hem spille.

To þe croys<sup>10</sup> he con come,  
 And wolde habben<sup>11</sup> his soule i-nome;  
 Ac<sup>12</sup> he faylede, þe traytour<sup>13</sup>;  
 He was a-bated of his tour<sup>14</sup>,  
 1335 For Godes Godhede hī hap doū cast  
 In-to helle and i-bounden fast.

also in the Harrowing of Hell, l. 193 (Bodl., MS. Digby 86, fol. 119),

And comen to paradisys blisse.

So in l. 211; and in l. 173, paraises blisse.

<sup>1</sup> A. and V. whon: H. but for monkynde &c. Fr. is very clear:

*Celui pur ki le monde fu fet*

*En son poeir out attreit.*

<sup>2</sup> A. wrouht. <sup>3</sup> A. vndur-i-brouht. <sup>4</sup> A. holischupe. <sup>5</sup> A. pauh.

<sup>6</sup> A. and V. and, H. but, Fr. meis. <sup>7</sup> A. was he. <sup>8</sup> A. aftur. <sup>9</sup> A.

and V. com. <sup>10</sup> A. crois. <sup>11</sup> A. habbe. <sup>12</sup> H. but ȝet. <sup>13</sup> A. traitour.

<sup>14</sup> H. anowre, probably because the copyist took *tour* in the sense of *tower*. The line really means, 'he was smitten down in his *turn*': compare ll. 1315, 1316. Fr. has—

*Il est de son torn abatuz.*

For porw his Godhede his soule eode  
 þidere for hise pat hedden <sup>1</sup> neode,  
 þat ʒore hedden him a-bide  
 1340 And sore longeden <sup>2</sup> to gon him mide <sup>3</sup>.

Helle-ʒates he al to-breek <sup>4</sup>,  
 And to-daschte al þe fendes <sup>5</sup> ek.  
 A gret bite he bot of helle nom <sup>6</sup>  
 And drouh alle hise out vchon  
 1345 þat leeuedē his nome and hī knewe,  
 And serueden hī wip herte trewe.  
 Such strengþe nas neuer i-herd ar þis,  
 Ne neuer schal but of him i-wis.  
 For þe meste strengþe he al bi-reuede  
 1350 þat þe fend <sup>7</sup> in þe world heuede.  
 He was en-armed ful stronge <sup>8</sup>,

<sup>1</sup> A. hedde.    <sup>2</sup> A. longede.    <sup>3</sup> A. myde. With these lines compare the words of Adam to Christ in the Harrowing of Hell above referred to:

Welcome louerd wel þou be  
 Ful longe haueþ ous þout after þe,

and Eve says,

So longe hauen we ben herinne  
 Þa fewe nou beþ oure sunne.

<sup>4</sup> So in the Harr. of Hell:

Helle ʒates ich come nou to  
 Nou ich wille pat hy ben houndo

Helle ʒates her .I. falle  
 And suppen go into helle  
 Satanas here .I. þe binde  
 Ne salt þou neuere hene winde

(i. e., never shalt thou unwind).    <sup>5</sup> A. feondes.    <sup>6</sup> I strongly suspect that for *nom* we should read *anon*, as in the form of this line which H. gives—

The maystri of helle he hede *anon*.

*Nom* spoils the rhyme, and one would scarcely expect *bot of* = *out of* except, if at all, in northern English.

<sup>7</sup> A. feond.    <sup>8</sup> The scriptural allusion here, namely to the parable of the 'strong man armed' (*fortis armatus*, Vulg.) in Luke 11. 21, seems not to have been understood by the English translator, or even by the writer of the French MS., who has put *si* where the bishop must have

þat his ʒat wuste ful longe<sup>1</sup>;  
Ac<sup>2</sup> þo þe strengore hī ouer-com,  
Gret preye he<sup>3</sup> him bi-nom.

1355 For-þi him seiþ wel Ysaye,  
þat seiþ in his prophecye  
þat he scholde [Myhtfol]<sup>4</sup> i-cleped ben<sup>5</sup>.  
His strengþe may no mon i-seon,  
Ne no tonge ne mihte reden  
1360 Ne pouȝt penken his mihtful deden.  
¶ For his miht me ouȝte him drede,  
And for his swetnes hī loue ful nede.

þis is vre child and vre help,  
Vre strengþe and vre ʒelp,  
1365 Vre be-leue<sup>6</sup> and vre socour,  
Vre treuþe and vre honour;  
þat so boxum bi-com for vs,  
He ʒaf him-self to sauē vs.  
And al o God dude þis,  
1370 Fader and Sone and Holigost i-wis.

Sūdel ʒe habbep i-herd nou riht  
Of his strēgþe and of his miht;

written *li*, both to give point to the allusion and to mark the antecedent to the relative which begins the next line.

Li maufe fu [*li*] fort arme  
Ki sa porte a si fort garde.  
Mes quant li plus fort sorueneit  
Ses espoilles lui ad toleit.

<sup>1</sup> H. cuts this down into the charming line,  
And wȝt full long.

See Pr., pp. 60, 61.    <sup>2</sup> A. ak, H. bote.    <sup>3</sup> A. om. he.    <sup>4</sup> A. myldeful,  
V. myldefol, H. myȝhtfull, Fr.—

Pur co dit bien ysaie  
En sa douce prophecie.  
Ke *il fort* nome serroit &c.

<sup>5</sup> A. beon.    <sup>6</sup> A. be-leue.

Ac <sup>1</sup> herknep <sup>2</sup> ȝit forpere of Ysaye,  
 ȝat cleped <sup>3</sup> him in his prophecie  
 1375 Fader of ȝe world ȝat scholde come <sup>4</sup>.  
 For while he walkede her atte frome,  
 He folfulde <sup>5</sup> in alle ȝinge  
 Alle holyc prophetes [byddynges] <sup>6</sup>.

Hou he is Fader ȝe schullen <sup>7</sup> i-heren,  
 1380 And hou we alle of him i-streoned <sup>8</sup> werē.  
 ȝorw Adam we sūgeden furst vchon,  
 And eeten ȝe appel wip hī anon;  
 And alle we of him i-streoned <sup>8</sup> weoren:  
 ȝe cors <sup>9</sup> ȝat he beer alle we beeren.  
 1385 ȝorw kuynde we hedden ȝe curs alle  
 ȝorw riht ne miȝt <sup>10</sup> hit elles bi-falle.

Adam vr fader ȝe forme mon  
 Fleschliche streoned vs euerichon,  
 Ac <sup>11</sup> ȝulke fleschliche streonynges  
 1390 Beere <sup>12</sup> vs bale and serwynges,  
 Neore <sup>13</sup> ȝe grace of swete Jhesu

<sup>1</sup> A. ak, H. but.    <sup>2</sup> A. herkenep.    <sup>3</sup> A. clepep.    <sup>4</sup> See note on l. 65. The French here is—

Pere au poeple ki uendroit.  
 Au siecle ke feut a nenir.

<sup>5</sup> A. fulfilde.    <sup>6</sup> So H.: A. and V. have bi-gynnynges, which makes no sense. The French is simply 'tute seinte prophecies'. For *bidding* = announcement, see Gloss.    <sup>7</sup> A. schulle.    <sup>8</sup> A. i-streoned *bis*.    <sup>9</sup> A. curs.    <sup>10</sup> A. miht.    <sup>11</sup> A. ak. In H. this passage is thus metamorphosed:

And for the synne that Adam in Paradys dede,  
 All we that of him come shuld ha byn in sory stede,  
 Nere the grave [sic] of swete Jhesu  
 That us ȝeynbowght thorgh gostli vertu.

The French is—

Meis icele engendrure  
 Feut a nus e pesme e dure.  
 Ne feust la grace ihesu crist  
 Ke nus engendra en esperit.

<sup>12</sup> A. beer.

<sup>13</sup> Compare l. 1202.

þat vs strenede<sup>1</sup> [þorw]<sup>2</sup> gostliche vertu.  
 þorw Adam we weore to depe i-demet<sup>3</sup>,  
 þorw Jhesu vp-rered and al i-qwemed.  
 1395 He is vre Fader ariht,  
 And so goodliche vs hap i-diht  
 þ<sup>t</sup> w<sup>t</sup> his blod he vs [waschede]<sup>4</sup> of sinne<sup>5</sup>,  
 And brouȝt vs out of wo to winne.  
 Neuer fader for no childe  
 1400 Of fyn loue nas so freo ne mylde.

[Wan]<sup>6</sup> from þe roode<sup>7</sup> for vre neode  
 Riht in-to helle he eode,  
 Fourti tymen<sup>8</sup> þer he wes,  
 [O]<sup>9</sup> þat he vp-risen ches.  
 1405 þat was on þe pridde day,  
 Erliche vppon a Sonen-day,  
 þo þe niȝt<sup>10</sup> fro þe day to-brek<sup>11</sup>  
 So seide seint Austin þo he spek<sup>12</sup>.  
 W<sup>t</sup> him he drouȝ out alle hise  
 1410 þat diȝeden<sup>13</sup> in his seruise  
 From þe<sup>14</sup> tyme þat he Adam wrouȝte,  
 þat he vp-ros<sup>15</sup> and vs for-bouȝte.  
  
 To his disciples he hī schewede<sup>16</sup> i-lome<sup>17</sup>,  
 And eet and dronk, eode and come  
 1415 Fourti dawes he was heere<sup>18</sup> fulliche,  
 And prechede<sup>19</sup> hem Godes kineriche.

<sup>1</sup> A. streone.    <sup>2</sup> A. and V. om.: see the readings of H. and Fr. just quoted.    <sup>3</sup> A. i-demed.    <sup>4</sup> A. and V. waked, H. wassheth, Fr. laua. See Pr., p. 64.    <sup>5</sup> A. synne.    <sup>6</sup> Fr. kant: A. and V. have *pat*. I have no doubt that the earlier manuscript from which A. and V. were copied had the Anglo-Saxon *p* (*w*) throughout, and thus the *pan* = *wan* being mistaken for *pan* was changed into a conjunction more fitly corresponding to the *so* in the preceding line, with which this line was connected by mistake. On the *p* and *p* compare ll. 287, and 1151, note.    <sup>7</sup> A. rode.    <sup>8</sup> A. and H. tymes.    <sup>9</sup> A. and V. *þo*, H. *er*, Fr. *deskau tierz iur*. Line 152 shews pretty clearly what the true reading is.    <sup>10</sup> A. niht.    <sup>11</sup> A. to-breek.    <sup>12</sup> A. speak.    <sup>13</sup> A. *þo* *pat* dyeden.    <sup>14</sup> A. *pat*.    <sup>15</sup> A. a-ros, H. up-ros.    <sup>16</sup> A. schewed.    <sup>17</sup> H. sone.    <sup>18</sup> A. here.    <sup>19</sup> A. preched.

Vppon holy Þoresday <sup>1</sup> þer on his nome  
 Heo weren <sup>2</sup> i-gedered alle i-some  
 Vppon astude, þer he among hem com,  
 1420 And of mis-bileue he hem vndernom.  
 In whonhope <sup>3</sup> and doute heo weoren vchon,  
 3it heo seȝen hī alyue a lyues-mon.

þo 3it ne mihten heo for no wit <sup>4</sup>  
 Riht to sope i-leeuen hit.  
 1425 Ac <sup>5</sup> heore doute was vre bi-heue <sup>6</sup>,  
 And fastnede ful wel vre bi-leeue <sup>7</sup>;  
 For muche vs dude sikernesse <sup>8</sup>  
 Of Thomas misbileuenesse,  
 þat nolde for no mon þat was  
 1430 Bi-leeuen þat he ded and arisen <sup>9</sup> was,  
 Ar he hedde hondlet þe woūde so wyde,  
 þat Longeus <sup>10</sup> made in his syde,

<sup>1</sup> A. þorsday.    <sup>2</sup> A. weoren.    <sup>3</sup> A. wonhope.    <sup>4</sup> i. e. for no wiht  
 = for nought. See Glossary, s. v. *Nouht*.    <sup>5</sup> H. but ȝet.    <sup>6</sup> A. biheue.  
<sup>7</sup> A. bileue.    <sup>8</sup> A. sikornesse.    <sup>9</sup> A. arysen.    <sup>10</sup> Sic in A. and V.  
 and the Townley Mysteries: II. writes Longes, Fr. longis (and so Rob.  
 the Dev.), the Coventry Mysteries, Longeys, the later Greek and Latin  
 fathers, Longinus. The origin of the name is apparently implied in the  
 words 'sed unus militum *lancea* (λόγχη) latus ejus aperuit', John 19. 34,  
 Vulg. It is curious to note the various instances in which tradition has  
 given names to persons who are mentioned but not named in the Scrip-  
 tures themselves. Thus the mother of the virgin Mary was Anna (see  
 note on l. 1265), and her father Joachim son of Barpanther, according  
 to Epiphanius, Greg. Nyss., &c. The magi who visited the infant Jesus,  
 always reckoned as three in number, are named by Mandevile as 'the  
 3 Kynges, Jaspar, Melchior, and Balthazar; but Men of Grece clepen hem  
 thus, Galgalathe, Malgalathe, and Saraphie; and Jewes clepen in this  
 manere in Ebrew, Appelius, Amerrius, and Damasus.' The readers who  
 choose to consult Calmet, s. v. Magi, will find this statement as to the  
 different names given to the three kings by the Jews and the Greeks,  
 just reversed, as might be expected; and other names also mentioned.  
 Of the second and third names the Cov. Mysteries give the forms Mel-  
 chizar and Baltazare, in the latter of which the ȝ probably = z as is oc-  
 casionally the case. Mandevile again speaking of 'the Cytee of Sarphen'  
 says, 'and there reysed he Jonas the Wydwes Sone from Dethe to Lyf,'

And<sup>1</sup> seon þe woūdes grene and weet,  
Wȳuche þat weoren on honden and feet<sup>1</sup>.

- 1435 Þo schewed Jh̄c<sup>2</sup> h̄i his wondes<sup>3</sup> wyde  
In hondes and feet and pulke on his syde<sup>4</sup>:  
“Þou art Ichot”<sup>5</sup>, quap Thomas þo,  
“Mi God, and my Lord also.”  
“Ȝe, Thomas,” quap Jhesu Crist,  
1440 “Þou hit leuest, for þou hit sixt;  
Alle heo moten i-blessed ben,  
Þat hit leenen, þauȝ<sup>6</sup> heo hit not seon!”  
Openliche he made pulke day  
Faste and siker vre [fay]<sup>7</sup>.

- 1445 Wip his disciples he eet þo,  
As he was er i-wont to do,  
And sette tweyne and tweyne to gon  
Ȝond al þe world to prechen vchon,  
To alle schaft and to alle wihte—  
1450 Þat is to mon þorw rihte—  
Þat heo bi-leenē<sup>8</sup> i Godes sone, þ<sup>t</sup> is in him,  
And þat vche mon folwede him<sup>9</sup>

the widow's son not being named by the evangelist himself (I.u. 7. 12). In like manner the penitent thief—‘the gode Theef’ (Mand.)—was called Dysmas, whom Piers Plowman's ‘Roberd the Robbere’ claims for his brother (Vis. l. 3419), Dysmas's companion in guilt and punishment being Jestes according to the Cov. Myst. And the soldiers who had charge of the grave of Christ receive names in the Cov. Myst. such as appear to be derived from tradition.

*Pylat.* Come forth, ȝe ser Amorawnt,  
And ser Arphaxat; com ner also  
Ser Cosdram, and ser Affraunt,  
And here the charge that ȝe must do.

<sup>1</sup> These two lines are omitted in A.    <sup>2</sup> A. Jhū.    <sup>3</sup> A. woūdes.    <sup>4</sup> A. side.    <sup>5</sup> A. I wot.    <sup>6</sup> A. þauh.    <sup>7</sup> A. and V. lay, H. fay, Fr.—

A ceu iur uout apertement  
La foi fermer de tute gent.

<sup>8</sup> A. by-leenen.    <sup>9</sup> That is, had himself *baptized*, see Gloss., and Pr., pp. 55, 56.



In þe Fader, and in þe Sone also,  
 And in þe Holy Gost<sup>1</sup> þat glit of hem bo.  
 1455 For hose neore i-borē eft, at þe<sup>2</sup> frome  
 In-to heuene ne<sup>3</sup> mihte<sup>4</sup> he neuer come;  
 Ac<sup>5</sup> pulke þat bep<sup>6</sup> i-fulwed in riht bileeue<sup>7</sup>,  
 Schulen beo brouzt in Godes bi-heue<sup>8</sup>.

Wel openliche he schewep vs þer-fore  
 1460 þat vche mon mot eft ben i-bore,  
 And ȝif we schulen eft i-boren ben<sup>9</sup>,  
 We mote comen of sunne-streon<sup>10</sup>.  
 þat is þe water of vertu,  
 þer vs gostliche strenep swete Jhesu;  
 1465 And whon he vs hap so streded<sup>11</sup> i-wis,  
 Forsope vre Fader þenne<sup>12</sup> he is,  
 And þenne we alle his children bep.  
 Sikerliche vnwrestlyche he deep<sup>13</sup>  
 þat such Fader ne louep w<sup>t</sup> al his pouȝt.  
 1470 He ne eet of þe appel riht nouȝt:

<sup>1</sup> A. holigost.    <sup>2</sup> A. *atte* for *at* þe.    <sup>3</sup> A. om. *ne*.    <sup>4</sup> A. mihte.  
<sup>5</sup> A. ak.    <sup>6</sup> A. beop.    <sup>7</sup> A. bileue.    <sup>8</sup> Fr. has here—

E lors deuise leur aler  
 Kil alassent al mūd prescher.  
 A vniuerse creature  
 Cest a hōme par droiture.  
 Kil en le fiz deu creussent  
 E baptizez touz feussent.  
 El nun del pere e del fiz  
 E del seintisme esperiz.  
 Kar ki rene ne serrad  
 Ia ou ciel nentrerad.  
 Mes les creanz les baptizez  
 Serrunt mis en sauetez.

(I need hardly explain that *creanz* = believers, and *rene*, i. e. *rené* = born again, *renatus*, John 3. 5,—the 'eft i-boren' of our text.)    <sup>9</sup> A. beon.

<sup>10</sup> Fr.—

Mes pus ke rene serrum  
 Engendrure auerum.

<sup>11</sup> A. streoned.    <sup>12</sup> V. om., H. then.    <sup>13</sup> A. dep.

Baldeliche we mouwe<sup>1</sup> porw hī craue  
 Vre rihtes in heuene to haue;  
 For he hap alle pe lawen<sup>2</sup> i-wyst<sup>3</sup>—  
 Of o poynt ne hap he mist—  
 1475 þat neuer neore i-wust ne i-holde,  
 Er he him-self comen wolde.

þe forme mon þat of eorpe com,  
 Brouȝt<sup>4</sup> vs werre and pees bi-nom.  
 þat oper mon from heuene com w<sup>t</sup> meyn:  
 1480 And hap i-ȝolden vre pees<sup>5</sup> aȝeyn.  
 ¶ Fleschliche was þe forme mon,  
 þat muche wo vs brouȝte vppon;  
 þat was out of paradys i-pult,  
 And al his ofspring, for his gult.

1485 Ac<sup>6</sup> vre gostlych<sup>7</sup> Fader, swete Jhesu,  
 Vs bryngeþ<sup>8</sup> aȝeyn porw his vertu.  
 He þat from heuene com,  
 From louh an heiȝ he vs up-nom.  
 þat from eorpe com, to eorpe he geþ:  
 1490 þat from heuene com, to heuene he step.  
 ¶ On holy<sup>9</sup> þoresday (per al pe folk i-seiȝ<sup>10</sup>  
 Wȝuche<sup>11</sup> þat stoden a-bouten hī neih)  
 þe wey he made vs to lede  
 þorw pe skewes, per he eode  
 1495 Wip sopnesse and wey<sup>12</sup> of lip<sup>13</sup>.

<sup>1</sup> A. mowe.    <sup>2</sup> A. and H. lawes.    <sup>3</sup> A. i-wist.    <sup>4</sup> A. brouht.    <sup>5</sup> A. vr pes.  
<sup>6</sup> A. ak, H. but.    <sup>7</sup> A. gostlich, H. gostili.    <sup>8</sup> A. bringeþ.  
<sup>9</sup> A. holi.    <sup>10</sup> A. i-seih.    <sup>11</sup> A. whuche.    <sup>12</sup> A. wei.    <sup>13</sup> Either this passage is corrupt, or the translator has again quite missed the bishop's meaning, whose words are—

La uoie a ses seinz a fet  
 Par les nuwes ou il vet.  
 Vie. verite. et voie  
 Od sei meine bele proie.

'He has made the way for his saints through the clouds where he goes—the life, the truth, and the way. With him he brings a glorious booty.' Here the third line contains an unmistakable allusion to the words, 'Ego sum via et veritas et vita', Jno. 14. 6.

þe feire cūpanye [he]<sup>1</sup> him ladde wip,  
 þat he out of helle nom,  
 þat to muche blisse com.  
 To pulke blisse he made hem weende,  
 1500 þat cuer lastep wip-uten ende,  
 þer he woneþ as he dude er  
 Wip his Fader, o God þer,  
 Persones preo in prilli-hod<sup>2</sup>,  
 And o God pauþ<sup>3</sup> in on-hod,  
 1505 þat alle þing wrouþte, as þ<sup>n</sup> mon wost,  
 Fader and Sone, and Holygost.  
 þauþ vche nome of þise pre  
 [Be]<sup>4</sup> sinderliche<sup>4</sup> [seyd]<sup>5</sup> as he ouþte to be,  
 O God hit is wip-uten care,  
 1510 Of alle schaftes schuppare;  
 To whom joye and honour bi-come  
 Wip-uten ende<sup>6</sup>, þe holy Gome.

Now biseche we God for his merci  
 Such lyf her<sup>7</sup> leden<sup>7</sup> and so trusti,  
 1515 þat we his heste holden so long,  
 þulke pes vs wonye among  
 þat he sende frō heuene to monkinne<sup>8</sup>,  
 And þ<sup>t</sup> he wone w<sup>t</sup> vs w<sup>t</sup>-inne;  
 And astur<sup>9</sup> þis lyf to joye wende!<sup>10</sup>  
 1520 þis writ in God nimeþ<sup>11</sup> nou ende<sup>6</sup>.  
 þer is ende and byginnyng<sup>12</sup>,  
 So holy writ seip<sup>13</sup>, of alle þinge;  
 God leue<sup>14</sup> vs here so ende,  
 þ<sup>t</sup> we ben worpi to heuene wende<sup>10</sup>. Amē<sup>15</sup>.

<sup>1</sup> A. and V. om.: H. 'he hadde him wythe'.      <sup>2</sup> A. pilly hod (sic).  
<sup>3</sup> A. pauh.      <sup>4</sup> A. synderliche.      <sup>5</sup> A. and V. omit the verb: H. has  
 'byn syndry seyde', and Fr.—

E sil iad distinction

De trois persones par nun. &c.

<sup>6</sup> A. eende *his*.      <sup>7</sup> A. leden her.      <sup>8</sup> A. monkyne.      <sup>9</sup> A. after.      <sup>10</sup> A.  
 weende *his*. For the *to* omitted see note on l. 926.      <sup>11</sup> A. nimeþ.      <sup>12</sup> A.  
 biginnyng.      <sup>13</sup> A. seip.      <sup>14</sup> A. leue.      <sup>15</sup> A. Am.

## GLOSSARY.

(For words not contained here see Coleridge's Glossarial Index.)

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**Abate**, *v. a.*, smite down, 1334. Fr. abatuz.

**Abugge** (for pronunciation see *Sugge*), *v. a.*, pay the penalty for, 394.  
A.S. abicgan.

**Afterlong**, *adv.*, along, 724. Fr. has—

*De lung la tur e de Le,*

i. e. de longo ... de lato.

**Agulte**, *v. n.*, offend, 335. A.S. agyltan; Fr., in this passage, trespasser.  
We find *gulte* in the same sense in Moral Ode, 108.

**Al**, *adv.*, altogether, 524, 1136.

**Al**, *adj.*, plur. alle, = all, 8, 16, and *passim*. The distinction between the sing. and plur. forms is disregarded in one or other of the MSS. in 16, 333, 433, 545, 561, 650, 1139, 1214.—Ouer alle ping = all our things, 12.

**Alle and some**, = each and all, 489. We have this phrase also in Liber Cure Cocorum, p. 10,

And hew þy noumbuls *alle and sum*;

and in Handlyng Synne, 169, and 2183, with a noun singular:

þe tale ys wrytyn *al and sum*

In a boke of Vitas Patrum.

In the Play of the Sacrament, l. 402, it undergoes tmesis—

whyle t<sub>he</sub>ey were *alle* together *and sum*.

**Alast**, *adv.*, at last, 457, 991. The A.S. expression was *on laste* (compare *Apliht* and *I-some*), but the prep. *at* is used in this phrase as early as in Laȝ. Brut, in which we find *at þan laste* and *a þan laste*, vol. iii, p. 66. If the *a* in *alast* stands for *at*, we may also compare *aȝaf* (A.S. *agæf*) as perhaps = *atgaf* = uttered, in the Owl and Nightingale, 139, and A.S. *aspringan*, *adrifan*, *aswipan*, &c. as probably = *ætspringan*, &c.

**Algate**, *adv.*, yet, in any case, at all events, 1085; Fr. tutefoiz.

**Amidden**, *prep.*, amid, 333. A.S. on middan = in medio.

**An**, *prep.*, on, 1177, 1488. So often in Laȝ. Br., and see *Endl*.

**And**, *prep.*, = an = on, 1177 (A.), and in like manner

[**And-last**, *adv.*, at last, 127, A.S. *on laste*. I had put *atte laste* in the

text, and am indebted to Mr. Furnivall for the suggestion of *and-last*. That the reading of the MSS. is corrupt, with *laft* = left, is proved—besides other reasons—by the fact that in this poem all such contracted preterites in *-te* keep the final *-e*, as *ouȝte*, *brouȝte*, *wrouȝte*, *miȝte*, *dihte*, *moste*, &c.]

Anon, *adv.*, 234, 319. The MSS. divide *a non*, though *an on* doubtless is the true division. The A.S. form is *on an* = in one (sc. time, or moment). Even in A.S. the prep. *on* = *in* or *on*, was sometimes written *an*. In Rob. Brunne's Account of Arthur we get the form *on one*:

þe messe bigan son *on one*.

In 1083 *al anon* = all in one = all at once.—As to *a non* for *an on*, one case of this kind which seems to have escaped observation is found in Owl and Nightingale, 144,

Thos hule luste thider-ward,  
And hold hire eȝe notherwa(r)d,

‘kept her eyes turned in another direction’.

Anonden, ?, 1151.

Anont, *prep.*, anent, against, 1076.

Apertement, *adv.*, manifestly, 781.

Apliht, *adv.*, 304, 847, 1056, 1257, certainly, in truth; or more exactly, (in) *plighted* (troth). The prefix *a*, which stands in some cases for *ge*, as in *ago* = *igo* = Germ. *gegangen*, *adight* (Ch.) = *ydight* = A.S. *gediht*, *along* = *ilong* (q.v.) = A.S. *gelang*, *alike* = *yliche* = A.S. *gelic*, (compare *enough* = *ynou* = *genog*),—in others is a corruption of *on* = *on* or *in*, as in *alive* (Ch., *on live*), *abroad* (Ch., *on brede*), *a-hunting* (Ch., *on hunting*, and so *on hauking*), *abed* (Ch., *on bedde*), *aboard*, *afire*, *aloud* (in the Mort Arthure, ed. Hall., *one lowde*), *anight*, *a' Godes name*; and so Ch. has both *aswoun* and *on swoun*. I suspect that *aplight* belongs to the former of these classes. Mr. Halliwell thinks that it “is the same as ‘I plight’, I promise you”. And we do find ‘Mi traathe I the pliȝte’ in the Avowyng of King Arther, 27. 16, but is there any other instance of the prefix *a* = the pron. *I*?—The explanation ‘immediately, at once’ given in the Glossarial Index does not suit our passages.

As, *rel.pr.*, which, ? 1151. See Furnivall's Early Engl. Poems, p. 77, l. 225.

At, *prep.* governing *gen.*, 92. So *to* occasionally governs the *gen.* in A.S. and *of* in Early (and in Modern) English.

At one, 402. Taking this reading as in the MSS., the *ene* must = the earlier *æne* from the numeral *æn*, one. Then *at ene* will = *at once*, though in the old form of this phrase (*at ones*) the preposition governs the genitive: see *At*. In Laȝ. Br. *æne* is either dat. or acc., and *at* regularly takes a dative. The *as* redundant before *at ene* is paralleled in *as tȝte* (Handl. Synne, l. 264), *assurȝte* (ib. 1452), and many of Chaucer's adverbial phrases, especially of time, such as *as now*, *as at this time*, *as for that day*, *as in his tyme*, &c.

But I suspect the genuineness of the reading, though emendation

is not easy. My friend the Rev. J. Earle suggests *as at-gene* in the sense of 'and that for certain'. He says: "It sounds to me as if *at-gene* is a good representative of the old inflected *gegnum* = *obviam*: *gegnumga*, adv., aperte, certe, omnino, plane, prorsus, (Grein, s. v.); and compare the provincialism 'the gainest way' = the nighest way." The *zene* of O. and N. 843 which is unexplained in the Gloss. Ind. is apparently a verb, and = *meet*.—Were the existence of a verb to *atgive* (see *Alast* and *Atsprong*) established, I should be inclined, by aid of H., to read—

Dis pral of whō my sustren meūē  
Hap dom deserued *as at-zeuē*,

i. e. as already pronounced.

**At one** (in the MSS. *a ton*) = agreed, 492, 493. The fuller phrase *atte one assente* occurs in the Avowyng of King Arther, 59. 9, and in the Seven Sages, l. 2072 (*at on acent*); while we find also *at on red* in nearly the same sense in l. 2064 of the latter poem. (Qy. When did the verb *atone* first appear in its modern sense, or, as in Shakspeare, in the sense of *to reconcile*?)

**At-sprong**, *part.*, sprung, descended, 152, A.S. *asprungen*. There is an A.S. noun *ætspringnes*, springing out, given by Bosworth.

**Atset**, *v.a.*, put away, set aside, neglect, 235.

**Atter**, *sb.*, gall, 1150. Fr. has *fel amer*, H. *galle*; though A.S. *atter* or *ator* = poison.

**Awayte**, *v.a.*, lie in wait for, 767. The French is—

Ki nus *agueitent* tut dis.

Cotgr. has *aguetter*, Palsgr. *aguayter*, for to lie in wait.

**Baldeliche**, *adv.*, boldly, 1081, 1471.

**Bat**, *v.a.*, biddeth = prayeth, Fr. *huche*, 884. A.S. *bit*, from *biddan*. See *Forbat* and *Hat*.

**Bayle**, *sb.*, 687, 805. 'Bailey, a name given to the courts of a castle, formed by the spaces between the circuits of walls or defences which surrounded the keep. Oxf. Gloss. Arch.' Halliwell's Arch. Dictionary. 'Baille, pieu, palissade'. Ménage.

**Be**, *beo* (= by, as in H.), *prep.*, concerning, as to, 495. So *be* in A.S., as, *cweþan to þæ menigu bi Johanne*, Rushw. Gosp., Mt. 11. 7.

**Beclepe**, *v.a.*, complain of, appeal against, 498.

**Beget**, *v.n.*, gain, profit, *part.* *bi-ȝeten*, 1126.

**Beheste**, *sb.*, promise, 336. Fr. has—

La *primesse* lui fauserent.

**Beiȝ**, *beih*, *v.a.*, pret. of *bow*, 358. A.S. *bagan*, pret. *beah*, *beag*.

**Bend**, *v.a.*, = *circumdare*, as in the modern nautical expression 'the sails are bent', 743.

**Berbican**, *sb.*, barbican, 697, (823). The *barbican* was an outwork—'une faussebraye, ou muraille de dehors, *antemurale*. On appeloit aussi

- barbacanes* les défenses qu'on faisoit au bout d'un pont,' (Ménage). See also Viollet-le-duc's *Military Architecture in the Middle Ages*, especially figures 17 and 18. But the name *barbican* was also, according to Ménage (and Spelman), applied to the 'meurtrières' or machicoulis, (for which see Viollet-le-duc, figures 19 and 69) 'c'est-à-dire ces ouvertures qui sont aux murailles des villes et des places fortes, d'où l'on tire à coups de mousquet sur les ennemis.' But of *barbican* in this sense I can find no example in any old writer, or in any of the dictionaries. It is worth observing also that the strange blunder of confounding *barbican* with *créneau* is found only in one or two modern writers (Vigénère quoted by Ménage, and Raynouard). In our author, l. 823, the case is simply one where 'bonus dormitat Homerus', as the words 'þe seue' prove to a demonstration: the *arayopé* of the definite article being to 'seven barbicans' already mentioned (l. 697), whereas no 'seven battlements' are mentioned.
- Besiht, *sb.*, award (?), 311. Fr.,  
                                     Par *agard* de iugement.
- Bespeak, *v.a.*, threaten (?), 221.
- Bi-caste, *v.a.*, surround, part. bi-caste, 694.
- Bicome, *v.n.*, belong, 1511. Fr. *apent* (Lat. *appendet*) = *appartient*.
- Bid, *v.a.*, desire, 1008.
- [Byddyng, *sb.*, announcement, 1378. Compare the use of the verb *beodan* in *Beowulf*, l. 786, and *Cædm.*, p. 188, 11.]
- Bifal, *v.n.*, belong, 81, 293, 928.
- Bifoule, *v.a.*, defile, 1147.
- Biheve, *sb.*, behoof, advantage, 1425. A.S. *bihefe*.
- Bilie, *v.n.*, belong, 96, 295. A.S. *belicgan* = extend or lie, by or about.
- Bi-loke, *part.*, locked up, 992.
- Bi-reve, *v.a.*, take away, 1349. A.S. *bereafian*.
- Bipouht, *part.* from A.S. *heþencan* = remember, 482. The Fr. is—  
                                     E pur moi aueir *retreit*,  
 i. e. 'and to have me brought back' viz. *to mind*. (Compare Fr. l. 556  
                                     Com auant uous ai *retret*,  
                                     'as before I have reminded you'.) Bi-pouht = considered, devised, 698.
- Blyntwharvet, *part.*, blindfolded, 1146. The *wharvet* is from A.S. *hweorfan*, to turn, or the noun *hweorfa*, a whirl, a spool.
- Boffet, *sb.*, buffet, blow with the open hand, 1148. Fr. has—  
                                     E des *paumes* le ferirent.
- Bond, *sb.*, bonds, confinement, 1095.
- Borwe, *v.a.*, protect, save, 822. Is not *borwe* in this sense derived from A.S. *beorgan*, though of the same form as the derivative from *borgian*? So the *folwe* of our poem is not A.S. *folgian* but *fullian*.
- [Bot, *v.a.*, pret. of bite, 1343: see note. A.S. *bitan*, pret. *bāt*. He *bote* hys lyppys, *Emp. Oct.*, l. 1070]
- Bopē, *num. adj.*, both, 497. A line of five syllables in this metre would

scarcely be tolerable; but the A.S. *begen*, O.Sax. *bede*, Du. and Ger. *beide*, &c., fully warrant us in taking the word as a dissyllable.

Bote, but, *conj.*, unless, 350, 374.

Bote, but, *conj.*, used where we should now use the unemphatic *why*, 809. So *ἀλλά* often in Greek, as in Rom. 6. 5.

Breer, *sb.*, bud (?), 123.

Breme, *adj.*, rampant, furious, 501, 538.

Bugge (for pronunciation see *Sugge*), *v.a.*, buy, 1091.

Care, *sb.*, 217, sorrow, grief, distress,—*chagrin*, Palsgr. Such is the true sense of this word in Early English, and not solicitude or anxiety. The phrase 'cark and care' is not simply 'acribus sollicitæ mentis curis confici' (Jun.), in which case it would be a mere tautology. Thorpe's rendering of 'on cearum cwidum' by 'with anxious speeches' (Cædm. p. 269, l. 2) does not at all express the force of the passage: it should rather be 'sorrowful' or 'lamentable'. In l. 1509 care = doubt.

Careful, *adj.*, sorrowful, 453.

Carfuliche, *adv.*, sorrowfully, 203.

Carnel, *sb.*, (in this poem) a battlement, 695, 806, (823). The modern *créneau*—for beyond doubt it is the same word—is defined by Chambaud 'une de ces pièces de Maçonnerie, coupées en forme de dents, et séparées l'une de l'autre par intervalles égaux, au haut des anciens murs de ville ou de château.' So 'pinna muri' is Carpentier's explanation of *carnellus* and *quarnellus*, and Ducange gives the same both for *quarnellus* and for *κρινέλιον*. But Barthius (ap. Ménage) gives a very different definition: 'foramina quadrata in muris et munitionibus'. And so in Grassi's Dizionario Mil. Ital. *créneau* is given as the Fr. equivalent of 'archibusiera: piccola apertura, che si fa ne' muri per tirare coll' archibuso contro il nemico;'—only the *archibusiera* (archière) is not a 'foramen quadratum', but a long and narrow slit, made perpendicularly in a wall or brattish, (see Viollet-le duc's Mil. Arch. in the Middle Ages, Macdermott's translation, p. 40). We have then two meanings for this word: *battlement* and *loophole*. In the latter sense only is the word, in the form *crenelle*, used by Mons. Viollet-le-duc in the work just quoted; and in that sense we have *cranel*, *cranal*, and *crenel* in passages from the Romance writers quoted by Raynouard, and *kerneus* in the Conquest of Ireland, l. 2350. And it is somewhat surprising to find 'battlements' given by Mr. Morton as the rendering of this word in 'ipen open kernel', and 'pe kerneaus of pe castel beoð hire huses purles', Ancren Riwe, p. 62. 'Battlements' are not windows; the sense is, 'the *loopholes* of the castle are the windows of their houses'. Such is also the meaning where we read of 'quatuor homines ad unumquemque *carnellum* custodiendum', (document cited by Carpentier). And in the Mort Arthur, ed. Hall., p. 255,



The cowntas of Crasyne  
 with hir clere maydyns  
 Knelis downe in the *kyrnelles* &c.

Where mention is made simply of a '*mur quernelé*', (and compare P. Pl. Vis., l. 3682) it is often not easy to say which kind of *créneau* is signified; but in Napier's History of the Peninsular War a 'crenelated wall' means always, I believe, a battlemented wall. And so in our poem the *carnels* which

..... stondeþ vp-riht,  
 Wel i-planed &c.

are shown to be battlements not loopholes by the epithet in the French '*gran kerneaus*'—for great size may be an advantage in battlements, not in loopholes—and by their being on the top of the wall, '*par enson*', see the lines quoted on p. 32. And in the St. Graal (vol. 2, p. 388, l. 432) the *kernels* are masses of masonry one of which might fall down and kill a man,—

And as sone as vnder the ȝate was he gon,  
 On hym there fyl a gret *kernel* of ston,  
 And ouercovered hym bothe toppe and to.

Cast, *v.a.*, to trace the design of, to plan, 807. Compare *i-prowen*, 739. Catel, *sb.*, chattels, 990.

Ches, pret. of choose, = obtained, 1317. But this abuse of the word is simply due to the exigency of the rhyme.

Cleche, *v.a.*, lay hold of, take, 734. Probably another form of *clutch*.

Con, *v.a.*, knows, understands, 555. Fr. has—

Cit ki cest ensample *entent*.

And compare Chaucer's lines,

In alle the ordres foure is noon that *can*  
 So moche of daliaunce and fair langage.

Con, 387, = gon, q. v.

Congraffet, 1056, imitation of the French *cyrografez* = confirmed, registered. See Pr., pp. 54, 55.

Covring (H. kevering), *sb.*, recovery, 572.

Cudde, *v.a.*, pret. of kype = make known, show, 756. A.S. *cypan*, pret. *cydde*. 'In the Moral Ode, st. 97, we have

Mucheles lue he us *cudde*;

and in Judicium, p. 16, the part. occurs,

To me was that unkyndnes *kyd*.

Cumpas, *sb.*, circle, 739. Compare R. Brunne's account of the Round Table:

Non wist who of þan most was,  
 For þei sat alle in *compas*.

Cupe-ful, *sb.*, basket-ful, 1278. Fr. has '*duzo coffins*', and the Greek of St. Matthew, 14. 20, *δώδεκα κοφίνους πλήρεις*.

Dar, *v.n.*, = þar = needs, used personally, 733, V., but A. has *þar* impersonal.

Darston = A.S. *pearft þu* = needest thou, 975.

Depeynted, *part.*, coloured, 704. Fr. has *depeint*.

Disseysed, *part.*, delivered, 1088; but this line is a mistranslation of the French, which is—

Ne serrai a tort deseisi,

‘I shall not be wrongfully *dispossessed*’.

Do, *v.a.*, = make, 739.

Do, *v.a.*, give, impart, 1427.

Drihte, *sb.*, lord, 27. The A.S. nominative was sometimes monosyllabic, but sometimes *drihten* or *dryhten* was used, as in Tat. we find *trohtin* and *truhtin*, and in Isid. Hisp. *druhtin*. It follows that the final *e* of *drihte*, as perhaps representing the termination *en*, may be sounded, if the metre requires it.

Drouh, *drouþ*, *v.a.*, pret. of draw, 1344. A.S. *dragan*, pret. *drog* or *drôh*.

Dunt, *sb.*, dint, blow, 1161.

Eft, *adv.*, again, 751, 1455, 1460. A.S. *æft*, *eft*.

Eisil, *sb.*, vinegar, 1150. A.S. *aisil*, *eisile*.

Eliseu, *pr.n.*, Elissæus, Elisha. Between the forms *Eliseu* and *Elisen* (V.) we can easily decide, guided by the analogy of Matthew, Andrew, Bartholomew, Grew (or *Gru* q. v.) from *Matthæus*, &c.

Enarmed, *part.*, armed, 1351.

End, *sb.*: on end = at the last, finally, 822, 973, 1011, 1224; = to the end, completely, 1064. In 1177 we have *an ende* = *on end* in the former sense; and Bunyan uses the same expression in the latter sense when Honest exclaims, ‘Knew him! I was a great Companion of his: I was with him most *an end*.’ (Pilgr. Progr., Hanserd Knollys edition, p. 297.)

Eorne, *ern*, *v.n.*, run, 728, 730. A.S. *yrnan*.

Eorþe, *sb.*, earth, as a fem. noun, 95.

Er þen, *conj.*, before that, 492. Just so in Tat., c. 17. 5, we have *er thanne* = *priusquam*.

Even, *adj.*, just, equitable, 488, 490.

Epe, *adv.*, easily, 1281.

Evencristen, *sb.*, neighbour, Fr. *prome* (*proximus*) = *prochain*, 976.

Ever-ȝite, *adv.*, always, 342. Fr. has *tut tens*. *Everyet*, which occurs also in *Ancren Riwe*, p. 52, seems to have as good a claim to be one word as *evermore*, which we have in 355.

Eyle, *adv.*, evil, 223.

Feirlek, *sb.*, beauty, 145, 672. See Transactions for 1862-3, pp. 46, 47. To the list of words of this form given in Mr. Fry’s paper add *merylake*, *Judicium*, p. 18.

Feirschipe, *feirschupe*, *sb.*, beauty, 690, 747.

Feore, *sb.*, equal, companion, 483, 1091. A.S. *fera*, Lat. (in accordance with Grimm’s law) *par*.

**Fette**, *v.a.*, to contend with, 430. But the A.S. *fettian*, with which this *fetteþ*, if the true reading, must be connected, is not an active but a neuter verb; and its primary meaning, to sing, and hence to contend in song, seems but ill suited to the passage before us. See note.

**Fey**, *feiþ*, *sb.*, union, 467. A.S. *gefeg*.

**Fynliche**, *adv.*, purely, 1132.

**Fleschliche**, *adv.*, carnally, 1388.

**Folful**, *v.a.*, complete, 561.

**Folwe**, *v.a.*, baptize, 1452, 1457. A.S. *fullian*, *fulwian*, St. Marh. *fulhen*, Orm. *fullhtnenn*.

**Fon on**, *v.a.*, = attack, 895. The same use of this word occurs in *Laþ. Brut*. Halliwell gives *foe* also as = *fall* in the Lanc. dial.

**For**, *prep.*, notwithstanding, 1013. The sense is: 'But I stay not to say how, *for all that*, a good man may &c.' Compare Handl. Synne, l. 3162, and

In soche aventure y was to day  
That a rybawde had me borne away

*For alle my knyghtys kene.* Emp. Octav, l. 1062.

And in Chaucer's Tale of the Doctor of Phisik,  
This mayde schal be myn *for* any man.

See also the Morte Arthur, ed. Hall., p. 242, 2.

**Forbat**, *v.a.*, forbiddeth, 1005. See *Bat*.

**Forbugge** (for pronunciation see *Sugge*), *v.a.*, redeem, 1090. Part. *forbouȝt*, 1206.

**Fore**, *sb.*, = A.S. *fær*, *fer*, *for*: of *pat fore* = how it *fared* with him = of that suffering, 1156.—Or perhaps = decease, death, as the verbs *faran* (cf. l. 218) and *ferian* are used = to die. (Suggested by Rev. J. Earle.)

**Forlete**, *v.a.*, lose, 178.

**Formest**, *adv.*, first; Fr. *primes*; 1140. So *formeste* in Friesic, as an adj., *Rechtsqu.*, p. 40.

**Forschippyng**, *sb.*, deformity, 640.

**Forschipte**, *part.*, deformed, misshapen, 634. A.S. *forsceapen*.

**Forte** = *for to* = *to*, with an infin., 1082, 1126

**Forþfare**, *v.n.*, go forth, go one's way, 218.

**For-ȝemed**, *part.*, gone astray, Fr. *esgarez*, 947. From A.S. *forgyman* = transgress.

**Frome**, *sb.*, beginning: *atte frome* (with a negative) = at all, Grk *ἀρχή*, 1455. So *frome* alone is used in—

*Frome* loughē none tȝlle late nyght,  
Bot gyffen many a wofull wounde.

Mort Arth. (Roxb. Cl.), p. 49.

**Frovere**, *v.a.*, comfort, 889. A.S. *frofrian*, and see Gloss Ind. Other forms from the same root with *l* for the first *r*, are Tatian's *fluobra* and *fluobara* = consolatio, *fluobiren* = consolari, and *fluobar geist* = spiritus consolationis. The *frouere* of our text seems to be the subj., = shall comfort; compare *habbe*, 928.

- Garysoun, *sb.*, healing, restoration to health, 870. Kelham gives *gariz* in the sense of the modern *guéris*, and see note on l. 889.
- Gedering, *sb.*, combination, union, 643. A.S. *gaderung*.
- Get, *v.a.*, part. *i-gete*, 1070. But see note.
- Gyn, *sb.*, engine, ingenuity, skill, 680, 698. Lat. *ingenium*. Fr. has *engin* in each place.
- Gladynge, *sb.*, cheerfulness, 841. Fr. has *leesce* = *liesse*.
- Glide, *v.n.*, proceed (of the Holy Ghost), 1454. Pres. ind. 3. sing., *glit*.
- Godhede, *sb.*, godhead, deity, 81. The A.S. word was *godcundnys*.
- Gome, *sb.*, Being, (applied to God), 1512.
- Gon, *v.n.*, = began, or begins; often used with an infinitive following as equivalent to the simple verb, as in 209, 885. In the second of these it is plainly a present tense.
- Goodliche, *adv.*, excellently, 1396.
- Goodschipe, *sb.*, goodness, good thing, 16, 503. In A.S. the form *godnes* was used, and apparently not *godscipe*.
- Gostliche, *adj.*, spiritual, 841.
- Gostliche, *adv.*, spiritually, 1464.
- Gru, *sb.*, Greek, 24. Compare Mandevile, p. 76, 'and there nyghe .... is this writen in *Grew*: 'O Θεός &c.'
- Hat, *v.a.*, commandeth, 1006. A.S. *hæt*, from *hatan*.
- Hateliche, *adj.*, odious, ill-favoured, 682. A.S. *hatigendlic*, *atelic*.
- He, of things, 40, 738.
- Helle-jates, *sb.*, the gates of hell, 1341.
- Hette, *v.n.*, was called, 300; A.S. *het*, pret. of *hatan*, Germ. *heissen*.
- Hevene-blisse, *sb.*, the bliss of heaven, 113.
- Hevene-bowe, *sb.*, Fr. *larc du ciel*, 743.
- Hevene-driht, *sb.*, heaven's Lord, 225, (915).
- Hevene-kyng, *sb.*, the King of heaven, 244.
- Hi-te, *v.a.*, = promised (of evil), threatened, 176. Compare *Pricke of Consc.*, 107.
- Ho, *interr.pron.*, who, 1159, 1251. See *Who*.
- Holigost, *sb.*, the Third Person of the Trinity, 7.
- I-coren, *part.* of choose, A.S. *gecoren*, 203.
- I-cussen, *v.a.*, collateral form of *kiss*, 52.
- I-diched, *adj.*, protected by a ditch, 674.
- I-dut, *part.*, shut, 31. From A.S. *dyttan*, to close or shut up: to *dil*—a word "still used in the North". (Halliwell).
- [I-gete, *v.a.*, gain, A.S. *begitan*, 1070, where see note. Many such by-forms, with the prefixed *i-* derived from the A.S. *ge-*, are found in Laȝ. Br, *Ancren Riwe*, &c., as *uelen* and *iuelen* = A.S. *geselan*, *uinden* and *iuinden* = A.S. *gefindan*, *seli* and *iseli* = A.S. *gesælig*, *ŋolien* and *iŋolien* = A.S. *geþolian*, &c.]

1-leaf, n.a. collateral form of leaf. 418. A.S. polytrac.

I know, n.e. collateral form of Amer. SF. In A.S. Russian has the by-  
form possession, though Russian apparently has none such.

1-1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 161st, 162nd, 163rd, 164th, 165th, 166th, 167th, 168th, 169th, 170th, 171st, 172nd, 173rd, 174th, 175th, 176th, 177th, 178th, 179th, 180th, 181st, 182nd, 183rd, 184th, 185th, 186th, 187th, 188th, 189th, 190th, 191st, 192nd, 193rd, 194th, 195th, 196th, 197th, 198th, 199th, 200th, 201st, 202nd, 203rd, 204th, 205th, 206th, 207th, 208th, 209th, 210th, 211th, 212th, 213th, 214th, 215th, 216th, 217th, 218th, 219th, 220th, 221st, 222nd, 223rd, 224th, 225th, 226th, 227th, 228th, 229th, 230th, 231st, 232nd, 233rd, 234th, 235th, 236th, 237th, 238th, 239th, 240th, 241st, 242nd, 243rd, 244th, 245th, 246th, 247th, 248th, 249th, 250th, 251st, 252nd, 253rd, 254th, 255th, 256th, 257th, 258th, 259th, 260th, 261st, 262nd, 263rd, 264th, 265th, 266th, 267th, 268th, 269th, 270th, 271st, 272nd, 273rd, 274th, 275th, 276th, 277th, 278th, 279th, 280th, 281st, 282nd, 283rd, 284th, 285th, 286th, 287th, 288th, 289th, 290th, 291st, 292nd, 293rd, 294th, 295th, 296th, 297th, 298th, 299th, 300th, 301st, 302nd, 303rd, 304th, 305th, 306th, 307th, 308th, 309th, 310th, 311th, 312th, 313th, 314th, 315th, 316th, 317th, 318th, 319th, 320th, 321st, 322nd, 323rd, 324th, 325th, 326th, 327th, 328th, 329th, 330th, 331st, 332nd, 333rd, 334th, 335th, 336th, 337th, 338th, 339th, 340th, 341st, 342nd, 343rd, 344th, 345th, 346th, 347th, 348th, 349th, 350th, 351st, 352nd, 353rd, 354th, 355th, 356th, 357th, 358th, 359th, 360th, 361st, 362nd, 363rd, 364th, 365th, 366th, 367th, 368th, 369th, 370th, 371st, 372nd, 373rd, 374th, 375th, 376th, 377th, 378th, 379th, 380th, 381st, 382nd, 383rd, 384th, 385th, 386th, 387th, 388th, 389th, 390th, 391st, 392nd, 393rd, 394th, 395th, 396th, 397th, 398th, 399th, 400th, 401st, 402nd, 403rd, 404th, 405th, 406th, 407th, 408th, 409th, 410th, 411th, 412th, 413th, 414th, 415th, 416th, 417th, 418th, 419th, 420th, 421st, 422nd, 423rd, 424th, 425th, 426th, 427th, 428th, 429th, 430th, 431st, 432nd, 433rd, 434th, 435th, 436th, 437th, 438th, 439th, 440th, 441st, 442nd, 443rd, 444th, 445th, 446th, 447th, 448th, 449th, 450th, 451st, 452nd, 453rd, 454th, 455th, 456th, 457th, 458th, 459th, 460th, 461st, 462nd, 463rd, 464th, 465th, 466th, 467th, 468th, 469th, 470th, 471st, 472nd, 473rd, 474th, 475th, 476th, 477th, 478th, 479th, 480th, 481st, 482nd, 483rd, 484th, 485th, 486th, 487th, 488th, 489th, 490th, 491st, 492nd, 493rd, 494th, 495th, 496th, 497th, 498th, 499th, 500th, 501st, 502nd, 503rd, 504th, 505th, 506th, 507th, 508th, 509th, 510th, 511th, 512th, 513th, 514th, 515th, 516th, 517th, 518th, 519th, 520th, 521st, 522nd, 523rd, 524th, 525th, 526th, 527th, 528th, 529th, 530th, 531st, 532nd, 533rd, 534th, 535th, 536th, 537th, 538th, 539th, 540th, 541st, 542nd, 543rd, 544th, 545th, 546th, 547th, 548th, 549th, 550th, 551st, 552nd, 553rd, 554th, 555th, 556th, 557th, 558th, 559th, 560th, 561st, 562nd, 563rd, 564th, 565th, 566th, 567th, 568th, 569th, 570th, 571st, 572nd, 573rd, 574th, 575th, 576th, 577th, 578th, 579th, 580th, 581st, 582nd, 583rd, 584th, 585th, 586th, 587th, 588th, 589th, 590th, 591st, 592nd, 593rd, 594th, 595th, 596th, 597th, 598th, 599th, 600th, 601st, 602nd, 603rd, 604th, 605th, 606th, 607th, 608th, 609th, 610th, 611th, 612th, 613th, 614th, 615th, 616th, 617th, 618th, 619th, 620th, 621st, 622nd, 623rd, 624th, 625th, 626th, 627th, 628th, 629th, 630th, 631st, 632nd, 633rd, 634th, 635th, 636th, 637th, 638th, 639th, 640th, 641st, 642nd, 643rd, 644th, 645th, 646th, 647th, 648th, 649th, 650th, 651st, 652nd, 653rd, 654th, 655th, 656th, 657th, 658th, 659th, 660th, 661st, 662nd, 663rd, 664th, 665th, 666th, 667th, 668th, 669th, 670th, 671st, 672nd, 673rd, 674th, 675th, 676th, 677th, 678th, 679th, 680th, 681st, 682nd, 683rd, 684th, 685th, 686th, 687th, 688th, 689th, 690th, 691st, 692nd, 693rd, 694th, 695th, 696th, 697th, 698th, 699th, 700th,

1-lined, not furnished with limbs, 624.

thing, with, along, etc. Since no is here used in the sense of along of.

1. A SWING IN IN COMMODITY PRICES AS IN STAGNATION'S CYCLES, 2. 2.

(1) she was beautiful and young and her it was

That we now have a stranger.

It is thus, that in the last instance

Black Mustang was 22 was 21 or 22.

Remember points for examples of groups as if the same source.

Index, see index - 13

100-100000, 100-100000, 100-100000, 100-100000

Journal of Undergraduate Research

DE NYU U.S. OF AMERICA

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1. 1990年12月25日，在“九七”香港回归前，香港各界人士纷纷发表文章，就香港前途问题提出自己的看法。其中，香港各界人士对香港前途问题的看法，可以归纳为以下几种观点：

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1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 26

... ..

● 2019 年 12 月 1 日起, 凡在境内销售的所有二手车, 均按照二手车经销管理办法执行。

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**CONCLUSIONS**

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1. 姓名: 李 明 2. 性别: 男 3. 年龄: 25 岁 4. 职业: 教师

● 1997年12月，在《中国书画函授大学肇庆分校建校二十周年纪念册》中，有“肇庆分校建校二十周年纪念”字样。

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1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

**THE**

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Kun, *sb.*, kind; see note on l. 855.

Ledene, *sb.*, language, speech, 32. A.S. *lyden*.

Lende, *v.n.*, dwell, tarry, 504.

Leste, *part.*, lost, 1058. Compare *lesten* in Halliwell's Arch. Dictionary.

Leve, *v.a.*, grant, 1523.

Leve, *v.n.*, remain, 1277. Compare—

Quen alle his men was partutte him fro,  
The knyȝte *laſte* stille in alle the woe,  
Bi him seluun allone. Sir Amadace, 33.

Lintel, *sb.*, door (?), 77.

Lyvesmon, *sb.*, living man, 1422.

Lodliche, *adv.*, grievously, 1136. A.S. *laðlice*.

Lof-song, *sb.*, song of praise, 29. A.S. *lof-sang*, O. Du. *lof-sanck*, Germ. *lob-gesang*, Dan. *lovsang*.

Lond, *sb.*, = the earth, the world, 551, 554. Fr. has *en terre* twice.

Lordschipe, *sb.*, 142.

Luyte, *adj.*, little, 632.

Maat, *adj.*, check-mated, defeated, 831, 1205. Fr. *mate*, which is the modern Fr. *maté*.

May, *aux.v.*, = can, *possum*, Germ. *können*, 1; mowe, 23. Fr. has *puet* in l. 1, *poent* in the latter passage.

Maystrie, *sb.*, mastery, victory, 908; force, violence, 1098.

Makeles, *adj.*, matchless, 819.

Mester, *sb.*, business, function, 478. Fr. *mestier*, *métier*; Ancrén Riwe, *meister*.

Meyne, *sb.*, main, power, 1479.

Milsful, *adj.*, full of mildness, 367, 543 (V.).

Mis-bilad, *part.*, misled, 428.

Misbilevenesse, *sb.*, unbelief, 1428.

Mis-irad, *part.*, ill advised, 427.

Mislyken, *adv.*, in various ways, 947. A.S. *misselic*, *missenlic*.

Mitte = mid þe = with thee, 399.

Monhede, *sb.*, manhood, humanity, 1244.

Monkynne, 570, Monkunne, 1168, *sb.*, mankind. Compare Cædmon's *engel-cynna* = angel-tribes, p. 16, [14], and the *Angelcyn* = English race, of the Angl. S. Chron.

Moste = must, used elliptically, 220. Compare the lines from the fable 'Of þe Vox and of þe Wolf', MS. Digby 86,

*Adoun he moste: he wes þerinne:*

*I-kaut he wes mid swikele ginne.*

Mote, expressive of a wish, 1441. See the Fr., *Aient il &c.* Compare also—

Brûn! leve ôm, wilkomen *môte* ji wāsen! R. de F., p. 18.

So *myȝte* is used in Av. of K. Arther, 18, 9.

Mungen, *v.a.*, mention, 1193. A.S. myngian.

Neces, *sb.*, nuptials, wedding, 1263. Fr. nocēs.

Nede, neode, *sb.*, need, 19: neode *to* = need *of*, *ibid.*

Nempne, *v.a.*, name, 299.

Neore = ne were = were it not for, 1202 (see note), and 1391. We have the same idiom in Chaucer's Prologue of The Nonne Prestes Tale,—

For sicurly, *ær* gingling of the bellis  
That on your bridil hong on every syde,  
By heven king that for us alle dyde  
I scholde er this han falle doun for sleep.

Niman, *v.a.*, used reflexively = to betake, addict, devote (oneself), 772.

Fr. here is *se prist.* In 959 the same verb is used passively in the same sense.

No, *adv.*, 1099.

No, *conj.*, nor, 5 (A.).

Nouht, nouhte, *sb.*, 34. The received derivation of this word as = *ne wihht* is confirmed by the expression in Tat., *ni unas wuiht gitanes*, factum est *nihil*, c. 1, 2; and, *nio wuiht mer*, *nihil* amplius, c. 15, 17. And see 1098 and 1423 of our poem, with which compare—

Ector ne liked that *no wight*,  
The wordis that he herd there. Mort Arth. (Roxb. Cl.), p. 16.

Nouper, *pron.*, neither, 425.

Nuy, *sb.*, mischief, annoy, 442, 553. Fr. ennui; Rom. nueia, enueia, enuey, &c.

O, *conj.*, until, 152, (1404). A.S. *oð*. The *o þat* of our text is equivalent to the A.S. *oð þæt*, as in Gen. 27. 45, quoted by Bosworth, and to the *oðet*, *aðet*, *aðat*, of the Ancren Riwe. With the present passage compare—

Thou shalt buen in bondes ay  
*O that* come domesday. Harrowing of Hell, (Hall.), l. 128.

and l. 148 of the same poem.

Of, *prep.*, in the case of, 366 (where see note), 485, 646, 1260, 1281, 1326.

On, *prep.*, = in, 74. In Piers Pl. Vis., l. 8176, we have the now usual form 'in Englisshe', followed by 'on Englisshe' nine lines below.

On, *conj.*, until, 472. As *o* stands often for *on* (the numeral *one*), so here *on* seems to stand for an entirely different *o*, viz. *o* = A.S. *oð*. See *O*.

Onde, *sb.*, 211, 315, 442, 902: see notes on the second and fourth of these passages. The true meaning of the word is very evident when we compare, 'þe prid sin so is *onde*', Early Engl. Poems (ed. Furn.), p. 20, with 'þe pryde synne ys *enuye*', Handl. Synne (ed. Furn.), l. 3918. The Danish form of apparently the same word is *avind* 'ur, spite; and in the French of our poem, l. 266, we have

Ki par premesse le trahirent  
Par *unt* trespasser le firent.

There is also a Danish *adj.* *ond* = wicked, malignant.

One, *adv.*, alone, only, 1050. Compare Mort Arth. (Roxb. Cl.), p. 11,  
Whan they come by them *one* two

Off his helme he takis thore.

So *ein* is used in Tat, as, In themo *einen* brote ni libet ther man  
= in *solo* pane non vivit homo; Inti imo *einemo* thionos = et illi  
*soli* servies.

Onhod, *sb.*, unity, 10, 1240, 1504, &c. The A.S. form was *annes*, *annys*,  
or *anes*, i. e. *oneness*. In Pricke of Consc. we have *anhede* = this *onhod*.

Otewyse, *adj.*, hateful, 1151. This, and the A.S. *atelic*, (the *hateliche* of  
our poem, l. 682), seem to contain the same root as *hate* and Lat.  
*odi*. The termination is the same as in the adjectives *rihtwis*, *wrongwis*,  
*unskylwys* (Pr. of Conscience), &c.

Oper, *adj.*, second, 1479. So in A.S., and in Friesic, as—'Secunda pe-  
titio: Thet is thiu *other* kest', Rechtsqu., p. 2.

Over-al, *adv.*, everywhere, 732. Old Saxon overal, Germ. überall.

Over-flee, *v.n.*, overflow, 849.

Overgart, *adv.*, presumptuously, 993. The same word occurs twice as a  
subst. in Seinte Marherete; see Mr. Cockayne's Glossary, p. 106.

Over-wrije, *v.a.*, cover over, 716. See *Wrey*.

Outriht, *adv.*, entirely, quite, 283.

Outjong, *sb.*, = outgang, outgoing, Lat. exitus, 878.

Parlement, *sb.*, conference, 897.

Pass, *v.a.*, trespass, 1057.

Pite, *sb.*, pity, compassion, Fr. pitié, 353.

Privete, *sb.*, peculiar nature or power, 1263.

Pult, *part.*, thrust, 207.

Qwarel, *sb.*, 826, explained in Gloss. Ind. as = arrow. Is it not rather  
a square or four-sided bolt for a cross-bow?

Quit, *adj.*, free, 1142. In Old Saxon *kwynt*, as,

Do worden wi siner ene wile *kwynt*,

'then were we quit of him for a time'; Reineke de Fos, p. 12.

Rede, *v.a.*, tell, explain, *part.* i-rad, 654. A.S. *rædan*, *part.* geræded, ræd.

Rede, *v.a.*, declare, tell, 1359.

Redeful, *adj.*, wise in counselling, 612.

Redesmon, *sb.*, counsellor, 1225.

Relief, *sb.*, remainder, 1277. Fr. relief.

Reles, *sb.*, release, relaxation, pleasure, relish, 509. Kelham gives '*Relais*,  
release, relaxation', and in a kindred sense Chaucer uses the verb in

I pray you alle my labour to *relesse*.



In the sense of *rîkoury* or *rîkâ* we have the subst. in

Il n'y a enl de tel rîkâs

come de femme en dous bayser.

Wright's L. P., p. 9. And so in our poem. For the change of sibilant compare *lees* = leash in Chaucer, as 'biddeth in a lees', Sec. Nonnes Tale.

Reupful, *adj.* rueful, *sad*, 197.

Rue, *r. a.*, used personally. = excite pity in. cause to pity, 540, 541.

H. has *rueh* impers. in each line. Tat has *rîua* = penitencia, and R. de F. *rure* = Rene, Kummer.

Saveto, *sb.* safety, salvation, 354, 344. Fr. sauvez.

Sauht, sauh, *adj.* soft, gentle, 439, 520, and 552. Akin to this are the A.S. *sæht*, *sakte*, *sahlian*, *sahtnys*, *seft* &c., Germ. *sacht*, *sanft*, Du. *zacht*, and in Kil. *sæcht* and *sah*. Da. *sagte*, &c. Sauht = reconciled, 52. Compare S. *me*.

Sauhten, *r. a.* reconcile, 546, 933. A.S. *sehtian*, *sahlian*.

Sauhtnesse, sauhnesse, *sb.* softening (of enmity), reconciliation, 474. A.S. *sahtnys*. *Saytmock* appears in the same sense in Rein. de Fos, p. 45, and *Saghtel* in Pr. of Consc., l. 1470.

Sawe, *sb.*, story, 619.

Say, *r. a.*, = speak, 860. H. has 'that God *sap* of'.

Say, *r. a.*, tell, 337. So *sægan* often in A.S.

Schaft, *sb.*, origin, birth, 661. A.S. *gesceaft*, *sceaft*.

Schuppere, *sb.* (shaper), Creator, 1510. A.S. *sceoppend*.

Sell, *r. a.*, deliver, give, 344. Bosworth contends for this as "certainly the first and the oldest signification" of the A.S. *syllan*, Mærs. *sahjan*, &c. In the Lindisf. and Rushw. Gospels we have *scaldon* or *saldun* = *dederunt*, in Matt. 27. 34. And that such is the meaning in the passage before us is tolerably clear from the French—

E le prison a moi *reulu*,

while the writer of H. also transforms the line into—

And the prisoner thou *þere* to me.

Serwynges, *sh.*, sorrow, 1390.

Set, *r. a.* Lawe *set* or *i-set* = positive law as opposed to moral or natural law, 170, 193.

Shall, used elliptically, 719. Many instances might be quoted of this use both of *shall* and of other auxiliaries; but it is most usually *go* which is understood, as in l. 220, in Handl. Synne, l. 2484, and in Early Engl. Poems, 3. 33,

glad was þe deuil wol þe i-wit. for þe sorow þat he *sold* to.

And compare p. 19. 37: also this—

Forstât dit wol, it is ju nutte,

Ji *sholen* dârhen unde ôk myn fruwe;

Re de Fos, p. 83. But it is otherwise in p. 93 of the same poem,

De Koning sprak: wat *shal* de rym

Unde de felen unnutzen word &c.?

i. e., 'What *shall* this nonsense *mean*?' In the Moral Ode, 67, we have

ac þe þe nout naued ibet. wel muchel he *scal* beten,

i. e., 'But he who has not amended, severely *shall* he *be* beaten.'

Siker, *adv.*, certainly, 665.

Skewes, *sb.*, clouds, 1494. Fr. nuwes.

So, *conj.*, = as, 104, 722, 764. This use of *so* is not very uncommon in Early English, and is found also in Anglo-Saxon. Here are other examples from kindred dialects. '.... so is deer in der wrald naet so swetis soe dat godes ryck'; Old Frisian Laws (Westerl. Landr.).— 'Wo Reinke sprikt ..... unde sprikt so hyr folget'; Reineke de Fos (Old Saxon), p. 76, and on p. 101,

Ik blive hyr, so ji hāvven gesāgd.

And, Thaz sie inan Gote giantwurtien, so iz giscriban in Gotes eunuū,  
= *sicut scriptum est in lege Domini*; Tat. Harm. Evang., 7. 2.

Some, *adj.*, peaceable, 459, 520, and 552. It occurs only in the phrase 'sauȝt and some'. From A.S. som, some, *sb.*, = agreement, concord; and this is most probably connected with *same*. Compare i-some.

Sonne, *sb.*, sun, as a noun fem., 101, 157. Compare *earth*, l. 95, and *sea* in Halliwell's text, p. 67.

Sore, *adv.*, grievously, 314.

Sopschupe, *sb.*, truth, 1020.

Soul, *sb.*, plur. soulen, 448.

Spot, *sb.*, spittle, 1147. A.S. spatl, under which Bosworth gives Old Germ. *spot*, Sw. *spott*.

Springe, *v.n.*, (of the heart), break, 593. Compare—

An C tymes hys herte nye *sprange*. Mort Arth. (Roxb. Cl.), p. 127.

Stat, *sb.*: brouȝt in stat = aided, 1206. Fr. sucruz. Compare the German idiom, einem zu Statte kommen, to assist any one.

Still, *adv.* The phrase *stille and loud* occurs twice in our poem, 994 and 1212. The more usual *loud and still* will be found in O. and N., 1263, Handl. Synne, 1130, and Roxb. Cl. Morte Arthur, p. 7

(To be thy knight lowde and stille)

and p. 125. And in Rein. de Fos, p. 43, we read—

Ja, it sy lûdbâr efte stille,

It ga mi darna wo it wille!

Streonynge, *sb.*, begetting, 1389.

Studefastschipe, *sb.*, established virtue, *constantia*, 282.

Sugge, *v.n.*, say, 420, 423, 438, &c. A.S. secgan. In the places quoted, this verb rhymes with *jugge* = judge, and thus the pronunciation is determined. That the Fr. *juge* was not sounded with a hard *g* is clear from its etymology; and that the Fr. soft *g* was not in the middle ages sounded as at present, but rather as we sound it, and like the *gg* in Italian, is shown by the Greek form of *homagium*—

itself only the Latin form of a French word—*ὁμαίσιον* (Montf. Pal. Gr., p. 424).

Sunderlyng, *adv.*, separately, 290.

Sunge, *v.n.*, sin, 1381.

Sunne-streon, *sb.*, begetting of sons, 1462.

Sunne, *sb.*, sin, 1140. We find both this form and *sone* in Wright's L. P., pp. 23, 24: 'In *sunne* ant *sorewe*', and '*Sone* is *sotel*'.

Suwe, *v.a.*, follow, 1274.

Swipe, *adv.*, exceedingly, 1039. Compare the Friesic '*te suite*' = *nimis*, Rechtsqu., p. 12.

Take, *v.a.*, give, surrender, 202.

Tell, *v.n.*, attach value, give heed, 981.

Teon, *v.a.*, draw: hence, as a *v.n.*, to go, 821, 877. For this transition of meaning compare the Germ. *ziehen* as used reflexively. But the Old Saxon form of *ziehen*, *tên*, is used exactly as in our text; e. g.

Frouwe Ermelyn sprach altohand:

Shole wi nu *tên* in ein ander land,

Dâr wi âlende unde fromde weren? R. de Fos, p. 100.

Tyme, *sb.*, hour, 1403. Compare the use of *tyme* as = month in—

After was it monthes two

As frely folke it vndyr stode,

Or eur gawayne myght ryde or go,

Or had fote vpon erthe to stonde.

The iij *tyme* he was full thro,

To do batayle wt herte and hande.

Morte Arthur (Roxb. Cl.), p. 95.

Tipelynge, *sb.*, tithe, tenth part, 1180.

To, *prep.*, omitted before the infinitive mood when another *to* follows, 926 (where see note), 990, 1163, 1524. Other examples are—

Marie wente away:

þe monek rod niȝt and day

Folke to gode bringe

þoru þis ilke þinge, &c.

i. e. 'folke to gode *to* bringe', (MS. Bodl. Digby 86, fol. 132). So in Chaucer's Monkes Tale, De Alexandro Magno,

Thay were glad for pees unto him sende,

i. e. 'unto him *to* sende'. And in Handlyng Synne, l. 1211,

þou art yn weye to peyne be broghte.

To, *prep.*, = for, as, 483, 506, 1091, 1424. Compare—

Ȝac the rode *to* thy staf, Wright's L. P., p. 106.

To-here, *v.a.*, heardifferent ways, separate, 522; part. *to-boren*, = at enmity, 49.

Compare Gr. *διαφέρεσθαι*, to be at variance.

To-dreynen, *v.a.*, prove, 974. A curious instance of the A.S. prefix *to* with a French verb.

Tokening, *sb.*, meaning, thing signified, 557.

To-lie, *v.n.*, lie in an opposite direction, 1000.

Torne, *v.a.*, turn: tornen out, 1211, = turn round, change. Fr. has—

Ta foi ne peut rien *changer*.

Tour, *sb.*, turn, 1334, where see note.

To-ȝeynes, *prep.*, against, 386, 1097. A.S. to-gegnes. The same word is also used in Laȝ. Br., Ancren Riwe, &c.; and apparently as an *adverb* in Rel. S., l. 16, which I venture to read and render thus:

Ne mai no mon thar *to-ȝeines*,

nor may any man endure (thar = tharne)—or, be bold (thar = dare, *θαρρεῖν*)—against him.

Treatise, *sb.*, in the introductory lines: date probably not later than 1370.

Truth, *sb.*, belief, 1207. Fr.—

Nostre *creance* e nostre foi.

**Pat**, as a *compound relative*, = *he that*, or in the language of the nineteenth century, *he who*, 1. I do not remember to have met with another instance of the pronoun so used. There is an approach to this use in 1489, 1490, but there the *he* is expressed in the latter part of the line.—**Pat** = him **pat** = to him who, 708.

**Pat**, *rel. pron.*, supported by the personal pron., as in Modern German, *Ich der ich ihn kenne*; 360, 1046, 1129, 1283, 1322. In A.S. the pers. pron. preceded, as, *Ic eom Gabriel ic þe stande beforan Gode*. With the passage in our poem compare *Fragm. on the Seven Sins*, st. 17,

**Pat** þou art in hit so prute. ne sal þe leue neuer a cloute,  
that is apparently—unless **pat** here = *though*—‘never a rag shall remain to thee *who* art so proud of it’ (thy fine raiment). Yet clearer is the line in *Sir Amadace*, 53. 5,

I haue a doȝtur, *that* my nayre *ho* isse.

Compare *Handl. Synne*, l. 4122, and *Moral Ode*, st. 147,

þer buð þo hepenemen. þe were lawe lese

þe heom nas nout of godes bode. ne of godes hese:

i. e. *quibus* fuit nihil &c. And compare the common vulgarism of *which* thus followed by a personal pronoun: ‘Inspector Deedles, *wich* he mite be called Needles, said to me Distink &c.’ *Punch*, Dec. 19, 1863.

**Pat** = *where?*, l. 56. In the text of this passage I have allowed **pat** to stand, and regret it. I have no doubt **per** is the true reading: compare ll. 666 and 748. **Pat** is sometimes = *when* (as in Luke 19. 43), but never = *where*; for we do sometimes mark time when by a noun without a preposition (as ‘I saw him last Monday’), but never place where.

[**Pat**, *rel. pr.*, redundant after *what*, 237. It is necessary to justify by examples the emendation on which I have ventured. This use of **pat** is familiar enough in the phrases *who that*, *which that*, *whosoever that*

(which occurs as late even as Lily's *Euphues*), *whether that, while that, as that, when that, though that, why that, how that, lest that, wherefore that, if that, where that, &c.*, all of which, and several other such, occur frequently in Chaucer, and see ll. 44, 109, 272, 442, in our poem. But it is sufficient to exemplify *what that*, thus. We have (1.) the two words separated, and used as a dependent interrogative, in

I recche naught *what* wrong *that* thou me profre,  
Secounde Nonnes Tale, and in the Prologue,

And eek in *what* array *that* they were inne.

(2.) The words separated, and used as a relative, in '*What* man *that* is norissed by Fortune, sche maketh him a gret fool,' Tale of Melibæus; and in the Prologe of the Chanounes Yeman,

*What* maner man *that* casteth him therto.

And so in Handlyng Synne, l. 4346.

(3.) The words together, used in a dependent question, in the same Prologe,

What schulde I telle . . . . .

And of moche other thing *what that* ther was?

and again (ibid.)

And in myn herte wondren I bigan

*What that* he was, &c.

(4.) As in our poem, the words together, and used as a relative,—

But *what that* God forwot most needes be,

The Nonne Prest his Tale; and in the Tale of Melibæus, 'Every man crieth and clatereth *what that* him liketh.' Many more examples might easily be adduced.]

*þat*, *art.*, the, 139, 169, 170, &c.

*þat*, *conj.*, = so that, 638, 1250, as commonly in Old English. Compare—

Hinze begunde to ropen do

Wemodigen mid enem drovigen gelate

*Dat* Reinke *dat* hôrde buten dem gate, R. de F., p. 37.

*þat*, *conj.*: that ne = Lat. *quin*, 6.

*þat*, *conj.*, = *quin*, *quominus*, 220, 430. Compare Handl. Synne, l. 3546.

*þat*, *conj.*, until, 1412. So *the tone* = *that* one = *until* one, in the following;

Be-segitte we ware;

On a day we vssheth oute,

And toke presonerus stoute,

*The tone* of owre foloys had doute,

And durst notte furthe fare. Avowyng of Arther, 64.

And in Ancren Riwe, p. 64,—auh we schulen leten smecchunge vort *tet* we speken of ower mete. So in French *que* often = *jusqu'à ce que*, as, Attendez *qu'il* vienne.

*þat*, *conj.*, = though, (or *though that*, Chaucer's usual form), 20, and perhaps 360. Compare the words of Satanas in the Harrowing of Hell

(MS. Bodl. Digby 86, fol. 119),

Ihū welcomen pou be  
 Þat fulsore rewep me  
 Þou art louerd ouer al  
 Þou hauest þat pou habbe shal  
 Heuene and erþe weldest pou þe  
 Þe soules in helle let pou be  
 Þat ich haue let me helde  
 Þat pou hauest wel mote pou welde.

So *que* is used for *bien que* or *quoique* in French; and so in Latin *quod* is at times almost = *quamvis*, as in Ter. Eun. 5. 8. 34, where see Parry's note for other examples.

Þauh, *conj.*, yet, 1296, 1504. Þauh is often so used in Ancren Riwe; for example,—mi cume and mi wuniunge, þauh hit punche attri, hit is þauh healuwinde, p. 190. Compare *3it*.

Þenke, þenche, *v.n.*, think, 1, 17: A.S. *þencan*.

Þer, *adv.*, used redundantly with verbs, as in *there is* = *il y a*, 491, 504 (A.), 736, 740 (V.). So in Friesic, Jef *ther* tuene brothere send, if there be two brothers, Rechtsqu., p. 52, b.

Þer-mide, *adv.*, therewith, associated in it, 374.

Þewe, *sb.*, servant, 763.

Þewdome, þewwedam, *sb.*, bondage, 247, 434.

Þing, *sb.*, of the same form in the plur.; 5, 8, &c. On *þinge* see note on 830, and compare 842.

Þolemodnesse, *sb.*, patience, 985.

Þolyen, *v.a.*, suffer, 410. A.S. *þolian*.

Þon, *dem. pron.*, acc. of þat: bi þon = by this, by that, 1196, 1261.

Þrillihod, *sb.*, trinity, 9, 1239, 1503, &c. From A.S. *þrilic* = of three, third, Lat. *trinus*; and the abstract noun termination *-hād* or *-hod*. Ormin uses *Þrimnesse*. The A.S. forms are *þrines*, *þrinis*, &c.

Þrow, *v.a.*, to make circular, 739. The A.S. *þrawan*, and the cognate Latin *torqueo*, both primarily signify circular motion.

Þurle, *v.a.*, pierce, 1152. A.S. *þirlian*.

Uchone = each one, followed by a redundant *he*, 1228.

Underfonge, *v.a.*, receive, undergo, 661. A.S. *underfón*. Fr. has *recevoir*.

Undernime, *v.a.*, relieve, deliver, 1420.

Understand, *v.n.*, serve, obey, 140, 246, 254, 953, and 1045. The sense approaches this also in 325, 426, 566, and 1074, where it is rather, listen, pay attention, as in Moral Ode 115,

Vnder-stondet nu to me. æidi men & earme

Ic wulle telle of helle pine. & warnie ow wið herme—

i. e. 'Listen now to me: &c.'—In other passages in our poem this verb bears its common meaning, as perhaps in 1231. In 1131 it is used reflexively.

Unmete, *adj.*, unmeasured, abnormal, monstrous, 634. A.S. unmæte.

Unworþ, *adj.*, worthless, 1112.

Unwreste, *sb.*, sin, 335.

Unwreste, *adj.*, base, wicked, 1149.

Unwrestliche, *adv.*, wickedly, 1468.

Unwrestschupe, *sb.*, wickedness, 1143.

Up-breke, *v.n.*, to burst out (with some speech), to exclaim, 457. And compare O. and N., 200. In German, Dutch, and Danish, are similar compounds, but not in precisely this sense.

Upnime, *v.a.*, take up: pret., upnom, 1488.

Weed, *sb.*, garment, pl. *weden*, 547. Tat. has *giuuati* (= provincial Germ. *gewate*) = vestimentum, c. 13, 11. In 657 *weed* = body, as the garment of the soul.

Weet, *adj.*, wet, 1433. Besides the form *wete*, the A.S. *wæt* and the *wæte* of Orm both attest the long vowel in this word.

What, *int. adv.*, why, like *quid* and *ī*, 1061. So Wiclif writes, '*What soken ȝe hym?*' Luke 24. 5. Reineke de Fos, p. 9,

*Wat wôrde shôlen dâr mêr av wâsen?*

= *why* should there be more words about it? And in Tat., '*Was toufist thu thanne?*' = *quid* ergo baptizas? And, '*Wib uuaz uuofis?*' = woman, why weepest thou?

Wher, *interr. adv.*, contracted form of *whether*, 1040. We now use *whether* (and *where* as a dialectic variety) only in dependent sentences. In our text it asks a direct question, as in Wiclif's version of Luke 24. 26, and in The Cokes Tale of Gamelyn:

'Adam,' seyde Gamelyn, 'what is now thy reed?

*Wher* I go to my brother and girde of his heed?'

So in the Morte Arth. (Roxb. Cl), p. 17,

'Ector,' he sayd, '*where* thou it were

That woundid me thus wondir sore?'

This form occurs in Anglo-Saxon (Rask's Gram., p. 60) and Lað., and not merely 'kept its ground in Middle English till the fifteenth century,' as Sir Frederick Madden states (Lað. Br., Gloss. Rem., p. 486), but occurs at least as late as Shakspeare,—

Good sir, say *wher* you 'll answer me or no,

Comedy of Errors, 4. 1; and Ben Jonson,

Who shall doubt, Donne, *whêr* I a poet be?

Epigram 96. And in the western dialects it still survives, but only, as in Shakspeare, as a dependent interrogative, and also with *or* = *sive* ... *sive*, as in Mrs. Gwatkin's Devonshire Dialogue: 'I told en, *or* a know'd it or no, my Dame was above doing ort in a hugger-mugger manner.' As to the form, compare *wer* contracted from *weder* in Reineke de Fos: e. g.

He konde nigt gân, *wer* na edder fêr,

i. e. 'He could not go, neither near nor far,' where *wer* ... *edder* almost = *sive* ... *sive*.

Which, *adj.*, = *qualis*, 53.

Which, *adj.*, = *quantus*, 110.

Who, *interr.pron.*, 268; and see *Ho*. I have pointed out elsewhere (Trans. 1860-1, pp. 64 seqq.) that in early English *who* in the *nom. case* is used only (1.) as an interrogative, as in our poem, (2.) much more rarely as a relative under the same restrictions as the German *wer*. Such, it appears to me, is its use in the passage quoted (Tr. 1860-1, p. 299) by the Rev. J. Eastwood, where the *who* is not the *simple* relative but = the *he that* of the Auth. Vers., in other words = *wer*. In the next quotation (*ib.*, p. 300) it is quite a mistake to call *wo* a relative: it is a *dependent* interrogative. 'But *wo* is þe formar .... I drede ungly to sey', i. e. 'Quis autem effector sit .... dicere reformido.' Also I would observe that *who* can hardly be said to have 'established itself as a relative', until it is used as such with all the facility of the Latin *qui*, as at present. The Siedge of Breda (1627) remains the earliest work in which I have found it so employed, and that work is the production of an Irishman.

[Who,] whom, *rel.pron.*, used of things, 296, 857, 918, 1086, 1205. Compare Shakspere's

If aught possess thee from me, it is dross,  
Usurping ivy, briar, or idle moss,  
*Who*, all for want of pruning, with intrusion  
Infect thy sap, and live on thy confusion.

Comedy of Errors, 2. 2. And in Romeo and Juliet, *who* is used of Juliet's lips, and of Juliet's sighs.

Wiht, *sb.*, anything, 638. A.S. wuht, wiht. For *no wiht* see *Nouht*.

Wisdam: comp. Wreccheddam.

Wyse, *v.a.*, direct, guide, 297.

Wysnesse, *sb.*, wisdom, 292.

Wit, *sb.*: the 'wittes fyve', see 138 and note.

Wite, *v.a.*, observe, 1256.

Wip, *prep.*, against, 701, 826.

Wipoute, wipouten, *prep.*, without, 4, 11, &c. The existence of the latter of these forms, like the A.S. *wiðutan*, shows that the final *e* of *wipoute* may be sounded if the metre requires it.

Wyter, *adj.*, intelligent, 75. A.S. *witol*.

Wone, *v.a.*, impair, 232.

Wone, and Woning, *sb.*, 228 and foll., fault, defect, 'deficientia, inopia, absentia', (Lye). Though 'synne and *wone* al is on', l. 233, yet the former seems rather to be positive, the latter negative.

Wone, *sb.*, joy, delight, 528. A.S. *wyn*; La}. Br., *wunne*, *wonne*. But Fr. has—

De ton sen de ta vertui.



World, *sb.*, in 26, 570, 742 is used without any article preceding, like a proper name, as *sunne* is used in *Ancren Riwe*, p. 38.

Worse, *v.a.*; part. i-worsed = impaired, blemished, Fr. *blemie*, 811.

Wreccheddam, *sb.*, wretchedness, 408. The termination -dam, which is commonly -dom in English, (as in A. Saxon, Old Saxon, Swedish, and Danish), and -thum in Germ., appears as -*duam* in the *thiarni-duam* of Tat., = maidenhood, though the usual form in that dialect is -*tuom*, as *zi uistuome* = *ad sapientiam*.

Wrey, wreyh, *v.a.*, covered, veiled, 918. Fr., *dont il courit sa deite*. A.S. *wreon*, pret. *wreah*. Tatian's word for revelation is *intrigannesse*, with which compare the A.S. *bewrigennes* = concealment; but how comes *beuray* now to signify *uncover*?

Ȝat, *sb.*, gate, door, 699. Fr. has *porte*. But the original meaning of the word as simply = passage, from the verb *go*, is well seen in *Rein. de Fos*, pp. 35 foll., where it is simply a hole in a wall.

De pape hadde de nagt dâr beforen  
Enen fan sinen hanen forloren,  
Wente [= for] Reineke ên *gat* hadde broken  
Dorg de wand, &c.

Ȝelp, *sb.*, glory, 1364. A.S. *gilp*.

Ȝeme, *v.a.*, save; part. i-ȝemed, Fr. *saueez*, 448.

Ȝif, *conj.*, whether, *num*, 1074.

Ȝit, *conj.*, yet: = though, 1422. Compare *ȝaub*.

Ȝond, *prep.*, through, 1448. A.S. *geond*.

Ȝore, *adv.*, long, 1339.









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